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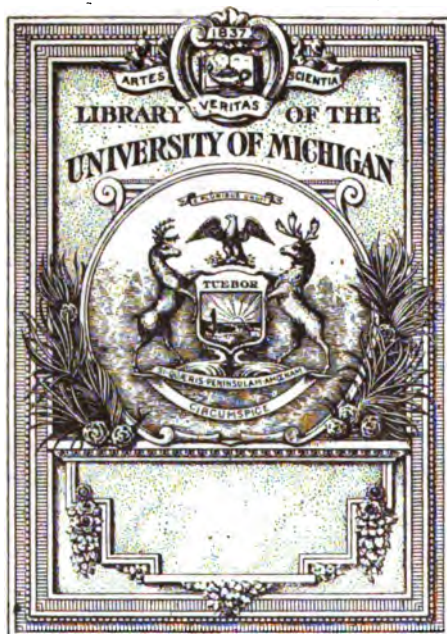
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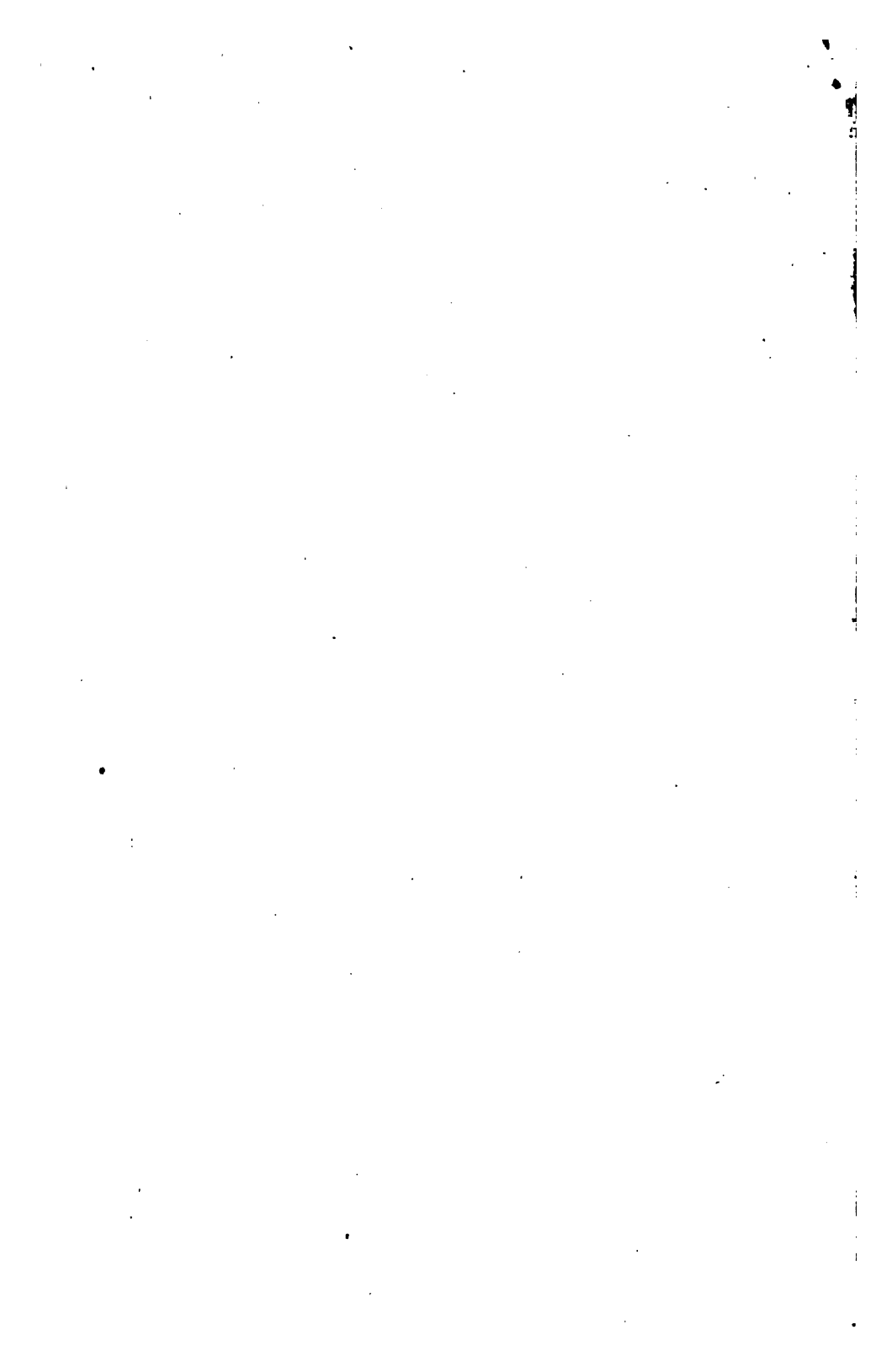
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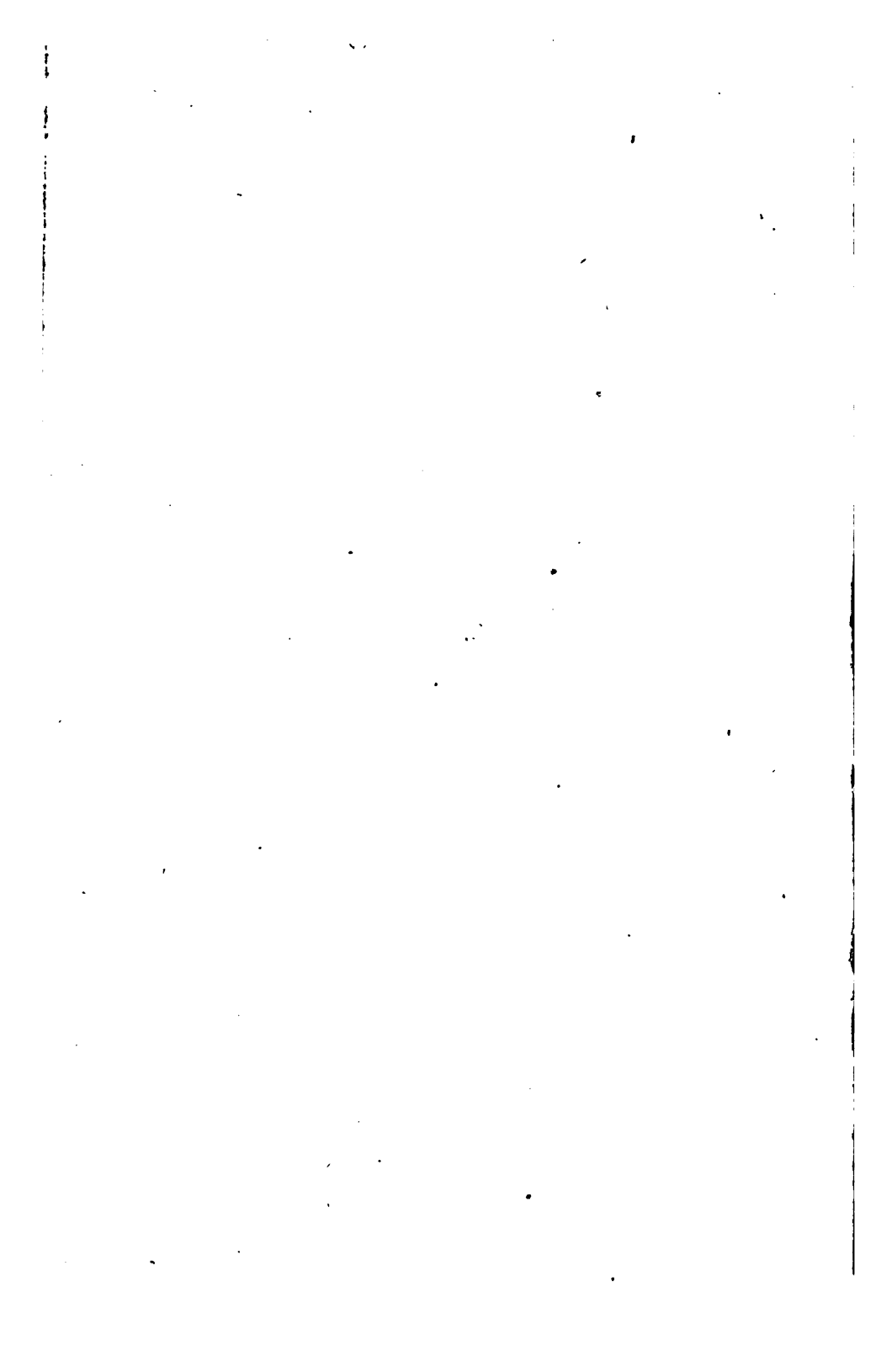




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THE  
EVANGELICAL  
GUARDIAN & REVIEW.



"PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD."  
"TO THE LAW AND TO THE TESTIMONY."



VOLUME II.



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JAMES DILL,

*Clerk of the Southern District of New-York, by*

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THE  
EVANGELICAL GUARDIAN  
*AND REVIEW.*

VOL. II.

MAY, 1818.

NO. 1.

BRIEF MEMOIRS OF MRS. MARGARET  
LIVINGSTON.

THE lives and even the names of many, who occupied important stations in the Church of God, in our land, and fulfilled the duties of those stations with distinguished reputation and usefulness, are rapidly passing into oblivion. We feel it to be both a duty and privilege, so far as we shall be enabled, to furnish our readers, from time to time, with biographical sketches of a few, whom we either personally knew, or whose memory we have been taught to revere from our earliest years. These sketches will necessarily be imperfect, from the scantiness of materials to form them; for the subjects have left little, some nothing, in writing; of their sorrowing companions, but few are left, and they, in the wane of years, find it difficult to recollect more than a few leading facts in their history. On their character, however, they can dilate with sufficient minuteness to enable us, to whom they have communicated their information, to unfold the bright examples of their friends in the encouragement of faith in the promises of God, and the instruction for the right per-

formance of duty, among all who desire to be "followers of them who through faith and patience inherit the promises."

The subject of the present memoir, in the words of one who was not merely related to her, but knew her well, was "a distinguished character, and one of the best of women. She may justly be enrolled among the faithful witnesses for God, and remembered as a signal trophy of the power and prevalence of grace."

Mrs. Margaret Livingston was the only child of Colonel Henry Beekman, a very respectable and opulent gentleman of this state, who sustained many public offices of trust and honour, and died with an unblemished character, at the advanced age of nearly ninety years.

She was born in the year 1724, at Rhinebeck Flatts, in Dutchess county, the place of her father's residence. The house, which is still standing, is pleasantly situated on Hudson's river, opposite to the Kingston landing-place.

At an early period\* she was connected in marriage with Robert R. Livingston, Esq. who was also an only child. As his ances-

\* Somewhere about the 20th or 21st year of her age.



try was in the best sense of the term noble, we feel it to be our duty to enter into a minute, though brief, detail of the same. The first of the family, the parent stock from whom all the Livingstones in this country descended, was Robert, the son of the celebrated John Livingstone, a minister of the Church of Scotland, whose name is still precious in the Churches, and peculiarly remembered for the memorable sermon which he preached at the Kirk of Shots, in Scotland, in the year 1630, when above 500 souls were converted unto God. This truly great and good man, under the shameless and profligate persecution of Charles II. was banished from Great Britain, and went over to Rotterdam, in Holland, where he died. After his death, his son, just mentioned, emigrated to this state, in what year, however, we are not able to state. He had here three sons. To Philip, the eldest, he bequeathed what is called the Upper Manor of Livingston. To Robert, his second son, the Lower Manor. Gilbert, his third son, the grandfather of the Rev. Dr. Livingston, was a lawyer, and had no part of the Manor. Robert, the second son, had only one child, the before-mentioned Robert R. Livingston, the husband of Col. Beekman's only child. By this marriage of a sole heir and heiress, great wealth, respectability, and political influence were concentrated in one family.

Miss Beekman's husband was polite and accomplished in his manners, fond of study, and although he never professed the law, he was known to be so deeply versed in it, and of such strict integrity, that he was made a

judge of the supreme court; in which high and responsible office he continued, with much reputation and universal esteem, until his death, in December, 1775.

From her father's and her husband's standing in society, Mrs. Livingston moved in the highest circles of the *polite*, the *great and gay world*, which she graced by her personal endowments and acquired accomplishments. Possessing a high relish for the enjoyments which this world afforded her, she partook of them with great satisfaction, until she was made the subject of redeeming love, and the recipient of heavenly blessings.

In the year 1764 the Rev. Dr. A. Laidlie came to minister in the Reformed Dutch Church in the city of New-York. His preaching from the first was highly honoured and blessed to many, and among the rest to Mrs. Livingston. What were her earliest exercises of mind; in what particular manner her attention was first awakened to her own state; at what time she was made a willing subject of the Prince of Peace; or when she made a public profession of Christ in the ordinance of the Lord's Supper, cannot now be ascertained. In her diary she does not appear to have been so anxious to note the date of these events, as to describe the state of her mind after she had entered on the Christian course.

From her conversion unto God she walked in newness of life; for, in the words of a dear friend, "she now saw that she had a new Master to serve, new friends with whom to associate, and new duties to perform. In these pursuits, her pleasure increased in proportion to her attainments."

She soon became conspicuous and exemplary for her mildness—her remarkable command of temper, and an uniform uninterrupted walk, as one who continually realized the presence and the majesty of God. Her humility was especially prominent, and many poor and pious women were noticed by her, and treated as her friends and equals. She loved the company and conversation of the Lord's people; and though the rank of her family rendered it necessary for her sometimes to appear among persons of a different description, they soon perceived she was not one of them. Such, however, was the character of her mind and the dignity of her manners, that they looked up to her with respect and veneration, and rendered homage to the religion which she professed. Her most pleasant hours, however, were passed with those who, with her, loved the Redeemer.

Grace taught her unbounded benevolence, and she cheerfully applied much of her store of wealth in prudent and extensive charities. Many poor widows were assisted and some entirely supported by her kind attention and large assistance.

She understood the doctrines of grace, which she believed with the heart, and ably defended them against the opposition and objections of many by whom she was surrounded. Strong in the faith, she rested on the imputed righteousness of her blessed Jesus, as the only basis of her justification, and was never ashamed of Christ, his people, or his cause. Cordially attached to the Reformed Dutch Church, of which she lived and died a worthy member, she exerted herself to pro-

mote its interest, and assisted more congregations than one in supporting the ministry of reconciliation.

The general character of her exercises of mind, the reader will find in the accompanying extracts from her Diary, to be in a style and degree much above the usual standard of Christians. But it is proper to state, from the information of one who knew her well, that "she was particularly attentive to cases of conscience, and was desirous to converse upon subjects relative to the experience and trials of the Lord's people. One peculiar trait of her devotional frame, was a desire to abound in adoration. This she has mentioned, with a wish, that in public and family prayer, the expressions of solemn adoration might be more pointed and frequent." We only add, that she lived comfortably by faith—had peace and joy in believing, and walked humbly with her God.

On the first day of July, 1800, in the 77th year of her age, her long and exemplary life was ended, without pain or previous warning. She rose in her usual health and spirits, walked sometime in her garden; but before nine at night was called to the enjoyment of that rest which remaineth for the people of God. The nature of her complaint prevented her from saying any thing—nor was it necessary. Her life, as a daughter, wife, and mother, under the direction of the Spirit of God, since she had openly avowed Christ to be her all, was enough.

Her Diary begins with May 19, in the year 1766, two years after Dr. Laidlie's arrival in New-York,

and plainly shows that at that time she was no novice in the divine life.

"*May 19, 1766.* Awoke this morning with scattered thoughts; though, I bless God, I was, some time after, enabled to lift up my heart to the Lord, and was assisted. O that it would please God to make me devote my first thoughts to him. My morning prayer was sweet. Went to Church; heard an excellent discourse on John xiv. 26. Some marks laid down for self-examination; which, to the praise of free grace, I could say I had experienced, and was very comfortable to my soul. The prayer was delightful. O my God! I bless thy holy name for thy amazing love to me, the most unworthy of thy creatures. When I returned home I sought the Lord in prayer, in which I found my heart drawn out after greater degrees of holiness. O my adored Jesus, perfect thine own work, and may I be taught of the Holy Spirit. Give thy blessing to thy word this afternoon and evening. O to be made more and more thine, my Jesus, my Lord, my life, my all. Blessed be thy name, that thou condescendest to be my Advocate with the Father, and that thy precious blood is my passport, and will through grace admit me to thy blissful presence."

We select the following additional passages from her Diary, to enable the reader to judge more fully of the nature of her religion,

"*Lord's day, June.* I am still in New-York, contrary to my expectations, and have the privilege of hearing the word preached again. Begged the Lord in secret to bless his gospel to me, for I have not felt that love, that energy, I have sometimes experienced. And though this was a most powerful sermon, I have brought but little home. Dear Lord, revive thy work in the midst of the years—in the midst of the years make known.

"The conclusion of the last sermon was, that the work of the Lord might go on in the hearts of his people; that the Lord will preserve his own, be they where they will. In what manner the Lord makes himself known to his own. Then was shown what great privileges

those had to whom the Lord manifested himself. Many characters by which the hearers might know if they were God's people—and advice given them in the application. Happy, my soul, wilt thou be if included in the blessed number. Gracious Lord, manifest thyself to my soul; remove every obstacle; show thy power in calling me home to thee; subdue in me more and more the power of sin. O for the blessed privilege of adoption, sanctification. Lord Jesus, show forth the riches of free grace in the redemption of one so altogether unworthy. To thee do I give up my whole soul, heart, and faculties. Keep me by thy almighty power. Amen. And as thou, in thy providence, callest me away from this place, O be thou ever with me; feed my soul from thine own hand; let not my heart be confined to outward ordinances, but teach me to wait, and cast myself on thee with all my burdens; and do thou, my blessed Jesus, wash away all my sins, and clothe me with salvation.

"*March 1st to the 18th.* O what abundant cause for praise and thanks to the blessed Author of all my mercies. O God, who is like thee, wonderful, glorious, and almighty, in giving me, the most unworthy, the assistance of thy holy, ever-blessed Spirit, to draw me unto thyself, my Lord and my God. How shall I begin the glorious theme of praise? How hast thou drawn out my whole soul after thee, exciting my love, making it ardent and unutterable! My desires after thee and thy grace are such as convince me it must be the work of thy blessed Spirit. My heart could never dictate such holy and ardent love as I find there. May I, O my Lord, take this as an earnest of still greater blessings that thou hast laid up for me in Jesus, my covenant head; that thou wilt unite me in an indissoluble union with him who is the Lord my righteousness; and in thine own time give me the foretaste of that exquisite bliss thou hast laid up for thine own. What shall I render unto thee, thou glorious Author of those precious hopes? O for still clearer views of thy blessed self, that my whole soul may be full of thee, my Jesus, my all, and as far conformed to thy image as my frame can admit of, being holy as thou art holy.

"This has been a most sweet week to my soul. What precious times have I experienced in prayer. How has my

heart been drawn out after holiness and nearness to God.

"This day, *March 18th, 1768*, has been a blessed day. What sweet meltings of soul under a sense of God's goodness, mercy, and love to me. O the blessed hope of being for ever with the Lord. If here, in this wilderness, in this body of flesh, my blessed Lord gives a transient view of his glory, in which there is such happiness, what must a full discovery give in heaven? Although the glorious majesty cannot be fully known even there, yet so much will be manifested as will fill the happy spirit with unspeakable bliss. Glory, glory be to the sovereign Jehovah, for the precious hope that I am thine.

"*January, 1768*. Glory be to thee, thou God of my life, who spared and preserved thy unprofitable servant to this hour. O how powerfully hast thou made known thyself as a God of mercy and grace in my behalf. How hast thou defeated the designs of those who were unfriendly to me.

"Thy bounty makes my cup of blessings to overflow temporally, and may I say spiritually. I humbly trust I may; I hope I have not this world for my portion. No—if that or any thing besides thee come in competition, I would spare the gilded toy, were it all creation, with the contempt it merits. Give me thy blessed self, that will satisfy—nothing else can.

"*Saturday, January* —. Went to Church. Heard a preparation sermon. When I came home I humbled myself before the Lord, pleading for mercy and grace. And O my soul, never forget the goodness of thy God, who certainly is a prayer-hearing, faithful, and ever-loving Father in Christ Jesus (the foundation of all my hope.) He hath, I humbly trust, revived his own work in my soul; strengthening my faith, increasing my love, and giving me strong and ardent desires after himself, the fountain of all good. The Lord would not excite desires in my soul that he would not fulfil; the mouth of truth hath said, Blessed are they that hunger and thirst after righteousness, for they shall be filled—on this promise I rest. He is faithful, who hath promised, able, being Almighty, and willing, having given me himself. Glory, eternal praise be given to thee, O eternal, ever-blessed

Lord God Almighty, by all thy redeemed; but especially by me, the most unworthy. Accept, O ever-blessed Lord, thy poor creature, who hath in thy strength devoted herself to thee. But O, how many backslidings! if thou heal me, as I humbly trust thou wilt, then in thy power and might I shall run thy race with joy. To thee do I give up all that thou hast given me, husband, children, parents, friends, estate, time, talents, all to be used for thy glory. Let nothing in this world be too dear to be parted with, when the cause and glory or will of God calls for it. Help me, O blessed Jesus, my Redeemer, to be true to thee; let thy strength be sufficient for me, and thy continual influence, thou blessed Spirit of all grace, to lead, govern, and support thy weak creature, in herself altogether unable to think a good thought. Give me freedom of access to thee, as my Father, brought nigh by the Lord Christ. Amen, and amen.

"*January 28th*. Awoke this morning with sweet thoughts of my God, and his precious dealings with my soul; recollected the many mercies that have been showed me. The faithfulness, truth, and goodness I have experienced, filled my heart with wonder, love, and joy. O how sweet to the longing soul, when the blessed Spirit shines in and dispels the clouds of darkness, doubts, and unbelief. Blessed be thy name, Lord of my life, for this glimpse of thy mercy, thy love to me, the chief of sinners. But how transient the view! How soon lost! O Lord of my life, set me free from bondage, and place me in the glorious liberty of thy redeemed; let me know no fear, but the loss of thy favour; strengthen my faith; increase my love, and let me live under a sweet sense of thy grace to my soul.

"*29th*. Still the same cause for thankfulness and praise: my Lord continues his goodness to me, the most unworthy.

"*30th*. This morning was enabled to lift my heart to God in prayer. I hope I read his word with improvement and delight. After breakfast read Witsius on Justification with great pleasure, and through the day I hope was employed in thinking of the goodness of my Great Shepherd. Meditation in the evening very comfortable. In self-examination found cause for great thankfulness for what the Lord had done for

me, the most unworthy. O for a Sabbath's blessing on the morrow.

"31st. Surely God's people may set to their seal that he is true and a prayer-hearing God. He has given me a Sabbath's blessing.

"*Clermont, January, 1769.* Never, O my soul, forget the precious manifestations of God's love to thee on this occasion. Saturday heard the preparation sermon, and felt much of the divine presence on my way from Church. On Sunday morning all was dead and insensible; went to Church under dejection of spirit. Sitting down at the table of my adorable Redeemer, my whole heart was taken up in prayer, when these words were brought with power to my soul, What is thy petition, and what is thy request? my heart answered, Lord, that I may be thine. My whole heart and all that I am was given up to my precious Lord. But glory and praise I am bound to render to God. His goodness, truth, love, and condescension to his unworthy creature were such as I hope always to remember with gratitude and love. Returning home from Church, the blessed Lord was pleased to manifest himself to my soul with much power, and favoured me with a foretaste, I think I may call it, of the happiness his saints in heaven enjoy; that from this view my soul was impatient to be gone. Joyfully would I have left my body, and taken my flight to glory. Twice on the road was I thus favoured. Why me, Lord?—even so, Father, for thus it pleased thee to answer my petitions and requests made at thy table. What shall I render to my God for all his astonishing mercy to my soul.

"O my soul, rejoice in the God of thy salvation. The ever-blessed Father has given his equal Son as thy life. He hath made a full, a complete expiation for all thy great and accumulated sins, original as well as actual transgressions, for infirmities, weaknesses, and numberless other frailties. Like as a father pitieth his children, so the Lord pitieth them that fear him. 'For the mountains shall depart, the hills be removed, but my loving-kindness shall remain.' What more stable than the mountains? Yet they, durable as they are, shall be removed, before my loving-kindness shall be withdrawn, or my covenant be dissolved. Why restless, why cast down,

my soul? Hope still in God, who is thy strength and salvation. What though temptations from within or without may, for the trial of thy faith and patience, be permitted to harass and invade thy peace, still remember that the same in kind the great Captain of thy salvation hath encountered. Although without sin, yet he was tempted, that he might be a faithful High Priest, sympathizing with his poor weak followers. Build not, my soul, on the sandy foundation of self-righteousness; but endeavour to feel more of thy emptiness, and come to the fountain of life, to be filled out of his fulness. Blessed Jesus, I thank thee, that *all, all* is in thee that thine handmaiden needs. I thank thee, holy blessed Spirit, for opening my eyes, for making me the subject of thy gracious influences, and working faith in my heart, and making me willing in the day of thy power. Bless the Lord, O my soul, for ever and ever. Amen.

"John x. 28. I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand.

"Our blessed Lord, in the preceding verse says, that his sheep hear his voice, and he knows them, and they follow him, and he will give them complete happiness. Neither the world, nor all its allurements, temptations, cares, or afflictions, shall deprive them of that portion which their heavenly Father has laid up for them. What a comfortable promise is this, made by the adorable Redeemer, who is faithfulness and truth invariable. 'They shall never perish;' not only be kept from evil, but enjoy everlasting felicity. Although the evil spirit, as prince of the world, may put in practice all those arts to allure, by which so many fall away, which suit our corrupt nature, and fall in with the bias of our inclinations, still he, nor any other power shall ever pluck them out of our heavenly Father's hand. Feed, my soul, on this gracious promise; let it support thee through life, amidst every affliction, trial, and temptation; that the Lord reigns; that he has disposed thee to follow him, who is thy good Shepherd; that he whom thou servest is God, and none shall ever pluck thee out of his hand.

"*July 12th. Sabbath-day.* But Ah! how silent! No Church, to hear the

sacred word of the living God explained for information, for direction, for reproof, and for comfort. O my ever-blessed Jesus, be thou my teacher; lead me, thou who art the way, the truth, and the life; and if it is thy blessed will to take me from the appointed means of grace, do thou in mercy feed my soul by thy immediate agency; and if this, thou in thy wisdom seest fit to deny me, O Lord, refuse me not this, that thou wilt cause me to live by faith on thee. O that thou wouldst enable me to receive out of thy fulness, even grace for grace, to grant me that appropriating faith, whereby thou, the Lord, art become mine. Show, by thy willingness to receive such an unworthy creature as I am, that grace is free. Be thou my guide through this barren wilderness; fit and prepare me for all thy will, either prosperous or adverse, may all be sanctified to my soul. Grant that I may live near to thee, my dearest Lord, that when my last summons arrives I may meet it with joy, and rise to greet the Lord of glory, and dwell with him in bliss for evermore.

"Ephesians ii. 4. But God, who is rich in mercy, for his great love wherewith he hath loved us,

"5. Even when we were dead in trespasses and sins, hath quickened us together with Christ: by grace ye are saved.

"Who can describe the riches of that grace the Apostle here speaks of, or the mercy and love of our adorable God, that he should condescend to visit sinners, sons of apostate Adam, who were dead in trespasses and sins, unable to think a good thought, out of mere grace,—nothing to induce him to take our part, but mercy—mercy and love inexhaustible? When we were dead in sin, he hath still had thoughts of peace to us, by giving us his dear Son to take our iniquities on himself, and to quicken us together with him, to give his people new hearts, and his blessed Spirit shedding abroad the love of God in their souls, thereby enabling them to become new creatures, and in the strength of the blessed Saviour, endeavouring to live to his honour and glory. O my Father! give me lively and soul-affecting views of thy love; enable me to live an humble, pious, and holy life, devoted to thy service.

"July 19th. Who is among you that feareth the Lord, that obeyeth the voice

of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay himself upon his God.

"How often do believers, that fear the name and the word of the Lord, walk in darkness from a sense of their sinful nature, and numberless defects!—very justly may they be humbled. Satan then takes advantage, and endeavours to make them distrust the God of all mercy; hides by his arts the loving Saviour from the eye of faith. Unbelief takes place, and thick darkness, which may be felt, comes on. O how truly deplorable—how distressing such a situation! The ever-blessed Spirit has withdrawn his enlightening influences as to any sensible comfort. But let such a one, that fears the Lord, that obeys his holy will, and makes his word his rule, that looks only to the great propitiatory sacrifice the blessed Jesus hath made, let such a one trust on his God, as his Father, by adoption; on God, the Son, as his Redeemer, and in God, the Holy Ghost, as his Sanctifier. All which glorious privileges are comprehended in those words—Trust, and stay himself upon his God. When evidences are darkened so that conscience cannot find them, then, O ever-blessed God, may my faith be strong in the might of the Redeemer, and show me, that I have undone myself—but in thee is my help found, that thou camest to seek and to save that which was lost; that thou never saidst to the seed of Jacob, seek ye my face in vain, but Fear not, it is I. Can a mother forget her sucking child? Yea, they may forget. Therefore trust in God, who hath given his word for thy comfort, and his oath for thy strong consolation. Beware of dishonouring him by unbelief or distrust, but say, with Job, 'Though He slay me, yet will I trust in Him.' Wait on the Lord, and he that shall come will come, and will not tarry, for in him all the promises are Yea and Amen, as the portion of those who are in Christ Jesus."

From the preceding sketch of Mrs. Livingston's life and character, together with the extracts from her Diary, it is evident her religion included the following characteristic features; on each

of which we can only offer a few remarks.

1. Her faith was *appropriating* in its nature. She felt herself warranted to call God, "My God," Christ "My Saviour." The great and important truths of the Bible pertaining to a sinner's salvation, she used for her present wants and her eternal blessedness. She received and rested upon Christ, for *herself*, as he was offered unto her in the Gospel. Thus her comfort in life and death was, to quote the words of the Catechism of her Church, thus, "That I with body and soul, both in life and death, am not my own, but *belong* unto my faithful Saviour Jesus Christ: who with his precious blood *hath fully satisfied for all my sins*, and delivered me from all the power of the devil: and so preserves me, that without the will of my Heavenly Father not a hair can fall from my head; yea, that all things must be subservient to my salvation, and therefore by his Holy Spirit he also *assures me* of eternal life, and makes me sincerely willing and ready henceforth to live unto him."

2. She perfectly understood the difference between *faith* and *sense*. When she walked in darkness as it respected the light of God's countenance, she still trusted in the name of the Lord, and stayed herself upon her God. Faith regards the promise of God—sense, present enjoyments. The want of the latter cannot destroy the certainty of the former. We ought never to be regulated by our frames of mind in the exercise of our faith. In times of doubt, arising from the want of God's sensible presence, we ought not

to reject our hope, if we still "fear God and obey the voice of his servant," speaking in his word. It is in the spiritual day, as in the natural—Clouds may obscure the sun, though notwithstanding this obscurity there is daylight. Thus the Sun of righteousness may be veiled to our view, and still satisfactory evidence remain that we have passed from death unto life.

3. She highly valued the ordinances of God's house. How feelingly does she lament a silent Sabbath! How carefully improve the preached word! The Lord's day was emphatically to her a day of rest from all worldly cares, and of enjoyment in holy services. She was not satisfied with attending once a day—she went a second time; and when in this city, on her annual visits, a third time. The intervening periods between the hours of worship she spent in treasuring up in her memory, and applying to her own case, what she had heard. How unlike many professing Christians, who, after the service of the morning and evening, walk abroad, not to meditate upon the things to which their attention has been called, but to divert themselves; or, if they remain at home, amuse themselves in vain conversation or idle books! To such the Sabbath is a weariness, and they most unblushingly profane it. To Mrs. L. this day was a type of that eternal Sabbath which she hoped to spend with her God and Saviour, and its enjoyments afforded her a foretaste of heavenly joys.

4. She attained a high state of sanctification. This is evident from her desire to abound in adoration, and her wish that in family and public prayers expressions



of adoration might be more frequent and pointed. That Christian must be very far advanced in ripeness for heaven, who is so absorbed in the contemplation of the divine glory, as to make adoration the principal topic in his addresses to the throne of grace. The more that glory is manifested to his faith, the more he will be transformed into the same image, and the more he will delight in the peculiar employment of the saints in heaven, profoundly adoring Him who is holy, holy, holy, the Lord God Almighty.

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#### BAPTISM—No. I.

We now, once for all, give notice, that in this and several other essays on the subject of Baptism, which we purpose to insert in our work, we do not wish our readers to consider us as always recording our own sentiments. We have been requested, and we think it proper to comply with the request, to admit a temperate discussion on this subject, in which the opinions of those who in some respects differ (though they in the main agree,) shall be exhibited, and their respective grounds stated. Indeed, such a discussion of a number of other subjects will not be excluded, though we need not at present mention them particularly.

EDITORS.

#### THE NATURE AND DESIGN OF JOHN'S BAPTISM.

THE legal economy, or Mosaic dispensation, was typical in its nature, 'having a shadow of good things to come, and not the very image of the things.' By the establishment of the evangelical economy, or Christian dispensation, it received its fulfilment, and was for ever abolished. The time predicted by prophets, and expected by saints of old, when this great and important change was to take place, was drawing

nigh when John the Baptist appeared in the wilderness of Judea, with the spirit and the power of Elijah the prophet, preaching the baptism of repentance for the remission of sins. He had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Thus plain in his dress, and self-denied in his manner of living, he sharply rebuked the sins of his countrymen, warning them to flee from the wrath to come. His success was great; for there went out to him Jerusalem, and all Judea, and all the region round about Jordan; and were baptized of him in Jordan, confessing their sins. As at this time the people were in expectation of the Messiah, who was promised to their fathers, all men, attracted by the fame and the influence of John's ministry, mused in their hearts of him whether he were the Christ or not. Whilst he was in Bethabara, beyond Jordan, baptizing, the rulers at Jerusalem judged it proper that certain of their number, whose capacity and learning rendered them equal to the task, should go and examine him. "And this is the record of John," saith the evangelist, "when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us: What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the

way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you whom ye know not. He it is, who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose."—From this record of John, as the evangelist calls it, we learn that the musings of the Jews concerning him proceeded not from the matter of his preaching, but from the fact of his baptizing. It was not his doctrines that excited their attention, or caused the embassy which was sent to him, but his administration of the rite of baptism. Besides, the priests and Levites who questioned him on this occasion were not surprised at his baptizing, but at this—that though he baptized he denied that he was Christ, or Elias, or that prophet. The rite itself, therefore, was not a novelty to the Jews; but the novelty consisted in this—that he who administered the rite disclaimed his being one of the persons named. They expected that a person clothed with prophetic authority would baptize; and therefore demanded of John, Why baptizest thou, since thou art not that Christ, nor Elias, neither that prophet? Their expectation, however, related to three persons specifically, and John very properly declared he was neither of them. He was only the voice of one crying in the wilderness, Prepare ye the way of the Lord: and yet he was a prophet of the Most High, and

came in the spirit and power of Elias. As such he was announced, in ancient prophecy, by Malachi, and as such was recognized by Christ, who told his disciples, This is Elias—not the identical Elijah who flourished in the reign of Ahab, and was translated—but the Elijah of whom Malachi prophesied, "that he should turn the hearts of the fathers to the children, and the hearts of the children to the fathers." He had, therefore, authority to baptize, as the forerunner of the Redeemer, and the harbinger of the evangelical economy. As the correct understanding of his baptism is necessary to arrive at a certain and satisfactory conclusion concerning the nature and subjects of Christian baptism, we shall direct the attention of our readers to the same as preparatory to a number of Essays on Christian Baptism. The following inquiries embrace every thing which is of importance on this subject.

I. Was baptism a novel rite in the church?

II. What was the nature of John's baptism.

III. By what authority did he baptize?

IV. In what light must we regard the whole of his ministry?

Each of these inquiries will be answered in order.

I. Was baptism a novel rite in the Church?—Assuredly it was not; for, as has been already stated, the Jews expressed no surprise at John's baptism. It was a rite which they expected Messiah, or a prophet, would administer to the nation, and which had been administered from time immemorial to proselytes from among the Gentiles. Each of these

particulars will be noticed in detail.

*First.* It was a rite which they expected Messiah, or a prophet, would administer to the nation. This is evident from the question which they put to John. Several passages of the Old Testament seem to have produced this expectation. They could not but know from the promise in Jer. xxi. relative to the days of Messiah, that great changes would take place in their ceremonies. Indeed, their own writers characterize these days as those wherein God will renew the world.\* Amongst other things they expected the purifying of the unclean. Thus one of their Rabbies interprets Ezek. xxxvi. 26. "A new heart also will I give you, and a new spirit will I put within you ;—in this way I will expiate you, and remove your uncleanness, by the sprinkling of the water of purification." And another upon Zech. ix. 8. gives this meaning : " And Elias came to distinguish the unclean, and purify them." Nay, they appear to have expected that they were all to be baptized, either by Messiah himself or by some of his attendants ; because it is prophesied in Zech. xiii. 1. " In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." Such seems to have been the nature of their expectation concerning the baptism to be administered by Messiah, or any other prophet.

*Secondly.* Baptism had been administered from time immemorial

to proselytes from among the Gentiles. This is not indeed expressly mentioned in Scripture ; neither have Philo and Josephus, two Jewish writers of reputation, taken any notice of it. But, as M'Knight justly remarks, the silence of ancient writers will by no means prove the rite to be of modern original : for, as the easterns greatly delighted in emblematical instruction, it was natural for the Jews, by the religious washing of their proselytes with water, to teach them that in becoming Moses's disciples they were cleansed from all the defilements of Paganism, and that they were pardoned and accepted of God. Learned men, who have examined the subject, and to whom the Jewish writings were familiar, do maintain and bring abundant proof of the fact, that when a Gentile proselyte was received into the Israelitish covenant, three ceremonies of initiation were used ; to wit, circumcision, baptism, and sacrifice. The Jewish masters, they say, have established it as a law that this baptism is so necessary, that without it, as much as without circumcision, there can be no proselytism ; but this, along with sacrifice, is all the initiation that is necessary in the case of a female proselyte. In the administration of this rite, little children were included, being generally baptized at the same time with their parents.\* The origin of this rite is traced back to the days of the patriarch Jacob. We find, in Gen. xxv. that God commanded him to arise, and go up to Bethel, " and make there an altar unto God, that appeared unto thee when

\* These authorities are taken from Lightfoot and M'Knight. See also Pool's Synopsi*s—in loco.*

\* Lightfoot's works, Vol. II. p. 117, 118.

thou fleddest from the face of Esau thy brother!" Then Jacob, saith the sacred historian, said unto his household, and to all *that were with him*, Put away the strange gods that are among you and *be clean*, and change your garments, and let us arise and go up to Bethel. The command he gives to his household "be clean," the Jews say meant that they should wash the body, or be baptized. Thus also they interpret the command given at Sinai to all Israel, before the publication of the law, in Exod xix. 10. "And the Lord said unto Moses, Go unto the people and sanctify them to-day, and to-morrow let them *wash their clothes*;" i. e. let them be baptized. In this way, i. e. by baptism, they say that the 153,600 proselytes in the land of Israel, in the days of Solomon, were initiated into the covenant.\* Although Jewish writers give this account of the baptism of proselytes as an ancient rite, and many, perhaps the majority, of Christian writers, consider the account as correct, yet it must not be concealed that there are respectable Christian writers who consider the practice among the Jews to have commenced after the Christian era. They do not, however, according to the best examination we have been able to give the subject, appear to have substantiated their objections. Some disagreement among the Jewish writers would have been detected; some facts, contradicting their accounts, would have come to light; but of such disagreement, or of such contradictory facts, there is not a shadow to be found.

There seems, indeed, to be an allusion to this baptism of proselytes in Ezek. xxxvi. 24, 25, where God promises, "I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." And a heathen writer, in his commentary on another writer, calls a convert to the Jewish religion a baptized person.\* But, even if we could not prove the baptism of proselytes, still the *washings*, or baptisms, practised at the consecration of the priests, show that *baptism* was not novel to the Jews in the days of John. Of such washings we have an example in the case of Aaron, Lev. viii. 6. "And Moses brought Aaron and his sons, and washed them with water." The Jews, thus, were acquainted with the thing itself, and with its signification. The thing itself was the application of water to the body of a person. The thing signified was some great change either in the opinions or practices of those who submitted to it, and implied a promise of acceptance with God on the part of them who administered it.

II. What was the nature of John's Baptism?—To understand this aright, let us ascertain, first of all, to what dispensation John belonged. Before we can do this, it will be necessary to find out when the legal economy ended, and the Christian commenced. This appears to us to have been just before Christ ascended on high, when he declared that all power was given unto him in heaven and upon earth, and by virtue of this authority sent forth his apostles to convert, to baptize,

\* Lightfoot on Matt. iii. Hor. Tal.

\* McKnight, John i. 19—23.

and to teach all nations. The arguments which support this conclusion are the following :

1. The legal economy being typical, could not be terminated until the types were fulfilled. But they were not fulfilled previous to Christ's ascension : for the great work of intercession at God's right hand, in the highest heavens, had not yet been commenced. And yet this was signified on the great day of atonement by the entrance of the high priest into the holy of holies. Until Christ's ascension, it was still the duty of the high priest to officiate on this important day.

2. Christ is expressly called by the apostle Paul, Rom. xv. 8. a minister of the circumcision ; and, in consistency with this, he himself says, " I am not sent but to the lost sheep of the house of Israel." Matt. xv. 24. As one of the discriminating features of the evangelical dispensation, is the admission of the Gentiles into the church ; it is evident that before Christ's death, at least, that dispensation was not commenced. For, in addition to his declaration concerning himself, just quoted, he directs his apostles, Matt. x. 5. " Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not : but go rather to the lost sheep of the house of Israel."

3. Christ was made under the law, and conformed to it in every respect. He was circumcised as the law directed ; and as he was a priest, he was set apart to that office by his baptism ; for thus it behooved him to fulfil all righteousness, i. e. to comply with all the institutions of the law. That his baptism was nothing else must appear from this, that he had no

sins, and therefore his baptism could not be that of repentance : nor could it have been the baptism he instituted after his resurrection ; for it is absurd to suppose that he was baptized in the faith of himself. What adds weight to these remarks is, that Jesus was baptized when he was about thirty years of age, which was the time when priests were inaugurated to office. In addition to this baptism of consecration to office, Christ, before his death, ate the passover, in conformity to its original institution. This fact adds to the force of the argument drawn from the entrance of the high priest into the holy of holies ; for the same reason which made it necessary for Christ to eat the passover, previous to the time when he, the great Sacrifice signified, was slain, made it necessary for the high priest to go into the holy of holies until Christ had ascended on high.

4. Christ directed others to comply with the institutions of the law, which he would not have done if the legal economy had not been in force. Thus, when he had healed a leper, he bid him " Go thy way, show thyself to the priest, and offer the gift that Moses commanded for a testimony unto them." And, on another occasion, addressing himself to the multitudes that followed him, and even to his disciples, he tells them that it is their duty to be subject to the Mosaic, or legal economy. The scribes and the Pharisees, he says, sit in Moses's seat. All, therefore, whatsoever they bid you observe, that observe and do.

If these reasons are satisfactory, and such they appear to the

writer, in proof of the position, that the legal economy was in force until the ascension of our Lord, the conclusion is inevitable, that the *baptism* of John belonged to that economy, and not to the Christian. It is to be considered as one of those divers washings in use among the Jews on many occasions : for John did not attempt to make any alterations in the Jewish religion as settled by the Mosaic law, any more than to erect a new dispensation. And as these washings were intended not only for the purifying of the flesh, but to be signs and symbols of moral purity ; so the rite of baptism was, in this view, very suitable to the doctrine of repentance, which John preached. It was a rite appertaining exclusively to the legal economy, instituted for the use of the Jews alone, for a short time, to prepare them for the kingdom of Messiah then approaching, by an extraordinary general purification, attended with suitable instructions and exhortations to the people.\* As this is denied by the Anabaptists, or rebaptizers, and by some who advocate infant baptism, the reasons for adopting this opinion will now be given.

1. The legal economy, as we have endeavoured to show, was not yet ended ; and, therefore, its ceremonies were yet binding. If John's baptism had been Christian baptism, they to whom it was administered would have been freed for ever from these ceremonies. And yet we find that his disciples remained Jews, and lived as perfectly obedient to the

legal ritual as if John had not appeared.

2. John's baptism, in a qualified sense, was not Trinitarian baptism. He had no formula, and did not baptize in the name of Christ or the Holy Ghost. Indeed, he himself seems to consider that his baptism differed from Christ's in this, that he *baptized with water*, but Christ with the Holy Ghost. To Christ's superiority above him he bears his testimony. I, indeed, says he, baptize with water ; but be ye not deceived on that account : my baptism is not the baptism of *Messiah* ; not *that* for which you look, or which you expect : but there standeth one among you whom ye know not : *he it is* who, coming after me, is preferred before me ; whose shoe's latchet I am not worthy to unloose ! This is the person whom you expect, and his baptism that which you mistook for mine.—Such appears to be the meaning of the Baptist's language. He plainly discriminates between his baptism and that of Christ's institution : the one is with water, and the other with the Holy Ghost. The one is *typical* of the other—the last is the fulfilment of the first.

3: They who were baptized by John did not profess their faith in Christ, as come ; nor did they receive their baptism in testimony of their entertaining that belief. On the contrary, they were baptized, confessing their sins, and then exhorted to believe on him which should come after him ; that is, on Christ Jesus, as we are informed by the apostle Paul, Acts xix. 4. Now there can be no Christian baptism without the profession of faith in Christ previously declared. " If

\* Williams on Baptism, Vol. I.

thou believest with thine whole heart," said Philip to the eunuch, "thou mayest."

4. But the rebaptism of some of John's disciples at Ephesus, Acts xix. by the apostle Paul, proves the difference between the two most conclusively. "When they heard this," saith the sacred historian, "they were baptized in the name of the Lord Jesus;" that is, they received Christian baptism. To suppose that these words are Paul's, and not the historian's, is contradicted by the whole narration. Paul asked, "*Unto what then were ye baptized?"* Does not the question indicate a difference between the baptism of John and Christ? But what removes all doubt is Paul's account of John's conduct. He said to those who came to his baptism, that *they should* believe in the Lord Jesus. But we have already seen that they who received Christian baptism did profess their faith first—they were required, not that they should believe, but that they had already believed. These disciples of John, professing this faith now, were baptized by the apostle in the name of Christ.

These arguments prove the position assumed, that John's baptism was a part of the legal economy, being intended to prepare the Jews for Messiah's kingdom. It was a Jewish rite, confined to the Jewish nation, leaving those to whom it was administered still under the yoke of Moses; but encouraging them to look forward to the kingdom of God, which was at hand. I proceed to inquire,

III. In the third place, by what authority he baptized?—He himself declares, that it was

by Divine authority: for in John i. 33. he avows, that God sent him to baptize. Christ recognizes this truth in his question concerning John's baptism—"Was it from heaven, or from men? Indeed, the whole history of John abundantly proves that he acted by special inspiration. He was announced by his father as the prophet of the Highest; and, when he commenced his public ministration, we are informed that the *Word of God* came to him. Christ calls him a prophet; yea, more than a prophet. Hence the authority by which he acted is sufficiently obvious. As a prophet, specially commissioned, he had a right, by divine command, to alter the rites of worship: for, through the medium of prophets did God make known his will to his people. He who sent John to baptize is distinct from Christ or the Holy Spirit; for he said to John, "Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost." Here we have another evidence of the distinction between John's and Christian baptism.

IV. In what light must we regard the whole of John's ministry?—It was the concluding scene of the legal dispensation. Hence the least in the *kingdom of God*, i. e. the evangelical dispensation, was greater than he. As the last priest, he performed by his washing a final and general purification. Thus he went before Jesus in the spirit and power of Elias, according to the declaration of the angel, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just: to make ready a people prepared for the Lord. Of this,



intimation had been given in ancient prophecy by Malachi. Thus his great design, or the specific object of his ministry, was to make ready a people prepared for the Lord, i. e. to prepare Israel for receiving Christ in his personal ministry on earth. For the attainment or completion of this design, two other particulars were contemplated by John's ministry.

The first, to turn the hearts of the fathers to the children. The Jewish Church were as parents to the Gentiles. In this light the latter are represented by the prophets as standing to the former. But the Jews had inveterate prejudices against the admission of Gentiles. To remove these was part of John's work; to make the actual Church feel for the necessities of sinners; to turn the hearts of the Jews to the Gentiles.

A second part, to turn the heart of the children to the fathers, i. e. according to the angel's comment, to turn the disobedient to the wisdom of the just. The *wisdom of the just* is the religion of the true Christ. Disobedient is the character of all sinners. Such was pre-eminently the character of the Gentiles: they despised the Jews as much as the Jews hated them. To turn their hearts to the Jews, as well as the Jews to them, was a part of John's ministry. This could only be done by turning them from disobedience to the wisdom of the just, i. e. converting them to the true religion. Thus the design of John's ministry was to prepare the way for the union of Jew and Gentile in one church, which constitutes a part of the glory of the gospel church.

Zeta.

## REVIEW.

1. *A Sermon delivered in the Tron Church, Glasgow, on Wednesday, Nov. 19th, 1817, the day of the Funeral of her Royal Highness the Princess Charlotte of Wales, by the Rev. THOMAS CHALMERS, D. D.*

Glasgow. New-York. Kirk & Mercein. 1818. 8vo. pp. 47.

2. *A Sermon, preached before the Society in Scotland for propagating Christian Knowledge, at their annual meeting, in the High Church of Edinburgh, on Thursday, June 2, 1814, by the Rev. THOMAS CHALMERS, D. D. then Minister of Kilmany, now Minister of the Tron Church,*

**BOTH** these discourses, republished in one pamphlet, afford striking specimens of the characteristic faults and excellencies of the author as a pulpit orator. The *first*, in order of republication in our country, is the *last*, in order of composition and delivery, and is evidently a very hasty production. Dr. Chalmers himself makes his confession respecting it in the preface.

"The following sermon is the fruit of a very hurried and unlooked-for exer-

tion—and never was there any publication brought forward under circumstances of greater reluctance, and with a more honest feeling of unpreparedness on the part of the author."

Upon the *principle* of this apology we take the liberty of making one animadversion. Notwithstanding the example of a distinguished Scottish preacher, we should be sorry to witness its adoption by divines on this side the Atlantic Ocean. It is, every where, unbecoming the followers of the apostles of our Lord. No ambassador of Christ should deliver, in the name of his Master, upon any occasion, aught but what he understands and believes to be true; nor should he publish, through the medium of the press, what he did deliver in a manner of which he did not, at the time of publication, approve. A "Priest clothed with health" is not to be affected by the ever-changing atmosphere of popular opinion. The alternations of glowing heat, and of chilliness, incident to the pursuit of popularity, indicate a hectic not to be tolerated in the pulpit. We wish Dr. Chalmers a speedy convalescence.

The Sermon before us, was delivered on a very interesting occasion to British subjects, on the day of the funeral of the Princess of Wales. Charlotte Augusta was the only legitimate child of George Augustus Frederick, the Prince Regent of England. She died in childhood before she completed the 22d year of her age; and as the infant did not live, in her is terminated the direct line of hereditary succession to the crown of Great Britain.

*Hinc illæ lachrymæ.*

The text selected by the preacher, for the instruction of

his audience, is Isa. xxvi. 9. *For when thy judgments are in the earth, the inhabitants of the world will learn righteousness.* In the exordium we have an apology for omitting an exposition of this text; and we must of course be reconciled to our disappointment. That we were disappointed we shall not attempt to conceal: for as we do not relish sermons which play about the text, we were prepared to expect from Dr. Chalmers an explanation of the sacred maxim which he had himself selected as an appropriate theme. Instead, however, of exhibiting the way in which national judgments prove conducive to national reform; instead of holding up the lamented calamity as a judgment from God, and pointing out the proper improvement of the dispensation, he chose as subjects of discussion two other topics, which, whether correctly stated or not, did not certainly belong to the text read out to his audience.

These topics are—1. The loyalty of subjects to the government; and, 2. That it is the righteousness of *the people alone* which will exalt the nation. Nor are even these subjects well explained. On the contrary, the attention of the reader is carried away by a declamation, brilliant indeed, but affected; often eloquent, but at times pressed beyond the boundaries of our republican ideas of sober truth.

"I rejoice in the present appointment, for the improvement of that sad and sudden visitation which has so *desolated the hearts and the hopes* of a whole people."—p. 5.

"O Death! thou hast indeed chosen the time and the victim, for demonstrating the grim ascendancy of thy power over all the hopes and fortunes

of our species!—Our blooming Princess, whom fancy had decked with the coronet of these realms, and under whose gentle sway all bade so fair for the good and the peace of our nation, has been placed upon her bier! And, as if to fill up the measure of his triumph, has he laid by her side, that babe, who, but for him, might have been the monarch of a future generation; and he has done that, which by no single achievement he could otherwise have accomplished—he has sent forth over the whole of our land, the gloom of such a bereavement as cannot be replaced by any living descendant of royalty—he has broken the direct succession of the monarchy of England—by one and the same disaster, has he awakened up the public anxieties of the country, and sent a pang as acute as that of the most woful domestic visitation, into the heart of each of its families.”—p. 7.

“The judgment under which we now labour, supplies, I think, one touching, and, to every good and Christian mind, one powerful argument of loyalty.”—p. 10.

“What ought to be, and what actually is, the feeling of the country at so sad an exhibition? It is just the feeling of the domestics and the labourers at Claremont. All is soft and tender as womanhood. Nor is there a peasant in our land, who is not touched to the very heart when he thinks of the unhappy stranger who is now spending his days in grief, and his nights in sleeplessness—as he mourns alone in his darkened chamber, and refuses to be comforted—as he turns in vain for rest to his troubled feelings, and cannot find it—as he gazes on the memorials of an affection that blessed the brightest, happiest, shortest year of his existence—as he looks back on the endearments of the bygone months, and the thought that they have for ever fled away from him, turns all to agony—as he looks forward on the blighted prospect of this world’s pilgrimage, and feels that all which bound him to existence, is now torn irretrievably away from him! There is not a British heart that does not feel to this interesting visitor, *all the force and all the tenderness of a most affecting relationship.*”—p. 13.

In reading this sermon we are happy that we are Americans.

We feel grateful for those republican institutions, which the death of a single woman or child cannot affect, and whereby we are permitted, without any impeachment of our humanity or patriotism, to confess that our families *feel more acutely the pangs of woful domestic visitation*, than sympathy for the death of a king’s or a governor’s granddaughter.

Dr. Chalmers, however loyal, is by no means of slavish political opinions. He claims the right for the Christian ministry of examining the maxims and the conduct of their civil rulers in the light of divine revelation. He discards the doctrine of *passive obedience* to every kind of government and administration, as unmanly and unchristian; and maintains the principle, with what consistency of application we do not judge, which the Scottish Presbyterians have so ably and so often urged, that the true Christian tendency of the administration of government is the proper test of its worth in a Christian country. Mere partisanship he justly discards as unbecoming the pulpit. Whether ministerialist or anti-ministerialist, ought not to be the question. The ambassador of Christ should aim at higher objects than serving the *ins* and the *outs* of office. With the spirit of his remarks we entirely concur, and we dismiss this discourse with a quotation.

“A *religious administration* will never take offence at a minister who renders a pertinent reproof to any set of men, even though they should happen to be their own agents or their own underlings; and that, on the other hand, a minister who is actuated by the true spirit of his office, will never so pervert or so prostitute its functions, as to descend to the humble arena of partisan-

ship. He is the faithful steward of such things as are profitable for reproof, and for doctrine, and for correction, and for instruction in righteousness. His single object with the men who are within reach of his hearing, is, that they shall come to the knowledge of the truth and be saved. In the fulfilment of this object, he is not the servant of any administration—though he certainly renders such a service to the state as will facilitate the work of governing to all administrations—as will bring a mighty train of civil and temporal blessings along with it—and in particular, as will diffuse over the whole sphere of his influence, a loyalty as steadfast as the friends of order, and as free from every taint of political servility, as the most genuine friends of freedom can desire.

“There is only one case in which it is conceived that the partisanship of a Christian minister is at all justifiable. Should the government of our country ever fall into the hands of an infidel or demi-infidel administration—should the men at the helm of affairs be the patrons of all that is unchristian in the sentiment and literature of the country—should they offer a violence to its religious establishments, and thus attempt what we honestly believe would reach a blow to the piety and the character of our population—then, I trust that the language of partisanship will resound from many of the pulpits of the land—and that it will be turned in one stream of pointed invective against such a ministry as this—till, by the force of public opinion, it be swept away as an intolerable nuisance, from the face of our kingdom.”—p. 18. *note*.

“Permanent security against the wild outbreaks of turbulence and disaster, is only to be attained by diffusing the lessons of the gospel throughout the great mass of our population—even those lessons which are utterly and diametrically at antipodes with all that is criminal and wrong in the spirit of political disaffection. The only radical counteraction to this evil is to be found in the spirit of Christianity; and though animated by such a spirit, a man may put on the intrepidity of one of the old prophets, and denounce even in the ear of royalty the profligacies which may disgrace or deform it—though animated by such a spirit, he may lift his protesting voice in the face of an unchristian magistracy, and tell them of their

errors—though animated by such a spirit, he, to avoid every appearance of evil, will neither stoop to the flattery of power, nor to the solicitations of patronage—and though all this may bear, to the superficial eye, a hard, and repulsive, and hostile aspect towards the established dignities of the land—yet forget not, that if a real and honest principle of Christianity lie at the root of this spirit, there exists within the bosom of such a man a foundation of principle, on which all the lessons of Christianity will rise into visible and consistent exemplification. And it is he, and such as he, who will turn out to be the salvation of the country, when the hour of her threatened danger is approaching—and it is just in proportion as you spread and multiply such a character, that you raise within the bosom of the nation the best security against all her fluctuations—and, as in every other department of human concerns, so will it be found, that, in this particular department, Christians are the salt of the earth, and Christianity the most copious and emanating fountain of all the guardian virtues of peace, and order, and patriotism.”—p. 9.

The second discourse in the pamphlet before us is older by three years and four months than its companion; and upon the whole, it is a better sermon, although preached by the Pastor of Kilmany before his promotion to the city of Glasgow. It contains an eloquent apology for missionary institutions. The text is John i. 16. *And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see.* This incidental historical record is well calculated to show the force of prejudice even upon an honest mind, for it was a man, in whom was no guile, that made the objection; and it points out the proper corrective of prejudice, a due examination of the case, *Come and see.* The preacher ac-

commodates the text to the correction of the existing prejudices against missionary societies.

"The precept is, 'Go and preach the gospel to every creature under heaven.' The people I allude to have no particular quarrel with the *preach*; but they have a mortal antipathy to the *go*—and should even their own admired preacher offer to go himself, or help to send others, he becomes a missionary, or the advocate of a mission; and the question of my text is set up in resistance to the whole scheme, 'Can any good thing come out of it?'"

"I never felt myself in more favourable circumstances for giving an answer to the question, than I do at this moment, surrounded as I am by the Members of a Society, which has been labouring for upwards of a century in the field of missionary exertion. It need no longer be taken up or treated as a speculative question. The question of the text may, in reference to the subject now before us, be met immediately by the answer of the text, 'Come and see.' We call upon you to look to a set of actual performances, to examine the record of past doings, and like good philosophers as you are, to make the sober depositions of history carry it over the reveries of imagination and prejudice. We deal in proofs, not in promises; in practice, not in profession; in experience, and not in experiment. The Society whose cause I am now appointed to plead in your hearing, is to all intents and purposes a Missionary Society. It has a claim to all the honour, and must just submit to all the disgrace which such a title carries along with it. It has been in the habit for many years of hiring preachers and teachers, and may be convicted, times without number, of the act of sending them to a distance. What the precise distance is I do not understand to be of any signification to the argument; but even though it should, I fear that in the article of distance, our Society has at times been as extravagant as many of her neighbours. Her labourers have been met with in other quarters of the world. They have been found among the haunts of savages. They have dealt with men in the very infancy of social improvement, and their zeal for pro-

selytism has far outstript that sober preparatory management, which is so much contended for. Why, they have carried the gospel message into climes on which Europe had never impressed a single trace of her boasted civilization. They have tried the species in the first stages of its rudeness and ferocity, nor did they keep back the offer of the Saviour from their souls, till art and industry had performed a sufficient part, and were made to administer in fuller abundance to the wants of their bodies. This process, which has been so much insisted upon, they did not wait for. They preached and they prayed at the very outset, and they put into exercise all the weapons of their spiritual ministry."—pp. 35, 36.

Upon the solution, which the Doctor gives of the principle of opposition to missionary labours, we demur. Objections may possibly be made in certain cases to the *plans* upon which societies for spreading the gospel have resolved to act, and to the qualifications of some of the missionaries taken into their employ; but we cannot suppose, that either the *name* missionary, or the *fact* of being sent to preach the gospel, is in itself detestable to any one who really loves the preaching or its evangelical subject. We suspect that the radical opposition is dislike for the gospel itself, rather than for either the *preach* or the *go*.

Some mistakes in philosophy occur in this discourse; and we lament that a preacher who so boldly, and often indeed successfully, appeals to the sciences, should err in relation to the settled doctrines respecting the intellectual powers of the human mind. A scholar of rank, in the country of Hume, of Campbell, of Reid, and of Dugald Stewart, ought not to confound, as Dr. Chalmers has done in the first

sentence of his exordium, the power of the association of ideas, with the faculty of generalization.

The following specimens will give our readers a high idea of the author's talents and piety.

"In our attempts to carry into effect the principle of being all things to all men, let us never exalt that which is subordinate; let us never give up our reckoning upon eternity, or be ashamed to own it as our sentiment, that though schools were to multiply, though missionaries were to labour, and all the decencies and accomplishments of social life were to follow in their train, the great object would still be unattained, so long as the things of the Holy Spirit were unrelieved and undiscerned amongst them, and they wanted that knowledge of God and of Jesus Christ, which is life everlasting. This is the ground upon which every Christian will rest the vindication of every missionary enterprise; and this is the ground upon which he may expect to be abandoned by the infidel, who laughs at piety: or the lukewarm believer, who dreads to be laughed at for the extravagance to which he carries it. The Christian is not for giving up the social virtues; but the open enemy and the cold friend of the gospel are for giving up piety; and while they garnish all that is right and amiable in humanity, with the unsubstantial praises of their eloquence, they pour contempt upon that very principle which forms our best security for the existence of virtue in the world. We say nothing that can degrade the social virtues in the estimation of men; but by making them part of religion, we exalt them above all that poet or moralist can do for them. We give them God for their object, and for their end the grandeur of eternity. No! it is not the Christian who is the enemy of social virtue; it is he who sighs in all the ecstasy of sentiment over it, at the very time that he is digging away its foundation, and wrecking on that piety which is its principle, the cruelty of his scorn"—pp. 41, 42.

"What the man of liberal philosophy is in sentiment, the missionary is in

practice. He sees in every man a partaker of his own nature, and a brother of his own species. He contemplates the human mind in the generality of its great elements. He enters upon the wide field of benevolence, and disdains those geographical barriers, by which little men shut out one-half of the species from the kind offices of the other. His business is with man, and let his localities be what they may, enough for his large and noble heart, that he is bone of the same bone. To get at him, he will shun no danger, he will shrink from no privation, he will spare himself no fatigue, he will brave every element of heaven, he will hazard the extremities of every clime, he will cross seas, and work his persevering way through the briers and thickets of the wilderness. In perils of water, in perils of robbers, in perils by the heathen, in weariness and painfulness, he seeks after him. The caste and the colour are nothing to the comprehensive eye of a missionary. His is the broad principle of good will to the children of men. His doings are with the species, and overlooking all the accidents of climate, or of country, enough for him, if the individual he is in quest of be a man—a brother of the same nature—with a body which a few years will bring to the grave, and a spirit that returns to the God who gave it."—p. 46.

In these two sermons we perceive traits of the same bold and adventurous spirit, we see flashes of the same eloquence which we admired in his discourses on the astronomical question. We find many instances of the conclusive reasoning which uniformly accompanies the best of his works, the *Essay on the Evidences of Christianity*, published in the *New Edinburgh Encyclopedia*; and we meet also with the same kind of verbiage which we formerly reprobated. Dr. Chalmers has cultivated a *genus dicendi* not very consistent with his own good sense. His grain of gold is beat out until the precious metal becomes lighter than a feather. Its

value is lost, although its brilliancy remains. The endless concatenation of epithets, and frequent jumbling of metaphors, which he proposes to our consideration, like artificial colouring upon a naturally fine face, only deforms the manly sentiments and the noble ideas in morals and religion.

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## Poetry.

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### TO THE EDITORS.

If the following translation of the much admired hymn of Des Barreaux be thought worthy a place in your Magazine, it is at your disposal.

A. C.

### TRANSLATION OF THE SONNET DE DES BARREAU.

GREAT God, thy judgments are for ever right,

And tho' thy nature leads thee to be kind,  
My crimes must ever bar me from thy sight,  
For whilst thou'rt just, no place can goodness find.

Yes, LORD, a course of guilt so black as mine

Leaves thee no pow'r my punishment to waive:

Thy *honour* and my *bliss* can never join,  
Nor can thy *mercy* plead for thee to save.

Then do thy will—for this *thy glory* cries;  
E'en at my tears let thy just anger rise;  
Let lightnings flash—in fury strike thy foe—  
.....In sinking, I adore my righteous God:.....

But on what part can fall the vengeful blow,  
That is not cover'd with a *Saviour's blood*?

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## Selected.

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### THE POOR MAN'S FRIEND.

AS I journeyed late on a summer evening, meditating on the beauties of the prospect around me, while they gradually faded from my sight, through the approach of darkness; it grew suddenly quite gloomy, and a black cloud hanging over my head, threatened a heavy shower of rain. The big drops began to fall, and an open shed adjoining

to a labourer's cottage, offering me a seasonable shelter, I dismounted from my horse, and found it large enough to protect him as well as myself.

The circumstance reminded me of the happy privilege of the believing sinner, who finds a "refuge from the storm, and the blast of the terrible ones, in the love of his Redeemer," which prepares him "a covert from storm and from rain." I went



in unperceived: the door of the cottage was half open, and I heard the voices of a poor man, his wife, and some children within.

I was hesitating, whether to go into the house, and make myself known, or to enjoy in solitude a meditation on the foregoing comparison, which my situation had brought to my mind; when these words, spoken in a calm and affectionate tone, struck me with mingled pleasure and surprise, and determined me not to interrupt the conversation.

"Indeed, wife, you are in the wrong. Riches would never make us happier, so long as the Lord sees it good that we should be poor."

"Well," replied the wife, "I can see no harm in wishing for more money and better living, than we have at present. Other people have risen in the world; and why should not we? There's neighbour Sharp has done well for his family, and for any thing I can see, will be one of the richest farmers in the parish, if he lives; and every body knows he was once as poor as we are. While you and I are labouring and toiling from morning to night, and can but just get enough to fill our children's mouths, and keep ourselves coarsely clothed, and hardly that."

"Wife," answered the man, "having food and raiment, let us therewith be content. And, if it please God, that even these things should fall short, let us submit ourselves to God in patience and well-doing, for he gives us more than we deserve."

"There, now you are got to preaching again," said the woman. "You never give me an answer,

but you must always go to your Bible to help you out."

"And where can I go so well," replied the husband. "Is it not God's own word for our instruction?"

"Well, that may be, but I don't like so much of it," answered she.

"And I do not like so little of it, as I see and hear from you," returned the man. "Why, that book has taught me, that it is an honour and a comfort to be a poor man, and by the blessing of the Spirit of God, I believe and feel it to be true. I have, through mercy, always been enabled to get the bread of honest industry, and so have you; and though our children feed upon brown bread, and we cannot afford to buy them fine clothes, like some of our vain neighbours, to pamper their pride with; yet, bless the Lord, they are as healthy and clean as any in the parish. Why then should you complain? Godliness with contentment is great gain."

"An honour and a comfort to be a poor man indeed! What nonsense you talk. What sort of honour and comfort can that be? I am out of patience with you, man;" the wife sharply cried out.

"I can prove it," replied he.

"How?" retorted his partner, in no very pleasant tone of voice.

"My dear," said the good man, "hear me quietly, and I will tell you.

"I think it an honour, and I feel it a comfort to be in that very station of life, which my Saviour Jesus Christ was in before me. He did not come into the world as one that was rich and great, but as a poor man, who had not where to lay his head. I feel a blessing in my poverty, because

Jesus, like me, was poor. Had I been a rich man, perhaps I should never have known, nor loved him. 'For not many mighty, not many noble are called.' God's people are chiefly found amongst the base things of the world, and things which are despised. This makes my poverty to be my comfort.

"Besides, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom, which he hath promised to them that love him? This thought makes my poverty also to be my honour.

"Moreover, to the poor the gospel was and is preached, and to my heart's delight I find it to be true every Sunday of my life. And is it not plain, all the neighbourhood through, that while so many of our rich farmers, and tradesmen, and squires, are quite careless, or set their faces against the ways of God, and are dead to every thing that is gracious and holy, a great number of the poorest people are converted and live? I honour the rich for their station, but I do not envy them for their possessions. I cannot forget what Christ once said, 'How hardly shall they that have riches enter into the kingdom of God.'

"O! my dear wife, if you did but know how to set a right value upon the precious promises which God has made to the poor, how thankful should I be.

"The expectation of the poor shall not perish. He delivereth the poor and needy from him that spoileth him. He has prepared of his goodness for the poor. The poor among men shall rejoice in the Holy One. For he became poor, that we, through his pover-

ty, might be rich; not in gold, but in grace.

"These promises comfort my soul, and would make me happy, even if I were deprived of that which I now enjoy. I can trust my Saviour for this world, as well as for the next. He, that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?"

"The Lord of his mercy bless you, my dear Sarah, with the grace of a contented mind."

Here the gracious man stopped: and whether affected by her husband's discourse, or by any other cause, I know not, but she made no reply. He then said, "Come children, it is our time for rest; shut the door, and let us go to prayer."

"Forgive me," said I, laying hold of the door, as the child was obeying her father's orders, "if I ask leave to make one in your family devotions, before I travel homewards. I have heard you, my friend, when you knew it not, and bless God for the sermon which you have this night preached to my heart."

The honest labourer blushed for a moment at this unexpected intrusion and declaration, but immediately said, "Sir, you are welcome to a poor man's dwelling, if you come in the name of the Lord."

I just looked around at the wife, who seemed to be startled at my sudden appearance, and the six fine children who sat near her, and then said, "You were going to pray, I must beg of you, without regarding me, to go on, as if I were not here."

The man, whom I could not but love and reverence, with a

simple, unaffected, modest, and devout demeanour, did as I requested him. His prayer was full of tender affection and sincerity, expressed with great scriptural propriety, and was in all respects such as became the preacher of those sentiments which I had overheard him deliver to his wife just before.

When he had finished, each of his children, according to the good old patriarchal custom of better days, kneeled down before him in turn, to receive a father's blessing.

It was now late, and the rain was over, I gave the poor man my blessing, and received his in return. I wished them good night, and went onwards to my own home, reflecting with much self-abasement of heart, what an honour and comfort it is to be a poor man, rich in the faith.

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MEMOIR OF PITAMBURU-SINGHU,  
*a Bengalee Christian, who died at Serampore, the 20th August, 1805, aged about sixty years.*

Pitamburu-Singhu, a Hindoo of the writer cast, was born at Jagoollee, in the district of Virooe. His father's name was Nidhi-ram-Singha, and his mother's Menuka. They had three sons, and one daughter: Pitambura was the eldest: the others died young. When Pitambura was six years old, his mother died; and when he was twelve, his father. They both died in a state of idolatry.

About the age of sixteen, Pitambura married. He had one daughter, who is still living. Before he was twenty, he entered into service, and for some time was what is called a *duruga*, a na-

tive officer under the judge of the district. He afterward spent some months with a Gosayi, that is, a leader among the Viragees.\* While with him he read the Bengalee translations of several popular Hindoo books, as the *Ramayana*,† the *Mahabharata*, &c.

God seems to have given Pitambura wisdom, to judge of character as it is displayed in habitual conduct, even from his youth; hence his knowledge of the quarrels, adulteries, and other evil deeds related of the Hindoo gods in the *pooranas*, the covetousness of their religious guides, and the pride and general depravity of the brahmuns, shook his veneration for the religion of his ancestors;‡ and the effect which was produced in his mind is, probably, a specimen of the ideas which prevail among most thinking people, even though they continue idolaters. A view of these things will not change their dispositions; but it may prepare the way for the gospel, in the same manner as the ignorance, and ungodly lives, of the Romish clergy accelerated the progress of the Reformation.

Pitambura, however, before he heard the news of the gospel, lived in a state of perfect uncer-

\* Viragee literally means a person without passions. The mendicants who are called by this name are very numerous, and, wearing the marks of the sect on their forehead, arms, &c. wander from one sacred place to another, and may be seen begging in every town. They are in general very profligate in their manners. Besides the mendicant virages, great numbers of this sect continue in a secular state.

† This work has been translated and printed by Dr. Carey and Dr. Marshman.

‡ "This order of men is here (says Mr. Ward) placed before kings in honour, and at their feet the whole nation is laid prostrate as before their sovereign." *History of Hindoos*, vol. iv. p. 3.

tainty respecting the way of salvation. He felt within himself a complete distaste of the muddy waters of heathenism; but where to obtain the water of life he knew not.

During the latter part of the time in which he continued an idolater, he had a house in Virroee, about fifty miles to the west of Calcutta; but wandered about as a Viragee, holding conversations with such as were supposed to have some peculiar knowledge of God, or some revelation made known to them of the right way. Nor is this peculiar to him: many of the Hindoos talk of some manifestation of the Deity which they are in the habit of expecting; and seek after men who, like Simon Magus, are reported to be "the great power of God." In this way they seem to be "feeling after God, if haply they may find him."

Amidst all this uncertainty respecting the true way, many become teachers of others; and thus "the blind lead the blind." Among the Viragees there are numbers of quacks, who abound with religious nostrums, and pretend to have the key of the kingdom of heaven suspended to their girdles: yet while Pitambura despised the generality of these men for their pride and covetousness, he himself, being accounted a man of deep knowledge, and clear judgment, became a kind of teacher, and had disciples, who listened to his discourses, prostrated themselves at his feet, and deemed him their oracle.

In this situation the gospel found him. A journey which Mr. Ward took with a friend, through the Soondurvuns, in the year 1801, was the means of his get-

ting a tract,\* which made known to him the way of salvation. The person who first got the pamphlet showed it to Pitambura, but the latter told him with disdain to "take it away:" he had no idea of holiness coming from an Englishman. In the night, however, he reflected, how foolish it was to send the book away without looking at it, and in the morning he went and obtained it.

He had no sooner read this book, than he declared to all, that *this was the true way of salvation; and that he would certainly go and find the European who had given it away.*

Seeing the word "Serampore" printed at the end of it, he took the first opportunity in his power to visit that place. On his arrival at the Mission-house, holding the book in his hand, he said, he was come to see the person who had given that book away. After some conversation, and explanations, respecting the truths of the gospel and the mission to this country, he seemed pleased, and retired with Krishna,† a native convert, at whose house he was accommodated. At this time he was a very good looking man, neatly dressed, and seemed not to have felt the approach of age.

After hearing and examining farther, he declared to Krishna, he would be baptized. He ate with him without regarding his cast‡ and seemed to be decided

\* A copy of this tract, in his own handwriting, was found among Pitambura's papers after his decease. Such was his attachment to a paper which had conveyed to him the news of a Saviour.

† The Hindoos are divided into four casta, viz. the Brahmin, Kshutriyn, Voishyu, and Shroodru; but of these there are many divisions and subdivisions.

‡ The first native baptized, and now a zealous preacher of the gospel.

from the beginning, let the consequences be what they might, to embrace and publicly profess the gospel.

After stopping a while, he left Serampore, that he might communicate what he had seen and heard to his wife and friends, promising however to return in seven days. He came before the time appointed, and in a short time after was baptized. This was in January, 1801.

After his baptism he was appointed teacher of the Bengalee charity school, at Serampore, in which situation he behaved with great prudence, and manifested a continued concern to advance the interests of religion.

About this time he wrote a piece in verse, called *The Sure Refuge*. The good effects of this book are, and, it may be hoped, will continue to be, extensively felt. Three persons, who have been baptized, date their convictions of the truth of Christianity from reading it.

It was thought by the Missionaries that it might be attended with good effects, if Pitambura were stationed at a place at some distance from them, in order to try what could be done by such a native teacher alone. On its being proposed to him, he cheerfully consented; and Sooksaugur, a town on the Hoogly, about twenty-five miles from Serampore, was chosen as a suitable situation.

Pitambura went to this place, and mentioned his design to the inhabitants. They argued with him in favour of their god Krishna in opposition to Christ; and at the close of the debate resolved not to give him a place in their village. At last, however, he got a

situation, through the servant of a Portuguese gentleman, built a house, and received and talked to all who came to him.

Pitambura's character for integrity was soon so established in this village, that a person might have obtained any thing at any of the shops in his name; but though he proclaimed to the inhabitants "the unsearchable riches of Christ," for nearly three years, few persons of that place received his message. One convert, a brahmun, remains in the Church at Serampore, as the fruit of his labours there, of which he has, on the whole, been an honourable member for nearly six years.

While Pitambura was at Sooksaugur he wrote two other pieces; the one called *Good Advice*, and the other *The Enlightener*. These, with his former piece, hold up the gospel as the certain way of salvation; and as proving its own divine origin by the perfect character of its Great Founder, and by its holy effects upon the hearts and lives of depraved men.

While Pitambura was seeking the salvation of the people of Sooksaugur, he was not unmindful of his own daughter, who was married, and lived in that neighbourhood. By conversation, and every other means in his power, he tried to bring her and her husband to the knowledge and love of Christ, but in vain.

During his residence at this place, an asthmatic complaint, some symptoms of which had appeared before, increased upon him exceedingly. This, with other circumstances, induced him to wish to return to Serampore. Nor could the Missionaries, under such circumstances, refuse to comply with his request. In

January, 1804, he returned to his old charge, the Bengalee school.

At this time the Bengalee school declined; and if men had not come for instruction, instead of children, the school must have been given up. But it was so ordered, that at this time there were many inquiries about the gospel from different parts of the country. The school therefore assumed a new aspect; and the master, instead of teaching children the alphabet, was employed in showing to men the way of salvation.

Pitambura from this period, however, never recovered his former strength; and rather instructed mankind by his patient sufferings, his firm faith, and edifying conversation, than by his active labours. Nor did his patience consist in the carelessness of apathy: he often lamented his inability to itinerate, and carry the message of salvation to places which he wished to visit. His affliction was of long continuance, and in that respect distressing; but it gave opportunity for the display of that religion which had evidently its seat in his heart.

During this part of his life, Pitambura, on one or two occasions, manifested his earnest concern for the peace of the Church. In these cases he took the parties at variance aside, and endeavoured to explain, to soften, and to heal. He had learnt that love was the essence of religion. He would often say to his brethren, "If we had all walked in love and purity, what multitudes ere this (we might have hoped) would have embraced the gospel!" He was much beloved of his brethren, who frequently consulted him,

and constantly treated him with the greatest respect.

In his conversation with such of his brethren as were cold or irregular in their conduct, he was generally very faithful, endeavouring to bring them up to a walk corresponding with the holy religion which they had embraced. More than once, at meetings of the society, when it was found necessary to admonish or exclude any one who walked disorderly, Pitambura was disposed to keep the society pure, even when these acts, in the sight of some, had the appearance of severity.

He would often caution his brethren against launching out into those things, which, though not immoral, would prejudice their countrymen against the gospel. No one who had newly forsaken Hindooism could be more free than he was from all superstitious regard to diet, dress, customs, &c. yet he was aware of the great importance of acting wisely with regard to things which were merely national. He saw that a needless stumbling-block would be cast before his countrymen by a convert appearing in an English dress; and he therefore warned his younger brethren against all approaches to such changes, and against every thing which might become a hinderance to others. On these subjects he seemed to enter into the spirit and advice of the apostle Paul (than whom no man was better acquainted with human nature) "becoming all things to all men, that he might by all means save some." No person, however, could charge him with dissimulation. His temper was naturally rather too unbending than otherwise; and his abhorrence of falsehood and dis-

honesty was manifest in the whole of his deportment. In the cases of some who came to inquire about the gospel, but whose insincerity he evidently perceived, the Missionaries could scarcely give him credit for taking sufficient pains to instruct them, so marked was his dislike of a hypocrite.

While he was able, he was a diligent reader of the Scriptures. He read the New Testament through several times, and evidently understood much of its genuine meaning. Notwithstanding the difficulties of the epistles, especially to a new convert who had not read the Old Testament, yet by many parts of these epistles he was greatly instructed. He comprehended their meaning to the surprise of the missionaries, and the doctrines which they taught seemed to be the food of his mind. He would sometimes enter into the reasonings of Paul with great clearness. At other times a single sentence, or turn of expression, would arrest his attention. He more than once intimated, *that there was more to be found in this Book than many Christians were aware of.*

In his conversation, writings, and sermons, he had a happy talent at forcible reasoning. His understanding was naturally clear, and his judgment solid; and when God opened to him the sources of truth, he was more than a match for the most subtle of the Hindoo pundits: \* of this they were aware, and therefore commonly avoided an encounter with him. There was a keenness in his words which they could not bear.

During his long sickness, though

he was fully sensible of the value of health, yet he steadily refused every remedy connected with idolatry. Mr. Ward was with him one day, when a man brought something which he assured him would certainly accelerate his recovery. On inquiring into this nostrum, Pitambura found that the efficacy was supposed to lie in some god, in whose name it was to be applied, rather than in the thing itself. He thanked the man; but declared it could do him no good, and that at any rate he would not renounce Christ for the sake of his body.

As long as he could hold his pen, he was employed, at the request of Mr. Ward, in writing the Life of Christ in verse. He had gone through a good part of it; but this work was left in a state unfit for publication; but it has since been supplied by another hand.

On the 17th of May, Mr. Ward went to visit him. He found him very ill. While standing by his bed-side, the good old man broke out in the following strains:—"I do not attribute it to my own wisdom, or to my own goodness, that I became a Christian. It is all grace! It is all grace! I have tried all means for the restoration of my health. All are vain: God is my only hope. Life is good—death is good: but to be wholly emancipated is better." When he was told of the use of afflictions to wean us from the world, he answered, "I have a wife, a daughter, and a son-in-law. I have tried to induce them to embrace the gospel by every means in my power, but they refused. I am therefore weaned from them all. I can only pray for their salvation!" He considered it as

\* Learned teachers.

a great honour, he said, that God had given him the love and respect of all his brethren. He spoke with singular regard of Krishna-Prisada,\* as, of all the native converts, most adorning the gospel by his example. Many of the native converts were standing round his bed at the time, to whom Mr. Ward recommended the dying counsel of the venerable Christian, as most weighty and solemn.

From this time to the 20th of August, when Pitambura died, he continued gradually to decline. The last period of his life was truly interesting to all who saw him. It was wonderful to behold his patience and resignation, increasing more and more as his affliction increased. He said once or twice to Mr. Ward, "I am never unhappy that it is thus with me : my spirits are always good." He would say, with a moving and child-like simplicity, "He is my God, and I am his child ! He never leaves me ; he is always present !" Alluding to the introduction to several of the epistles, *Grace be to you, and peace from God our Father, and from the Lord Jesus Christ*, he said several times, "*Peace, peace : I now find in my own heart that peace !*"

About two months before his death, having perceived in Jugudumba, his wife, a change of mind respecting the gospel, he began earnestly to press upon her to make an open profession of it. He warned her against returning to idolatry, or recurring to a Bengalee spiritual guide : desired her after his death to reside wherever her spiritual interests would be

best secured ; and above all, entreated her to make Christ her refuge, that ultimately they might both meet again in heaven : these last words seemed to have made a strong impression on her mind ; for she was a very affectionate wife.

Within a few days of his decease he seemed to long for his departure, though without any signs of impatience ; and spoke of his removal with as much composure as though he was already familiar with the place and the company to which he was going.

The missionaries had formerly thought Pitambura less affected with the unparalleled love and sufferings of Christ than was desirable ; and that he seemed to be more employed in exhibiting the deformity of vice in the gods and brahmuns, and the beauty of righteousness in Scripture characters, than in holding forth Christ as the source of pardon, and his grace as exciting the soul to universal and perfect excellence. But when his own hope for futurity came to be tried in the fire of his last affliction, he found the Saviour precious to him, and his death and mediation his only support in the prospect of eternity.

The day before he died he was anxious to see his daughter, that he might make a last effort for her conversion. Means were used to accomplish this desire : two native Christians were appointed to take a boat and fetch her. Before they could depart, however, he became worse, and forbade their going, intimating that she would only disturb his last moments by her sorrow, and that he was too weak to address any thing to her that could be of service. The same day he called the native

\* A young Brahmin.



converts to pray with him, and said he was ready to depart.

On the morning of his death he called them again to come and sing. While they were singing a hymn, the chorus of which runs, "Eternal salvation through the death of Christ," the tears of joy ran down his dying cheeks; and at that moment his happy soul departed, leaving such a smile upon his countenance, that it was some moments before his attending friends could convince themselves that he was really dead.

The next morning his body was interred in the Mission burying-ground, by the side of that of another native convert. Before its removal, a hymn was sung, his surviving brethren, both native and European, standing around the coffin. They then accompanied the body to the grave, walking two and two. Three Europeans and three native converts carried the corpse, relieving each other at intervals. When arrived at the place of interment, Mr. Marshman addressed the spectators, giving a short history of Pitambura's conversion, the ground of

his hope towards God, his happy death, and the encouragement afforded by his example to others to believe in Christ, who could enable them to die as happily as he had done. Mr. Ward added a few other remarks; and Krishna concluded in prayer.

This venerable Christian was about sixty years of age. His happy death seemed to have a good effect on the other native converts, who all seemed animated with this one sentiment, *May our last end be like his!*

After Pitambura's death his widow was baptized, and has for five years adorned religion by her conduct. Her affection for her husband, and her patient attendance on him in his long affliction, were truly exemplary. Soon after his death she voluntarily came forward and made an open profession of the gospel; to do which, in a country where females are held in such a state of extreme exclusion, is an act of real fortitude; as such persons must renounce all their former habits of life, before they can appear among Europeans, and be baptized before hundreds of spectators.

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## Religious Intelligence.

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### INDIA.

MR. MEDHURST, in a letter to the Rev. G. Collison, dated Madras, March 7, 1817, says, "There is much at Madras to excite and to depress missionary zeal. There are 300,000 souls within four short miles of our residence, ignorant of God, degraded by iniquity, and exposed to eternal wrath. Every person we meet, bears the mark of an

idolater on his forehead, (the number of their gods being marked in white or yellow, according to their caste.) In every street there is a pagoda; in the day-time we witness their zeal and readiness to perform the difficult duties of their religion; and in the night our rest is disturbed by their noisy worship. These scenes are enough to inflame the zeal of the dullest missionary; but,

on the other hand, there is much to damp it—there is that almost impassable barrier, the *caste*, which, however, blessed be God, begins to give way; but there is also the *national character*, in which is a mixture of every thing that is vile: they are sly, deceitful, and determined to get money, by fair or unfair means; and will exhibit the most plausible appearances of religion, if they can get any thing by it.

“A missionary has much to cope with; a thousand difficulties, besides such as occur in England; and, consequently, he needs additional faith, patience, and perseverance.

“It is easy to collect a congregation here; it is only to ask a question, and you have a hundred people about you. The other evening I was walking with Brother Gordon, in the Cooley Bazaar, when we observed a number of people collected together, listening to one of their pagan preachers, who was engaged in telling some tales of their gods, when Brother Gordon, addressing one of the people in his own tongue, the whole congregation presently forsook their preacher, and listened to him. They acknowledged all to be true, but did not seem in the least affected.

*Extracts of a letter from Mr. Gordon,  
Missionary at Vizagapatam, January 28, 1817.*

I HAVE had a whole year of health, and I now hope that my constitution has, in a very considerable degree, assimilated itself to the climate of this country, and that it will please the great Head of the church, whom I desire to serve to the end of my days, to give me many years of health for his work. The last has been better to me than any former one. I have been enabled to enter fully into my labours. We are out every day among the people, who are evidently more disposed to make inquiries after the truth. I have lately had conversation with some singularly interesting characters, whose questions were uncommonly striking. The children in the schools too, perform wonders, and by interrogating them, inde-

pendently of the questions in their catechisms, we obtain satisfactory evidence that they make an actual progress in the knowledge of divine things. Our principal school is in the very heart of the town, and open to every person who passes by. The novelty of catechising the children, and the promptitude of their answers, never fail to bring numbers to hear them, and the questions give a series of subjects for inquiry and conversation. We have lately added a third catechism, partly in the manner of the assembly's. In this way both the youth and those of advanced life hear and learn. The translation of the Scriptures into their language will be, I trust, of eternal benefit to this people. We hope soon to have all the New Testament in their hands.

Having some time ago heard that a number of persons at Chicacole, a town situated about sixty miles to the northward of this, had, through the influence of one man, torn the *Lingam*\* from their arms, and deserted the Pagoda, I went over to Chicacole, and, upon inquiry, found that this procedure had been the result of serious deliberation, from their knowledge, as they stated, of the inability of the *Lingam* to afford them any assistance. Upon asking how they came to act in this way, they answered, “By reading the true *Vedas*, and their conversation with Anundarayer,” who accompanied me there about two years ago, and Mr. Pri-chett last year. I do not say that they have absolutely renounced idolatry, but as they parted, upon the conviction stated, with some of its *insignia*, they may be considered as in the way to an entire renunciation of it. I have long wished that a missionary were settled among that people, as they appear of a teachable disposition.

*Extracts from the Report of the Edinburgh  
Missionary Society.*

KARASS.

FROM the beginning of 1816 till the month of May, when Mr. Paterson com-

\* A little image, enclosed in a silver box, which they suspend on their breast or arm.

menaced his journey to the Crimea, he and Mr. Galloway remained together at this station superintending its affairs; arranging matters for the separation of the German Colonists from their secular connexion with the Mission; attending to the education of their own children, and of the ransomed and other youth in the colony; and embracing such opportunities as were presented to them of visiting the adjacent villages, and conversing with the natives on the subject of religion. Several of the native children are mentioned as being able to repeat parts of the catechism; from which, in order to show the knowledge which they have acquired, they are frequently heard asking and answering some of the questions.

The meetings for the instruction of the ransomed are regularly kept; and they are gradually advancing in acquaintance with the doctrines and duties of Christianity; while those of them who are still at school, are continuing to make as much progress as can reasonably be expected, in learning to read and write.

In the beginning of May, three or four hundred Tartar families having left the Kuban, came and settled in the vicinity of Karass; some of them in Naiman Village; more of them on the Kuma; but the greater part about sixty versts distant. And "thus," say the missionaries, "while their countrymen, who, after hearing the gospel without receiving it, and who some time ago removed from under its ministry, have mostly been cut off by the plague, others of the same race are brought within its sound, and have the Scriptures circulated among them, to testify to them the way to eternal life."

Previously to Mr. Paterson's departure for the Crimea, he and Mr. Galloway received some particular information concerning the tribe of Ossatintzes, or Ossatinians; which induced them to hope that a way might soon be opened for the introduction of the gospel among them. These people live in the mountains to the south and south-east of Karass, at no great distance from Mosdok. They had applied to the commanding general of the district, for protec-

tion from the Kabardians, the fiercest and most uncivilized of all the tribes in the neighbourhood; and had requested him to procure teachers for them, confessing their ignorance of the true religion. By accounts, however, subsequently received from Mr. Paterson, there appear to be some peculiar difficulties in the way of a mission being established in their country. There seems, indeed, even at present, a preparation going on for their being, at no very distant period, made acquainted with Divine Truth; for the general, who had himself spent several years among them, in the defiles of the mountains, has at this moment twelve of their boys at school, in one of the fortresses, learning the Russian language. Could copies of the Scriptures, therefore, be introduced into these schools, the Word of Truth might, through the power of its Divine Author, take root in some of their hearts, and prepare them for becoming instructors of their countrymen in the things that belong to their eternal peace.

The most interesting information from Karass, received since the last anniversary, relates to the Trukmen, or Turkomans; whom Mr. Galloway visited in the month of October, as soon as he could conveniently leave the Settlement, after Mr. Paterson's return. The Trukmen are a nomadic and pastoral tribe of Tartars, who inhabit chiefly the great Kitliar Steppe, between the Kuma and the Terek, eastward from Karass towards the Caspian. They seldom, if ever, settle in villages; but roam from place to place, encamping in tents, with their herds and flocks around them, wherever they can find suitable shelter and pasturage. Their language approaches nearer to the Turkish, than that of the other Tartars; and in consequence of the nature of their occupation their spirit is less ferocious, and their habits more gentle and domestic. During Mr. Galloway's visit to them, on which he was accompanied by John Steele, one of the ransomed boys, he was highly gratified with the reception which they gave, equally to his instructions, and to the copies of the New Testament and Tracts, which he

took along with him for distribution. The cart in which he travelled was for some days constantly surrounded by crowds, earnestly requesting books; and saying, with every appearance of deep interest, that they wished to know the way of salvation. And when some of the Kara Nogays, another tribe who wander about like the Trukmen, and who are perhaps the most bigoted Mahomedans of all the Tartars, endeavoured to persuade them not to receive such books, because they did not agree with the Koran, the Turkmen told them that they (viz. the Nogays,) were ignorant persons, and that the books were recommended to them by those who knew more than they.

Of an Effendi, named Baba Khan Hagi,\* Mr. Galloway speaks with great interest. He is a Bucharian; and, about twelve years ago, returned from his travels in Arabia, since which he has been officiating among a number of Calmucks, who turned Mahomedans about fifty years ago. He acknowledged that he had long thought that the Mahomedans do not rightly understand the Koran, otherwise they would give more honour to Christ than they do; and spoke as if he had very considerable doubts respecting the truth of Islamism.

With another Effendi, Mr. Galloway also had much conversation; in which he dwelt particularly, and in the hearing of the people around them, on the Scripture account of the divinity of Christ, to which every Mahomedan so strongly objects—on the nature and design of sacrifices—on the evil of sin—on the death and resurrection of our Saviour—on the impossibility of meriting the pardon of sin and eternal life by our own works or observances—on the necessity of spiritual worship—and on the great and essential difference between the Christian doctrine of a state of future happiness in heaven, and the dreams of carnal pleasure which the disciples of the Koran entertain respecting the enjoyments of their sensual paradise. It was with much regret that Mr. Galloway,

\* *Hagi*, i. e. "pilgrim," is the title given to a Mahomedan priest, who has performed the pilgrimage to Mecca.

from having, before he met with this Effendi, distributed all the books that he had carried along with him, had it not in his power to give him a copy of the New Testament, especially as he said he had come a whole day's journey to receive one, and appeared to be disposed to think seriously about Christianity. He even endeavoured to prevail with a priest to part with the copy which he had received; but the priest told him that he had as much need of it as the Effendi, and could read it equally well. "A good deal of allowance," says Mr. Galloway, "must be made for the readiness with which the Turkmen received the books, on account of their not having formerly heard any thing of the gospel; yet, I must confess, I received a great deal of pleasure and encouragement from my visit, and purpose, God willing, to repeat it soon."

In addition to the above statement, it is gratifying to learn, that the missionaries at Astrachan had, nearly at the same time, delivered to the Bible Committee of that city 50 copies of the New Testament, 50 of Luke's gospel, and 50 of the Psalms in Tartar; for the purpose of being sent to others of these very people, in the neighbourhood of Kitzliar; some of whom had collected about 50 rubles, and remitted it to that society, with the view of procuring books from them.

Thus, almost at once, and quite unknown to each other, the missionaries at Karass and Astrachan were employing means for communicating the Word of the Living and True God to the wandering inhabitants of that extensive tract of country. And can it be irrational to draw from such a fact the interesting conclusion, that God has designs of mercy towards them; or that we may warrantably hope, while we earnestly pray, that the word, to which he has thus, from two different quarters, given entrance among them, will *not return unto him void*?

The Effendi of Naiman Village, by the last accounts, was discovering greater thoughtfulness than usual; and had told the missionaries that he had been thinking particularly about the New Testament. Bat-

tersea also, one of the chiefs, sometimes appeared considerably interested; but was still continuing to argue against the principal doctrines of Christianity. The Tartars in general, however, in this village, the missionaries represent as more careless than ever—a circumstance which they attribute, in a great measure, to the augmentation which they some time ago received to the number of their priests.

Is there nothing just and forcible in the remarks which they subjoin to this statement? And may not the same remarks be extended to the subject of the mission in general? “The number of the priests tends to keep the people in awe; and gives them greater confidence in the delusions with which their minds are led away. It would surely be good that the teachers of Christianity, sent among the heathen, should bear some proportion, in number, to those who teach a false religion. When we consider the great number of teachers needed in our native country, among a people who have been receiving religious instruction from their youth, and who in general assemble together once or twice a week to attend on the means of grace, what shall we say of the means that are used to convert the ignorant Mahomedan inhabitants of this country, when there are only one or two individuals in a whole province to speak to them about the gospel; and who must search out, here and there, the persons whom they wish to instruct, and watch a favourable opportunity of getting them to listen to a few truths? When we consider these things, unless we have ground to look for the gospel working in a more miraculous way among heathen than among those who bear the Christian name, we must conclude that they are altogether neglected, in comparison of what they ought to be.”

#### ASTRACHAN.

The importance which the directors have been led to attach to Astrachan, both as a central station for missionary exertion, and as the seat of an establishment for translating

and printing the Scriptures in the various languages of Asiatic Russia, has been fully justified by every month's intelligence, which, during the past year, they have received from their missionaries.

The labours of Mr. Mitchell, and his coadjutor, James Peddie, at the missionary press, and of Mr Dickson, in revising, correcting, and translating, have been such as to merit the highest commendation. When it is considered that these have been the only constant and efficient labourers at this post of duty, and that, besides having to attend to the instruction of their own families, they have had to converse, almost daily, and often for hours together, with Persians and others who visited them with the view of obtaining copies of the New Testament and information concerning the truths of Christianity, some estimate may be formed of their activity, and diligence, and zeal, from the following statement of what they have been enabled to accomplish within the short space of a twelvemonth. During that period, viz. from January 1st, 1816, to January 1st, 1817, there have issued from the missionary press—

800 copies of a Turkish Tract, containing the first three chapters of Genesis.

800 copies of an Arabic Tract, containing Exodus ch. xx. and Matthew ch. v.

2000 copies of a Tartar Tract, for the Orenburg Mission.

2000 copies of an Arabic Tract, containing a Short History of the Bible; with a small Catechism annexed.

4000 copies of a Tartar Catechism, for the Kirghisians, &c. at Orenburg. And

5000 copies of Luke's Gospel, of the Karass translation, for the Russian Bible Society: making, in all, 14,600 copies of various religious publications.

During the same period, they have bound and prepared for distribution 904 copies of the Psalms, in Turkish (printed the preceding year); 134 of the Karass New Testaments; and 3400 of the Gospel by Luke; besides stitching, &c. the Catechism and Tracts.

Nor have these publications been suffered to lie beside them undisposed of, or unused; for, with the addition to the above of about 600 copies of the Scriptures, in various languages, received for distribution from the Russian Bible Society, they have sold, circulated gratis, sent to Karass, to Orenburg, to the government of Cherson, to Theodosia, and Sympheropol, in the Crimea, or given to the Bible Committee in Astrachan, no fewer than 2566 copies of the New Testament in whole or in part, or portions of the Old Testament, together with 6548 Catechisms or Tracts; in all, 9114 copies.

"The number," say the missionaries, "is much greater than" (till they had calculated the amount at the end of the year,) "we expected it would have been; and, when we consider that many copies of the Holy Scriptures have been issued by the Astrachan Bible Committee also, we cannot but rejoice that so much of the precious seed of the Word has been scattered in these barren regions." Yes! and in regions, it may be added, in which, little more than twelve months ago, the sound of the gospel was scarcely known, and many of the miserable and blinded natives were almost as ignorant of the very existence of such a volume as the Bible as if it had never been published among men.

Through the medium of the Astrachan committees, and by the constant co-operation of the missionaries with the Russian Bible Society, and its now numerous and daily-increasing branches in the southern provinces of the empire and the Tauridan Peninsula, a door is indeed set open, and we trust by God himself, for the circulation of the Scriptures: and if He shall keep it open, as we fervently implore that he will, no man will be able to shut it, till, throughout the widely-extended region, of which Astrachan is the centre, the people of every religion, and language, and tribe, to the east and the west, to the north and the south, hear and receive, in their own tongues, the inspired record of the wonderful works of God.

The committee of the Russian Bible Society have engaged the missionaries at

Astrachan to print a new edition of the Tartar-Turkish New Testament, translated by Mr. Branton, at Karass. This important work is, in all probability, by this time commenced; the British and Foreign Bible Society having, on application from the committee of the Russian Bible Society, with their wonted liberality, furnished a new fount of types for the purpose, which, the Directors have lately learned, were some time ago on their way from St. Petersburg.

Nor has the generosity of the parent institution stopped here. Having heard of the exhausted state of the Edinburgh society's funds last year, and consulted how they might most efficiently aid the mission consistently with the object and plan of their own society, they voted a sufficient quantity of paper, through the medium of the Russian Bible Society, for 5000 copies of the Tartar Old Testament, which they understood was preparing by the missionaries at Astrachan. To this translation Mr. Dickson began to apply himself, after the printing of the Book of Psalms was finished; and intended to publish separately, from time to time, such parts of it as he might be able to accomplish. With this view, he commenced with the Book of Job, purposing to have this, together with the Ecclesiastes, Proverbs, and the Song of Solomon, printed before proceeding to the Pentateuch. On learning, however, that there was every probability that the expense of publishing the whole of the Old Testament would be defrayed by the Bible Society, he began with Genesis, the translation of which he had finished in December last.

In the mean time, the printing of the second edition of the New Testament, for the Russian Bible Society, will be going on; and Mr. Dickson, during the intervals from correcting the press, &c. which he may enjoy, will be proceeding with the translation of the Old, which perhaps may be completed, and ready for being put to press, by the time that the printing of the New Testament is finished. There can be little doubt, indeed, that by that time the Pentateuch will be completely translated, and carefully

revised; as the committee of the British and Foreign Bible Society have judiciously recommended should be done, before any of the paper which they have furnished for the edition of the Old Testament be actually employed.

In this translation, Mr. Dickson will derive great assistance from the manuscript Tartar version, written in Hebrew characters for the use of the KARAITES Jews of the Crimea, which Mr. Pinkerton, during his tour last summer, discovered and purchased at Bakcheserai, the ancient Tartar Capital of that peninsula, and the whole of which he has already sent to Astrachan. Along with the last volumes of this valuable work, he has also sent them the first four books of Moses of the Turkish Bible, now printing at Berlin: so that, to use his own expressions, the missionaries are "thus possessed of every possible help, almost, for producing a correct version of the Old Testament in Tartar."

In addition to these proofs of the peculiar interest which Astrachan is at present calculated to excite, in regard to the printing and circulation of the Scriptures, it must be gratifying farther to know, that the Archbishop of that city has applied to the missionaries to undertake an edition of the Georgian Scriptures, of which country he is himself a native; and that he has communicated his anxious wishes on this subject to the committee of the Russian Bible Society. So desirous is he to have this work accomplished, that he has resolved to take the whole trouble of correcting the press on himself; and is determined to leave nothing undone, that shall be in his power, to expedite its accomplishment.

The directors regret that they cannot as yet speak with decided certainty respecting the conversion of any, either of the Tartars or of the Persians, with whom the missionaries have had intercourse at this station. The conversations of the Missionaries with them, however, together with the circulation of copies of the New Testament and Tracts, appear to have made so considerable an impression on the minds of not a few,

in favour of Christianity, that they seem at least to feel less confidence than formerly in the truth and doctrines of the Koran. Several individuals, particularly from the governments of Penza and Kazan, and many travellers to and from Persia, as well as some pilgrims from Bucharia, including EXFENDIS, and even HAGIS, have listened with the most pleasing attention, and apparent interest, to the instructions of the missionaries; while the eagerness and gratitude with which they have sought and received copies of the New Testament afford the strongest encouragement to hope that they may, ere long, be made to bow the knee to that JESUS, whom, even at present, they profess to acknowledge as a prophet, but whom as yet they obstinately refuse to honour as their Saviour and God.

The Persians, in particular, of whom multitudes are constantly resorting to Astrachan for purposes of traffic, or of passing through it on pilgrimage and other journeys, demand peculiar and immediate attention.

Messrs. Mitchell and Dickson, the present missionaries, besides having abundance of other and equally important work to occupy all their time and exertions, from being unacquainted with the Persian language, can hold but little communication with them, except through the medium of the Tartar or Turkish; so that scarcely any thing has as yet been done for their instruction, farther than simply putting into their hands copies of the Persian New Testament, furnished by the Russian Bible Society.

*[To be continued.]*

#### UNITED FOREIGN MISSIONARY SOCIETY.

GALWAY, Feb. 17, 1818.

The Associate Reformed Presbytery of Saratoga, being met and constituted, read the letter to the Moderator from the directors of the United Foreign Missionary Society, which is as follows:

"REV. AND DEAR SIR,

"The Constitution of a Society, styled  
THE UNITED FOREIGN MISSIONARY SOCIETY,

having been submitted to the General Assembly of the Presbyterian Church, the General Synod of the Reformed Dutch Church, and to the Synod of the Associate Reformed Church, at their last Annual Sessions, it received the sanction of those high judicatories of Christ, and provision was made by them respectively for carrying the same into effect.

"With emotions of no common pleasure, we now announce to you, Rev. Sir, and through you to the judicatory over which you preside, that such a Society was actually organized, with great unanimity, in the city of New-York, on the 28th of July last.

"Although printed copies of the Constitution, connected with an address to the public, have been generally transmitted to ministers of the three denominations, we have nevertheless deemed it expedient respectfully to lay herewith a copy of the same upon your table.

"The eye rests with compassion and delight on the vast field of labour contemplated by this Society—with compassion on the awful state of so large a proportion of the population of our globe; and with delight on the prospect that relief for them is at hand.

"You will easily perceive, Rev. Sir, from the magnitude and grandeur of the work in which we are engaged, that proportionate means will be required.

"To obtain those means, what appeal shall we make, and to whom shall that appeal be directed, but to the Church of the Living God, which he has purchased with his blood?

"The Church only is competent to judge of the horror of living without God, or of dying without hope. In the Church, and in the Church alone, exists that interest in the name of Christ, and that compassion for the souls of men, which can give tone to public feeling, and excite to prompt and generous action in such a cause.

"To the Church then we appeal through all the Presbyteries and Classes connected with the denominations which are engaged in this work of the Lord.

"We hope and request that the judicatory we address will order a collection to be taken up, for the benefit of this Society, in all the Churches under its care; and that its members will individually adopt such other measures as to them, in their wisdom, may appear best calculated to promote the object we have in view.

The Great Head of the Church is reminding his American people of the charge, "Go ye into all the world, and preach the gospel to every creature."—They hear his voice; they know it; it is enough—they are preparing to obey it. The command of their Saviour, the uncommon exertions that are making at this day in other parts of Christendom, and the perishing state of the heathen and anti-christian world, combine to awake them out of a sleep which has lasted for centuries.

"They look at their own situation, and recognize mercy to themselves and to their children, unparalleled and overwhelming.—They look at the Pagan, the Mahomedan, the Jew, the nominal Christian, not far removed from the Pagans in ignorance and wretchedness—and how dreary, how appalling is the prospect?

"Let us put our souls, brethren, in their souls' place, and knowing as we do the terrors of the Lord, and the worth of the gospel, let us inquire whether we would deem any sacrifice of time, of treasure, of comfort, or even of life itself, too dear for our rescue? Would we not cry, under such circumstances, with all the agitation, and with all the earnestness of the man of Macedonia to the apostle Paul, "Come over and help us!" If then there be reflection, if apprehension of the worth of souls, if bowels of compassion, or a sense of what we owe to the Lord Jesus Christ, what must be our feelings?

"Brethren, we must no longer slumber over this awful state of our world. Loudly and imperatively called, as we are, to action, let us "provoke one another to love and to good works."

"Having, as we humbly trust, charged our own souls on this subject, we invite you, with all the earnestness, and with all the



emphasis of which we are capable, to aid us in this great, this arduous, this important undertaking.

"Come, brethren, we entreat you, "to the help of the Lord against the mighty:" assist us with your counsels, your prayers, your contributions.

"Whatever may be the issue, the great Head of the Church will say it was well that such things were in our hearts; they will be a source of pleasing reflection in the solemn hour of dissolution, and when our disembodied spirits shall have been ushered into the presence of their Judge.

By order of the Board of Managers,  
STEPHEN VAN RENSSELAER,  
*President.*

PHILIP MILLEDOLER,  
*Corresponding Sec'y.*

New-York, Sept. 25, 1817.

*The following Resolutions passed unanimously:*

1. That this Presbytery highly approve of the formation of said society, and pledge themselves to encourage it to the utmost of their power.

2. That it be, and hereby is, recommended to every minister of this Presbytery, to preach on the subject of missions once a month, until the people are sufficiently informed.

3. That meetings for prayer be observed in all our settled congregations, at least on the first Monday of every month, and at said meetings there be read such documents as we possess respecting the success of the gospel at home and abroad.

4. That it be recommended to vacant congregations to observe these meetings for prayer, as far as circumstances will admit.

5. That it be recommended to all our congregations immediately to form Missionary Societies, Auxiliary to the United Foreign Missionary Society, and that different societies be formed among young and old, male and female, according to circumstances.

6. That where it might be judged expedient to adopt a different plan, a yearly col-

lection in the church, or subscription be substituted in its place.

7. That all moneys collected for said society, in any form, in any of our congregations, settled or vacant, be transmitted to the Treasurer of the Presbytery, and paid by him to the Society.

8. That the Treasurer of the Presbytery be, and hereby is enjoined, in transmitting said moneys, to give each congregation credit for the sums severally collected by them, that this may appear in the printed reports of the Society.

9. That Mr. Forrest write a respectful letter to the Corresponding Secretary of the United Foreign Missionary Society, enclosing a copy of the above resolutions.

JAMES MAIRS, Moderator.  
WILLM. M'AULEY, P. C.

NEW-YORK MISSIONARY SOCIETY.  
*The twenty-first Annual Report of the Directors of the New-York Missionary Society, presented at the annual meeting, held on Tuesday, April 7, 1818.*

THE Society, at its last meeting, was informed of the unfavourable prospects of the mission among the *Senecas*, and of the conditional continuance of Mr. Hyde as a teacher among them. From the information they have received, the directors are satisfied that the school among them has, for some time past, been scarcely worth attention; that very few children have attended with any degree of punctuality or profit, and that their Indian parents seem anxious neither for personal instruction, nor the instruction of their children. In consequence of his want of success in his labours, and the great improbability of his future usefulness in that tribe, Mr. Hyde, in a letter dated Oct. 29, 1817, tendered his resignation to the Board, as a teacher under their care, which they have accepted.

In their last report, the Directors stated that they had received under their care Mr. James Arbuckle, as a candidate for missionary service; but in consequence of some misunderstanding, as to the terms and con-

tienance of his education by the Board, he has been released from all obligations to the Society, and is no longer under their dissection.

The Board have no particular information to communicate respecting the mission on Long Island. In the last accounts received from the Rev. Mr. Dickerson, who has been employed as their missionary, he states that, on the whole, the prospects of the Society in that quarter are favourable—that he has preached one half of his time at Cold Spring, and the other half at the Forks, Puspatoct, and Montauk, and has met with considerable encouragement in his labours. The Board, however, have informed Mr. Dickerson, that after the first of March last they would no longer require his services, and the committee of missions have been instructed to procure some other missionary to labour in that station.

It is with pleasure the Directors inform the Society, that since their last annual meeting, they have taken under their care Mr. James Young, and have engaged him as a teacher among the Tuscaroras. The Board being satisfied as to his Christian character, his literary attainments, and his great desire of being useful among the Heathen, have sent him out under their employ, at a salary of four hundred dollars per annum; and provided him with suitable books, &c. for the use of the school. Mr. Young reached Tuscarora in the month of October last, and soon after his arrival, commenced his school on the Lancasterian method, and from the information he has communicated to the Board, it appears that between forty and seventy scholars usually attend; that a general disposition prevails among the Indians of that tribe, to send their children to school, and to have them orderly in their deportment; that the chiefs and parents frequently call at the schoolhouse, and seem much interested in the instruction of the pupils; and that although many difficulties are yet to be surmounted, and the most deplorable ignorance yet to be removed, there is much to encourage our hearts, and stimulate our efforts in their behalf.

The prospects of our mission among the Tuscaroras were never so flattering as at present. Immediately after the last annual meeting of the Society, Mr. Crane was licensed and ordained by the Presbytery of New-York, of the Associate Reformed Church, and being furnished with credentials and instructions from the Board, was forwarded without delay to the place of his labours. He arrived among the Tuscaroras on the 31st of May last, and was received with a most cordial welcome. An instance thereof, the missionary thus relates in one of his letters to the Board. "As I was for the first time entering Tuscarora village, in search of the residence of Cusick, my interpreter, I proceeded till I came to a large company of Indians, who were sitting on the grass, refreshing themselves during the heat of the day. I rode up to them, and inquired if any of them could speak the English language. A young man answered in the affirmative. After receiving satisfactory information respecting Cusick, I took notice of the healthy, lively children, who were playing around their parents, and asked if they understood English. He said they did not. Having one particular object of my mission in view, I then inquired whether he wished them to learn it, and would send them to school, if they had a teacher. He answered that he would do it very gladly. I then made a few inquiries on the subject of their having a missionary among them. He informed me that they were destitute of a *father* at present, and had been so for some time. He observed, that the good Society in New-York had done many good things for them, and had long promised to send them a *young father*, to teach them about Jesus Christ; but that they were afraid that the good Society was discouraged with their wickedness, and would not do any thing for them. He added, that they had prayed lately very much for the great Spirit to incline the good Society to send them a minister. I then made myself known to him. He turned, and said a few words to them in his native language, and the whole groupe arose, with every expression

of joy. The grayheaded, and the little child, seized my hands, and endeavoured to manifest by their actions those grateful emotions which they could not express with their lips. Having never witnessed such scenes in *Christian churches*, I found it too affecting, and turned away from them, to give vent to the tears of gratitude and joy, and to express the petitions which the circumstances excited.

"On Wednesday, the 4th of June, I met with the Council of the Tribe, and presented my letter of introduction, which was interpreted by Cusick. The chief then arose, and addressed the people. Afterward he addressed himself to me, in a long speech: to which I made a general answer, expressing the good wishes of the Society; and in general terms, the object of my mission. The result was, a very cordial acceptance of me as their missionary, a dignified and feeling expression of their thanks to the Society and to myself, and a promise on their part to do every thing in their power to encourage me."

For some time after Mr. Crane's arrival among them, he was prevented from devoting to their spiritual interests as much time and attention as he wished, in consequence of his being obliged to endeavour to relieve their temporal distresses, (arising from scarcity of provision during the last season,) and the necessity he was under, of living at a distance from the village, from the want of a suitable mission house. Immediate measures were therefore taken for the erection of a building to accommodate the missionary and teacher; and for this purpose the Board have appropriated six hundred dollars. The building is now habitable, and will probably be finished in the course of the ensuing season, and many inconveniences thereby removed, with which, at first, the labours of the missionary were embarrassed.

From the information communicated to the Board, it appears that the most deplorable ignorance prevailed among the Indians, on every important religious subject, although the *Pagans* among them, i. e. those

who retain the principles, the rites, and ceremonies of their fathers, are few in number, and their influence feeble. A large majority of the tribe assent to the truth of the gospel, and countenance the preaching of it by their presence. Two of their chiefs particularly, and several of the young men in the tribe, have manifested much concern for their eternal welfare, and made many inquiries respecting the way of salvation by Jesus Christ. In expressing this concern, they showed a particular desire for baptism, and appeared to esteem that ordinance of paramount importance; and, in some instances, as almost superceding the necessity of repentance towards God, and of faith in our Lord Jesus Christ. Immediate attention was given to rectify this their error, by preaching and by conversation; and the missionary trusts that he has succeeded in the attempt. He has also endeavoured, and not without success, to excite the solicitude of those who are members of the church, in behalf of their brethren who are "without God, and without hope" among them; and the missionary states, that he has heard prayers from these illiterate converts, expressing such heartfelt anxiety, such hope and confidence in the Son of God, as have led him to anticipate the most pleasing results. They who are professing Christians among them, walk worthy of their calling, and are the first in all acts of national kindness, and the most prompt to render assistance in cases of individual suffering.

In a communication recently made to the Board, the missionary observes, "The attention to religion excited among many of the tribe, who have hitherto been strangers to 'the power of God's salvation,' has been a source of great satisfaction to the Christians. Those who were capable of instructing others, encouraged the young people to come to their huts, and spend their evenings in profitable conversation. I requested the members of the church to assemble together on the afternoon of every Saturday, for the purpose of encouraging each other, and examining and instructing those who might wish for it. This was followed by applica-

tions for admission to the church. The applicants were advised to wait some weeks, and the intervening time was employed in preaching on those subjects which related to their examination and preparation for participating the ordinances of Christ. The elders also were instructed relative to their duty, as officers in the church. After these arrangements were made, five women and two men came before us to confess their faith in Christ. They all passed through a rigid examination, and six of them were received. It was thought advisable to defer the reception of one on account of her youth. Her exercises of mind were satisfactory. It appeared that she had for some time persisted in the practice of all the Christian duties with which she was acquainted, although she met with opposition and violent treatment from one of her parents. Three of those received were baptized, and four of them were married.

"From the examination and confession of these Indians, we cannot but hope that they will adorn the doctrine of God our Saviour. They all evinced a determination to adhere to the cause they had espoused, and to suffer patiently all the evils which, as Christians, they have reason to expect.

"The administration of the Lord's supper was interesting and solemn. The house was crowded, and the countenances of all present appeared to express an inward sense of the vast importance of the scene before them. My interpreter, (who is not a pious man) the son of Cusick, my stated interpreter, who was absent, was so much affected as to be under the necessity of leaning on the desk for support while speaking. While I was dispensing the elements, he sat down and burst into tears. His brother wept also. In the evening he came to see me. I told him I was much pleased with his conduct through the day, for he spoke with more confidence and energy than he had ever done before. He answered, 'Yes, but it breaks my heart.' I asked what broke his heart? He said, 'The great mercy of the Son of God.' I was also informed that numbers had felt a degree of

tenderness on this occasion; and I have some reason to cherish the hope that impressions were made on some which will be lasting and saving."

As far as their scanty means would admit, the Board have commenced the purchase of a library for the use of their missionary; and in consequence of Mr. Crane's having lately connected himself in matrimony, they have added to his former salary the use of the farm belonging to the Society.

#### BRETHREN,

The prospects of the usefulness of this Institution are more cheering, at present, than at any period since its organization, in the year 1798.—And on a review, especially of the year that is past, have we not great reason to bless and magnify the name of God our helper? and have we not every encouragement to persevere in this good and glorious cause? Into those fields which are whitening to the harvest, the sickle has been thrust; and the fruits of righteousness which have been gathered, we would hope, are the first-fruits of a rich and abundant harvest.

The Directors cannot refrain from congratulating their brethren on the establishment, in this city, during the last year, of the "United Foreign Missionary Society;" and while they would express their sincere desires that that Institution may be rendered eminently successful in the glorious cause in which they have embarked, they would also confidently hope that the resources of our Society will not be diminished, nor the efforts of its members relaxed, and that with united hearts and hands, we may still continue to advance under the auspices of that same gracious Providence that has hitherto conducted us. To him, and to the word of his grace, would we commend ourselves, and the interests of those Heathen, who have for years been committed to our care; and while he permits us, on this occasion, gratefully to erect our Ebenezer, we would go forward with the humble trust, and the fervent prayer, that for every future exigence "the Lord will provide."

By order of the Board of Directors,

P. N. STRONG, *Clerk*

## GREENWICH CENT SOCIETY.

On the 6th day of April, 1818, was held the first Anniversary of the Female Cent Society of the Reformed Dutch Church at Greenwich, in the city of New-York. On this occasion the Secretary of the Board of Managers, agreeably to an article of the Constitution of the Society, presented a Report of their proceedings during the past year, which is as follows :

*The first annual Report of the Female Cent Society of Greenwich.*

WITH heartfelt pleasure and satisfaction we hail the first Anniversary of the Female Cent Society. At its first formation we were afraid to anticipate much success. Our number, compared with that of other congregations, was small ; and we had many calls for money for our own congregational purposes. On these accounts we expected to do little more than show *our disposition* to aid the General Synod in carrying into effect their benevolent designs. But the result has proved otherwise—it has far exceeded our most sanguine expectations.

On the 14th of April, 1817, this Society was organized ; and on the 21st of the same month, the Board of Managers held their first meeting, and appointed committees to collect the money already subscribed, and procure as many additional subscribers as possible. Their labours were crowned with so much success, that at our first quarterly meeting we had collected the sum of \$111. This we paid into the hands of G. B. Vroom, Esq. special Treasurer of the General Synod, to aid in the support of the Theological Seminary belonging to the Reformed Dutch Church. Since that time we have collected the sum of \$38, which we intend devoting to the same purpose ; so that the whole of our collections, after deducting the necessary expenses of printing constitutions, and purchasing books for the Treasurer and Secretary, amount to \$200. Thus the Lord has been pleased to bless our feeble exertions ; and to his name be all the glory. From the success we have already met

with, have we not the greatest encouragement to go forward in this labour of love ? We know that it will not be in vain in the Lord ; and we, therefore, do most sincerely hope that those of the congregation who feel interested in this important object, and have not yet contributed, will come forward and give liberally towards its support ; remembering that the Lord has commanded us to honour Him with our substance. We presume the majority are acquainted with the nature and design of the object under consideration ; but, lest they should not, we shall barely mention that it is to aid in the support of the Theological Seminary ; and likewise to assist pious young men, who are desirous of devoting themselves to the ministry of reconciliation ; but who have it not in their power to prosecute their studies unless the friends of Zion come forward and give them pecuniary aid. And can we withhold our support towards an object so important in its nature, and so beneficial in its results ? Can we, who are exalted to Heaven in point of privileges, sit down, unconcerned, and know that our fellow-sinners are perishing for lack of knowledge, while we have it in our power to send the gospel amongst them ? We hope for better things. There are many sections of our country where the name of Jesus and his salvation are unknown and unenjoyed ; and others in which they were formerly enjoyed, are destitute of the stated ordinances of grace ! Does not this consideration awaken our tenderest sympathy, and constrain us to use every exertion in our power to send them the glad tidings of salvation ? Although we would not dare to limit the sovereignty of Him who doeth his pleasure in Heaven and on earth, neither would we be so presumptuous as to disregard the means which He has appointed for the conversion and salvation of sinners ; but, in the diligent use of these means, and with the eye of faith directed to the great Head of the Church, may we be encouraged to go on, hoping that in due season we shall reap if we faint not. Acting under these impressions, we have cast our mite into God's treasury ; and if

what we have done may encourage other congregations to form similar associations; if it may tend to bring a single labourer into the gospel vineyard; and if, through his instrumentality, a single soul shall be saved, we have our reward.

By order of the Board of Managers,  
PHOEBE ANN BURRILL, Sec'y.

## Literary and Scientific Intelligence, &c.

### PAUPERISM.

A SOCIETY has lately been formed in this city for the prevention of pauperism. It has premised its labours, by presenting to the public a report on "the prevailing causes of pauperism, with suggestions relative to the most suitable and efficient remedies." We recommend this interesting document to the serious perusal of every member of the community. The causes of poverty, which prevail in this city, are enumerated under the following heads, viz. 1. Ignorance. 2. Idleness. 3. Intemperance in drinking. 4. Want of economy. 5. Imprudent and hasty marriages. 6. Lotteries. 7. Pawnbrokers. 8. Houses of ill fame. 9. The numerous charitable institutions of this city. 10. War. "Such," adds the report, "are the causes which are considered as the more prominent and operative in producing that amount of indigence and suffering, which awakens the charity of this city, and which has occasioned the erection of buildings for eleemosynary purposes, at an expense of half a million of dollars, and which calls for the annual distribution of 90,000 dollars more. But if the payment of this sum were the only inconvenience to be endured, trifling, indeed, in comparison would be the evils which claim our attention. Of the mass of affliction and wretchedness actually sustained, how small a portion is thus relieved! Of the quantity of misery and vice which the causes we have enumerated, with others we have not named, bring upon the city, how trifling the portion actually removed, by public or by private benevolence! Nor

do we conceive it possible to remove this load of distress, by all the alms-doings of which the city is capable, while the causes remain in full and active operation.

"Effectually to relieve the poor, is therefore a task far more comprehensive in its nature, than simply to clothe the naked and to feed the hungry. It is, to erect barriers against the encroachments of moral degeneracy;—it is to heal the diseases of the mind; it is, to furnish that aliment to the intellectual system which will tend to preserve it in healthful operation.

"But can a task of this nature come within the reach of any public or any social regulation? We answer, that to a certain, and to a very valuable extent, we believe it can. When any measure for the promotion of the public good, or the prevention of public evil, founded upon equitable principles, is supported by a sufficient weight of social authority, it may gradually pass into full and complete operation, and become established upon a basis as firm as a law of legislative enactment. And in matters of private practice, reformation which positive statute could never accomplish, social and moral influence may thoroughly effect."

The report then proceeds to point out the means, best calculated to ameliorate the condition of the poorer classes, to strike at the root of those evils which go to the increase of poverty and its attendant missions. It proposes—"1st. To divide the city into very small districts, and to appoint from the members of the Society, two or three visitors for each district, whose duty it shall be to become acquainted with the inhabit-

ants of the district, to visit frequently the families of those who are in indigent circumstances, to advise them with respect to their business, the education of their children, the economy of their houses, to administer encouragement or admonition, as they may find occasion; and in general, by preserving an open, candid, and friendly intercourse with them, to gain their confidence by suitable and well-timed counsels, to excite them to such a course of conduct as will best promote their physical and moral welfare. The visitors to keep an accurate register of the names of all those who reside within their respective districts, to notice every change of residence, whether of single or married persons, and to annex such observations to the names of those who claim their particular attention as will enable them to give every needful information with respect to their character, reputation, habits, &c.

"2d. To encourage and assist the labouring classes to make the most of their earnings, by promoting the establishment of a Saving Bank, or of Benefit Societies, Life Insurances, &c.

"3d. To prevent, by all legal means, the access of paupers who are not entitled to a residence in the city.

"4th. To unite with the corporate authorities in the entire inhibition of street begging.

"5th. To aid, if it shall be deemed expedient, in furnishing employment to those who cannot procure it either by the establishment of an industry, or by supplying materials for domestic labour.

"6th. To advise and promote the opening of places of worship in the outer wards of the city, especially in situations where licentiousness is the most prevalent.

"7th. To promote the advancement of Sunday School inspection, both of children and adults.

"8th. To contrive a plan, if possible, by which all the spontaneous charities of the town may flow into one channel, and be distributed in conformity to a well-regulated system, by which deception may be pre-

vented, and other indirect evils, arising from numerous independent associations, be fairly obviated.

"9th. To obtain the abolition of the greater number of shops, in which spirituous liquors are sold by license! The number of retailers of liquors in this city is stated to be 1600, and the following calculation is made concerning them:—"If each of the 1600 retailers in the city sell, upon an average, to the amount of 250 cents per day, an estimate which we presume all will consider within the truth, the aggregate amount for the year, is \$1,460,000. This enormous sum, extorted from the sweats of labour, and the tears and groans of suffering wives and children, would be sufficient to build annually 50 houses of worship, at \$20,000 each, and leave a surplus that would be more than sufficient to erect schoolhouses, and amply provide for the education of every child in the city. When, with a single glance of the mind, we contrast the difference in moral effect, between the appropriation of this sum to the support of the buyers and sellers of strong drink, and its appropriation to the support of honest and industrious mechanics, employed in the erection of buildings, which would improve and ornament the city, and to the diffusion of religion and useful learning,—who will not rise and exert his strength against the encroachment of so mighty an evil?"

### THE VIDYALAYA,

*Or Hindoo College of Calcutta.*

It must be considered as one of the most surprising occurrences of the present times, that a College should have been established at Calcutta, which is said to have been projected, superintended and supported by the natives themselves. Among the rules which have been adopted for the regulation of this institution, are the following:

"The primary object of this institution is the tuition of the sons of respectable Hindoos, in the English and Indian languages, and in the literature and science of Europe and Asia. •

"The College shall include a school (Pâthsal) and an academy (Mâhâ Pâth-sâla.) The former to be established immediately; the latter as soon as may be practicable.

"In the school shall be taught English and Bengalee, reading, writing, grammar, and arithmetic, by the improved method of instruction. The Persian language may also be taught in the school, until the academy be established, as far as shall be found convenient.

"In the academy, besides the study of such languages as cannot be so conveniently taught in the school, instruction shall be given in history, geography, chronology, astronomy, mathematics, chymistry, and other sciences."

#### PORTUGAL.

The whole number of periodical publications in Portugal in the year 1815, did not exceed five—of which the *Gazeta de Lisboa* and the *Mercurio Lusitano*, are daily newspapers; the *Gazeta de Agricultura e Commercio*, published once a week; the *Telegrapho Portuguez*, twice a week, and the *Journal de Coimbra*, once a month.

#### ESTABLISHED RELIGION.

The following is the substance of the Diocesan returns in England, for the year 1815, which have lately been printed.

Resident incumbents, . . . . .	5847
Non-resident incumbents, . . . . .	5856 !!
Dignities not requiring residence, . . . . .	52
Vacancies, . . . . .	164
Sequestrations, . . . . .	40
Recent institutions, . . . . .	87
Dilapidated churches, . . . . .	32
Held by Bishops, . . . . .	22
No return, . . . . .	279
Miscellaneous, as insane, confined for debt, prisoners abroad, impropriations, appropriations, &c. . . . .	122

#### WALTER SCOTT.

A Scotch Journal informs us that Walter Scott has in the press a *History of Scotland*.

#### LITERARY NOTICE.

The following works are now preparing for publication.

1. A View of Religion, by the Rev. John Brown.
2. Sermons, by the late Mr. Barlas of New-York; together with an interesting correspondence between the Author and the Rev. John Newton, never before published; and Memoirs of the Life of Mr. Barlas, by Professor Wilson, of Columbia College.
3. Massillon's Sermons, translated by Dickson, and revised by the American Editor, in 2 Vols.
4. Sacred Biography, by Henry Hunter, D.D.; second American edition, with the addition of one volume not before published in this country.
5. A new edition of Dr. Chalmers's Sermons, with additions; and his Evidences of Christianity, of an uniform size.
6. Pearson's Life of the Rev. Claudius Buchanan, in 1 Vol. 12mo.
7. The Necessity and Advantages of Revelation. By John Leland, D. D.
8. The History of Travels and Discoveries in Africa by the late John Leyden, M. D. brought down to the present time. By H. Murray, Esq. F. R. S. in 2 Vols.
9. McLeod's Voyage of the Alceste; second edition.
10. The Life of the late R. Watson, D. D. Bishop of Llandaff; written by himself, and edited by his Son.
11. The whole Works of the late Andrew Fuller, with an Account of his Life and Writings, by Dr. Ryland; in 6 or 7 Vols.

\* \* Notice to Correspondents in our next.



# THE EVANGELICAL GUARDIAN AND REVIEW.

VOL. II.

JUNE, 1818.

NO. 2.

THE FATHER OF THE FAITHFUL  
OFFERING THE HEIR OF PRO-  
MISE, AT THE COMMAND OF GOD.

The design of this Essay is to illustrate the command to Abraham, Gen. xxii. 2.—“Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.”

THE illustration of this extraordinary command requires to be introduced by some prefatory remarks on the history of the world, and the designs of Divine Providence at the period in which this holy patriarch lived. In that age the pious traditions of Noah, the great progenitor of the post-diluvian world, were beginning to pass into oblivion, or were greatly adulterated from the purity of their original fountain, by the admixture of idolatrous fables; and the nations were fast sliding into that corruption of manners which was the natural consequence of their profound ignorance, and their absurd polytheism. Almighty God, that he might form in the family of this venerable man a depository of the true re-

VOL. II....No. 2.

ligion, amidst the general approaching dereliction of primitive truth, called him from his native country into a strange land, that he might establish among his descendants a holy nation, wherein to preserve the purity of his worship, and the knowledge of his law. Here he was destined to be the head and example of all believers, who should, through him, receive the doctrine of the unity and perfection of the divine nature, and be led to look for the appearance, in due time, of the future Saviour of the human race. The name of his native city, *Ur*, which, in the Chaldee, we are told, signifies *the city of fire*, seems to indicate it to have been a celebrated seat of that idolatry which at length became universal in the east, the worship of fire, as a symbol of the sun, which was itself the symbol of the active and vivifying power of nature which gives life to all things. From this seducing worship, the least absurd of all the forms of idolatry which have ever existed, this illustrious man retired, at the command of God.

But, that he might be rendered worthy of the high honours destined for him in the purposes of heaven, of being *the father of the faithful*, and the head of all

true believers to the end of time, it was requisite that his own faith should be put to many and arduous proofs through a long succession of painful trials. For this purpose, though sprung from one of the most distinguished and honourable families in the most ancient and powerful kingdom at that time existing in the world, he was called to demonstrate his obedience to the divine will, by abandoning his country, to sojourn in a foreign land, promised, indeed, as an inheritance to his remote posterity, but in which he was himself permitted to be only *a pilgrim and a stranger*. Here, pursued by famine, he was obliged again to resign a country which he had just begun to consider as a habitation in which he might rest in his exile, and to seek a temporary asylum in Egypt. But in the court of Egypt he was anew exposed to imminent perils, from the arbitrary power of a mighty prince, excited and impelled by the most dangerous of human passions.

Returning to Canaan, he was under the hard necessity, even in that promised land, of fighting for his pastures and his waters with the superior power of five of those petty kings which at that time held the land in subjection. And, although the most gracious promises were, from time to time, made him by the same merciful and almighty Power which had hitherto protected him, yet the repeated delays by which it pleased Divine Providence to suspend the execution of his beneficent designs, were so many arduous trials of the constancy of his faith. But the most consolatory of all the promises addressed to this holy patriarch,

was that from which also was to be at last derived the most painful proof that was ever made of human duty. It was revealed to Abraham, that from him should spring the lineage of the future Messiah, *a seed in whom all the families of the earth should be blessed*. At different periods this gracious prediction was renewed; and often he appeared to be on the eve of its accomplishment.—As often it was suspended: till, at the end of five and twenty years of alternate hope and disappointment, of anxious solicitude, and submissive resignation, it was still unfulfilled. At length nature itself seemed to oppose insuperable obstacles to its execution. He was now far advanced in the decline of life, and his beloved Sarah was now also *past age*. Still, however, this illustrious pattern of our faith continued, according to the language of the apostle, *to hope against hope*, that, *from one as good as dead* should yet spring the promised germ of *a nation as numerous as the stars of heaven*, whence should ultimately arise Messiah, the Saviour, so long since foretold to the father of the race, in that early prediction, *the seed of the woman shall bruise the serpent's head*. An ordinary faith would have sunk under so many and such afflicting disappointments. But *the father of the faithful*, says the sacred writer, *staggered not at the promise*: and his well-proved confidence in God was at last rewarded to the full measure of his utmost hopes.—Sarah gave him, in her old age, amidst the highest transports of joy, the long-expected *child of promise*, the progenitor of the Saviour, the future blessing of the world, and the

foundation of his glory and fame to all ages.

Abraham thought that now his happiness was rendered secure, as it appeared to be complete. His beloved Sarah was a joyful mother. The tender affections of his old age were lavished on a son, the subject of such mighty expectations, the purchase of so many sacrifices. The venerable patriarch resigned himself to his joys, trusting that now, surely, he should pass the remainder of his life in peace, under the protection and smiles of that merciful Providence which had hitherto conducted him, by mysterious ways, to the completion of every hope which his piety had formed. But, alas! in this moment of triumph, a trial more severe and afflicting awaited him than all which he had yet experienced—for it was to be drawn out of the bosom of his present happiness. Hardly had he obtained possession of the promise till it was again, in all appearance, most painfully ravished from him. In an instant all his prospects, which were opening so fairly before his imagination, were covered with gloom. The *son of his laughter* was subjected by God to death in the most extraordinary form, as a devoted sacrifice upon the altar; and Abraham himself was ordained to execute this dark, and afflicting, and mysterious decree. The blood of the son was destined to flow by the father's hand. Merciful God! can it be thy will, thus to murder all the charities of life? What purpose, worthy of the infinite benignity of thy nature, and of the obedience of thy chosen servant, can be concealed under a rite so horrible? Yes, God of Abraham! it was thy holy

and sovereign decree. And if by the lights of thy blessed word we can penetrate thy design, in this apparently unnatural destination, we believe, and are assured, according to thy infinite goodness, that we shall find it full of wisdom and of grace.

I. Consider then, reader, this last and greatest trial of the patriarch's faith, that we may the better discern the full merit of his obedience, and how justly he has received, from all ages, the title of *the father of the faithful*.

II. After which, let us endeavour to discover the holy and gracious purpose of God, the Father both of Abraham and of Isaac, in this mysterious transaction.

I. Let us first bestow our attention on the action by which it pleased God to prove the obedience and the faith of his chosen servant.

To exhibit it in its just light, it will be necessary to turn our view again for a moment to the history of Abraham. This favourite son, who had been rendered still dearer by the many disappointments which his anxious parent had already suffered, and by the glorious hopes which God himself had taught him to regard as centred in the *heir of promise*, was now growing up, adorned with every manly accomplishment, with every filial duty, and with every divine grace. He is represented in history to have been, at this time, all that the fondest wishes of a father could picture in a beloved son. And Abraham's life now flowed on in such a tranquil and equal tenor of felicity, that it has afforded no

materials to the historian till this youth had attained his seventeenth, or, according to the annals of Josephus, his twenty-fifth year. What an interesting period of life ! The ties of parental tenderness, strengthened by habit, and multiplied by the daily disclosure of some new perfection, some new proof of dutiful zeal, had had time to wind themselves in a thousand folds about the heart of a father ; when, like a stroke of thunder upon all his hopes, he received this command from heaven, *Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.* Glorious servant of the Most High God ! Even here thy faith did not fail. Thy will ever absorbed in the divine will ; thy heart ever supremely occupied with the love of God, held nothing so dear which it was not willing to sacrifice to him. Abraham hesitated not ; but, though all the father rose up in his bosom to oppose this hard order ; though it seemed to put a final period to those precious hopes which had so often already been disappointed ; yet still, confiding in the promised mercies of Jehovah, he set himself to obey the awful injunction. He trusted in that omnipotent goodness which can perform what, to human weakness, seems impossible ; he trusted in that wisdom which can unravel difficulties that to human reason appear inextricable. He trusted in God, saith the apostle, who could even raise from the dead the heir of the promises.

Accordingly, the sorrowing but believing patriarch rose up early

*in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and he clave the wood for the burnt-offering. Then he rose up, and went to the place of which God had told him. On the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, abide you here with the ass, and I and the lad will go yonder and worship.* It is well remarked by a pious writer, that this trial, so afflicting in its own nature, was rendered much more severe, by the distance of the place of sacrifice, and the time which intervened between the command given to Abraham and the period of its execution. Three days was the awful transaction continually before his mind. Three days was he obliged to struggle with the tumult of parental feelings, which were all that time gathering force in his heart. But piety, but faith, rendered him superior in the dreadful conflict. *He took the wood for a burnt-offering, and laid it upon Isaac his son ; and he took the fire in his hand, and a knife ; and they went both of them together. Attend to the beautiful and affecting simplicity of the narration of Moses. As they went, Isaac said unto Abraham his father, My father ! and he said, Here am I, my son. And he said, Behold the fire and the wood for a burnt-offering ; but where is the lamb ? Ignorant as the lovely youth was of the destiny to which he was going, how must this question, proposed in all the simplicity of innocence, have gone to the heart of a father ? Nothing but the heart of a father can answer. All the embellishments of eloquence would only impair its force.*

Abraham, covering, as well as he was able, his deep emotions, replied with apparent tranquillity, *God, my son, will provide himself a lamb.* Together they reared the altar; together they disposed the wood in order; every thing was prepared for the sacrifice. At last, the afflicted father, labouring with the divine secret with which his bosom was loaded, was obliged to disclose to his son the dreadful purpose of his soul. And to a young man, in the prime and vigour of youth, who could easily have resisted or eluded the feeble stroke of age, it became necessary to demonstrate, to his full conviction, the divine command under which he was acting, in order to render a dutiful and pious son submissive to his fate. O holy and venerable parent, worthy to be styled *the friend of God!* O glorious son! worthy of such a parent. Behold the piety, the duty, the resignation of that extraordinary youth! As soon as he knew the will of God, and of his father, you see not an effort to escape his destiny. You hear not a murmur of complaint. With calm and resigned devotion he submits to be laid an unresisting victim on the altar. What a moment for Abraham! His son, the object of his tenderest affections, of his believing hopes, was before him, prepared in all the loveliness of innocence, in all the meekness of submission, to die by his father's hand. O God! 'pity and sustain the father in this dreadful trial! Save, if it be possible, in this moment, save from a terrible fate, this duteous son! Love, admiration, compassion, a thousand emotions struggled in the patriarch's bosom, and for a while must have arrested

his paternal arm; but the command of Heaven was imperious, he could not disobey. He raised in his hand the sacrificing knife. O what a pang shot through the father's soul! All that nature could endure he suffered, while he grasped the steel, in the firm purpose of an obedient faith. His obedience was now complete. And, in the act to strike, he was arrested by a voice from heaven, *Abraham! Abraham! lay not thine hand upon the lad; neither do thou any thing unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.* Wrapt in astonishment at this unexpected salvation, what an ecstasy of joy in that instant deluged the soul of the ravished patriarch! With unutterable emotions, he looks on his son, and then on heaven; on heaven, and then on his son, and bows in silent adoration before the throne of the Eternal. Sublime believer! thou hast received again thy son as from the dead. And in reward of thy faith, God hath permitted thee to see in him, as in a vision, the great sacrifice for the sins of the world, and to anticipate the knowledge of Jesus Christ by so many ages. Honoured to be the organ of divine mercy to the nations, thou hast been made to understand, by thy own feelings, the infinite love of God in the redemption of the universe.

Is any reader ready to object to the hardness and gloom of the picture which has just been portrayed, as exhibiting an austere and unworthy image of the divine nature, whose character and glory is love?

II. Let all carefully attend to the holy and gracious purpose of

Almighty God in this mysterious event.

By all judicious commentators Isaac is acknowledged to have been a type of our Lord Jesus Christ. Before the light of the Sun of Righteousness arose upon the world, the Church was often instructed by types and emblematic actions, which were appointed as symbols of moral and spiritual ideas. This order of things naturally arose out of the state of letters, and the progress of society in those early periods of human improvement. As their written communications were usually made by pictures of natural objects, which were made to stand as representatives of existing or of future events, and sometimes even of general propositions or conceptions of the mind, expressive of certain principles of religion: so predictions of the greatest revolutions in human society, and the most important events in the Church, were frequently conveyed under symbolical figures or actions. A mode of instruction which was peculiarly vivid and impressive to a people of that strong imagination, which always distinguishes the periods of society anterior to the improvement of the arts and the invention of science.\*

\* Many examples of this mode of communication are furnished, particularly among the nations of the east, in history both profane and sacred. The Scythian prince, when he meant to deter Darius from entering into a war against his hardy barbarians, sent to him a mouse, a pair of wings, and a quiver of arrows; simply conveying, by this strange present, a warning, that unless he could hide in the earth like a mouse, or mount into the air like a bird, the Scythian arrows would overtake him. Jeremiah sent yokes to the neighbouring kings of Palestine, as a symbol of their approaching subjugation. Ezekiel dug all night under the city wall, and, through the sub-

But the most expressive of all symbols, the most instructive, and impressive of all typical actions, was this filial sacrifice on Mount Moriah. The way is now prepared to explain the probable design of the merciful God of Abraham in this extraordinary, and, apparently, this hard command. It was a prophetic action, in which was exhibited, by the liveliest emblem, that the whole range of human existence could afford, the future sacrifice of Abraham's greater Son. So lively was the figure, that our blessed Saviour has said, with regard to this patriarch, above all the other prophets, *He rejoiced that he might see my day; and he saw it, and was glad.* Isaac was a transcendent type of the suffering Redeemer, who was afterward offered in sacrifice for the sins of the world upon the same mount,—who suffered under the hand of a Father who loved him,—and who, like this precious and filial victim, suffered with his own consent, *and laid down his life of himself.*

But this mysterious transaction appears intended to exhibit

terraneous passage which he had made by great labour, carried out his household furniture with haste and trembling, to exhibit to the senses of the people an emblem of the straits of the siege by which they should be distressed. Imparting moral instruction likewise, by picture and by action, was common in the earliest ages of the world. An excellent account of which we have in Warburton's *Divine Legation of Moses*, Vol. II. p. 66, &c. It was followed by writing, in hieroglyphic symbols, which served the same purpose among them that figures in discourse do in the eloquence of a more improved state of society. Every type in the ancient Church was the exhibition of some symbolic character, or action of the same kind, expressive of spiritual ideas, or of important future events. Similar symbols are still retained even under the Christian dispensation, in the ordinances of baptism and the Lord's Supper.

more than a symbolic representation of the death of Christ. It was fitted to convey to the mind of the holy patriarch, as far as human nature is capable of receiving the sublime impression, some image of the infinite love of God, *who spared not his own Son, but delivered him up for us all.* And how, Christian readers, could a stronger conception be conveyed to the heart of man? All the father, in the breast of Abraham, most tenderly yearned over this beloved child of promise. He felt all the meltings of soul which man could feel in a situation the most trying to his affections, in which a parent was ever placed. The whole transaction was designed to make him understand the future mystery of the gospel, and the ineffable grace of God in the gift of his Son to die for the sin of man. And, to render this revelation complete; to anticipate the knowledge of this precious truth by so many ages, it was necessary to call into the strongest exercise all the tenderness, the conflicts, the anguish of a father's love, in the midst of trials the most difficult for human nature to sustain. The divine mind, indeed, cannot suffer such paroxysms of affection as an earthy parent; but all this, perhaps, was necessary in a mortal, in order to convey to him any adequate conception of the love of the everlasting Father, and of the value of that sacrifice which he yielded for the redemption of the world.

Such, then, appears to have been the gracious purpose of Almighty God in this act, so astonishing in its own nature, and so different from all other examples in the sacred records. In it was made the clearest revelation of

the Messiah's age ever attained by any patriarch or prophet, before his actual advent.

If it be asked, how the holiness of God can be acquitted in giving, or the piety of Abraham be justified in obeying, a command which so palpably contradicts the first principles of the law of nature written on the hearts of all men? I answer, that God, most merciful and wise, did not design to require or permit his servant to violate a law so sacred, but by a hieroglyphic or symbolical action, of the most solemn and awful kind, to impart to this holy man those peculiar, evangelic truths which could not be, in that age, so clearly and strikingly conveyed by any other symbols. Abraham indeed could not penetrate the ultimate designs of heaven, and he must have believed that he was called by a divine command, to fulfil the dreadful office which the order seemed to require. Impelled by the authority of God, restrained by the voice of nature, the breast of this humble and devout believer must have been torn by the most afflicting conflict of opposite principles, duties, and affections. O my God! thou canst make thy command be felt by the pious mind; thou canst carry the knowledge and conviction of it, by unequivocal evidence, to the heart. But in this instance, reason and nature revolt against the order. I know the weakness of reason; I am conscious of the blindness of my nature. The errors and contradictions into which we daily fall, teach me to distrust my own mind. It is incapable of fathoming the counsels of thine infinite wisdom. All that I know is, thou hast commanded; and although

the command appears to contradict thy own most holy will, thy wisdom can reunite laws, the consistency of which my frail reason cannot comprehend. Sure of the orders under which I act; uncertain what modifications thou mayest admit in the laws which thou hast ordained; beholding every day operations of thy providence which I cannot explain, I obey, O my God! I obey this dreadful requisition, confiding in thy goodness and mercy to save me from error; and, by ways inscrutable to my understanding, to educe good out of the bosom of this great affliction.

Having endeavoured to illustrate this most mysterious transaction in the sacred history, we may solicit the attention of our readers a moment longer to this wonderful and emblematic victim which was just ready to be offered on Mount Moriah, the type of one infinitely more glorious, which was actually offered on the same mount\* for the sins of the world.

In the severe conflicts of Abraham's soul over this beloved son, we may learn, as the holy patriarch did, to estimate, in a feeble degree, as our nature permits, the love of the eternal Father, *who spared not his own Son, but delivered him up for us all.* What adequate image indeed, can the affections of any mortal afford of that infinite and eternal grace which *embraced us in Christ Jesus before the world was*, and which, *in the fulness of time*, yielded for our salvation the most precious victim in the universe? O, the

*height, and the depth, the length, and the breadth of the love of God, which passeth knowledge!* Our thoughts are lost in this unfathomable ocean. Abraham! father of believers! what a taste had you of the love of God! Full of this glorious idea, when you had received again your son from the dead, what transports of gratitude did you not experience, what offerings of love did you not pour out to Him who had taught you thus to estimate his love to a fallen world!

Believers! do you see the meek and obedient son of Abraham yield himself without a struggle to the sacrificing knife? With the deepest astonishment and gratitude shall we not consider Him, who is sovereign of the universe, who holds in his hands the reins of its government, the streams of a boundless benignity, and the thunders of eternal justice, who yet suffered himself to be led *like a lamb to the slaughter, and, as a sheep before her shearers is dumb, so he opened not his mouth!* Who, when he assumed our humble nature, and for us submitted to the pains of dying, could still, in the midst of his greatest infirmity, strike his enemies to the earth like dead men, could shake the world with his earthquakes, and cover the sun with darkness, yet patiently yielded his precious life to the hands of wicked men! Jesus! Creator! we adore thine infinite condescension and grace, *who, being in the form of God, didst become man! and, being found in fashion as a man, didst offer thyself a voluntary sacrifice for our sins upon the cross!*

Christians! let his *love constrain us, because we thus judge,*

\* It is rendered extremely probable, and almost certain, by many excellent critics and commentators, that Calvary was the same mount with the ancient Moriah.



*that if one died for all, then were all dead; and that he died for all, that they who live should not henceforth live unto themselves, but unto him who died for them, and rose again.*

Delivered by thee, O Saviour of the world! from eternal death; rescued by thy power from that dreadful altar on which thou didst place thyself in our room, let our renewed lives, and all the powers of a redeemed nature be consecrated to thee! AMEN!  
ST.

THE TOMB OF DR. DODDRIDGE.

*To the Editors of the Evangelical Guardian and Review.*

GENTLEMEN,

A SHORT residence in Lisbon, during the winter of 1814 and 15, afforded me an opportunity of viewing many things extremely interesting to an American traveller. Among others, I enjoyed the melancholy satisfaction of visiting the spot where repose the remains of the immortal DODDRIDGE. It is well known, that having been long afflicted with a pulmonary complaint, he went to Lisbon for the purpose of restoring that health which had been literally sacrificed in the service of virtue and truth. The expectations and hopes of his friends, who had advised to this measure, were disappointed; his strength rapidly decayed, and, in thirteen days after his arrival, his pure spirit took its flight from amid the glooms and horrors of superstition up to the regions of

celestial light and happiness. His remains were interred in the burying-ground belonging to the English Factory. It was here that I sought his tomb. It was with some difficulty that I found it in a retired spot, and with a small and unambitious tombstone at its head, with the following simple inscription upon it.

Under this stone  
Are deposited the remains of  
PHILIP DODDRIDGE, D.D.  
of the Town of Northampton,  
in the Kingdom of Great-Britain,  
who departed this life  
the 6th day of November,  
MDCCLI.  
In the 50th year of his age.

I stood upon his grave; and the spontaneous eulogy burst from my soul,

— in this neglected spot is laid  
A heart once pregnant with celestial fire.

Though no monumental pyramid nor storied urn rear their decorated fronts to arrest the attention of the passing traveller, yet about this place there hovers a brighter glory and a mightier fascination than encircle the remains of the most distinguished of departed heroes and statesmen. It is the fascination of a good man's grave! A man, than whom the annals of modern Christianity cannot boast a fairer example; whose active benevolence knew of no distinctions of rank, or age, or colour; whose wakeful sympathies for his fellow-men, outshooting the narrow limits of time, were constantly directed towards immortality; whose Christian intrepidity knew of no earthly dangers; and yet a man, whose

unaffected humility was a stranger to pride and arrogance. In short, a man, whose genius, learning, time, and labours, were all devoted to the noble purposes of diffusing the blessings of religious knowledge, and exciting throughout Christendom the fervours of rational and enlightened piety.

I have sent you the foregoing inscription, because it is not contained in the life of Dr. Doddridge published by Mr. Orton; and because I consider it a duty to preserve every circumstance relating to a man so pre-eminently distinguished in the records of Christianity.

Your's, &c.

B. D.

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#### BAPTISM.—NO. II.

##### THE GENERAL NATURE OF CHRISTIAN BAPTISM EXPLAINED.

“GO ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you.” Such was the commission of the Redeemer to his apostles just before he ascended on high. Heretofore the preaching and baptisms were confined to the lost sheep of the house of Israel. But now the wall of distinction is broken down which separated Gentiles from Jews. “All nations” were to be in future the objects of the disciples’ exertions; and to all nations the privileges of the Church were to be extended. By recurring to the last part of the last chapters of Mark and Luke, together with the first

chapter of the Acts of the Apostles, the reader will find the words of the commission constitute part of Christ’s last address to his disciples: and that whilst he was yet speaking to them on this occasion, he ascended up to the right hand of the Majesty on high. According to his direction in this last address, the apostles tarried in Jerusalem until the promise of the Father was fulfilled by their baptism with the Holy Ghost and fire on the day of Pentecost. Then, and not till then, did they commence baptizing in the name of the Father, Son, and Holy Ghost. Having then received the thing signified, they were qualified, according to the new order and dispensation of the Church, to administer the sign, i. e. washing with water. Their baptism was preceded, in all cases, by their preaching the Gospel in its purity and power: and the great work of teaching and baptizing, which they performed in an extraordinary manner, as specially inspired, was continued after their death by men whom they clothed with ministerial authority, but who were uninspired. To these uninspired men the commission of the apostles extends, or else the right of preaching and baptizing ended with the apostolic period. But the promise which is connected with the commission, “Lo, I am with you alway to the end of the world,” proves clearly that the Redeemer meant that the authoritative dispensation of the word and the administration of baptism, should be continued after their decease, and constitute part of the pastoral office to the end of time. Hence Christ, after his ascension, is said to have

given not only apostles and prophets, but also pastors and teachers. These last, as well as the first, are clothed with the Redeemer's commission. With these prefatory remarks we proceed to unfold to the reader's attention :

I. The persons to whom the apostles and their successors were sent,—“ All nations.”

II. The design of their mission,—“ Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things which I have commanded you.”

The explanation of these two particulars will afford a correct knowledge of the general nature of Christian baptism.

I. The persons to whom the apostles and their successors were sent, are “ all nations,” (πάσας τὰς ἔθνας.) Before this time, as we have already stated, the disciples were sent only to the lost sheep of the house of Israel. Now they are sent to the Gentiles also. *All* kindreds, and tongues, and peoples, without exception, are included in the commission. They had been given to Christ in his mediatorial character, for his inheritance and possession. His heralds were sent forth to begin claiming these for himself. They were now, by virtue of the completion of his work, his property. As such he commissions his agents to go forth in his name, and subdue them to the obedience of faith. They are spoken of by him in their collective capacity, as nations, rather than their individual capacity as members of nations. From this mode of expression we derive

much information on the subject which we are illustrating. Nations include old and young—rich and poor—ignorant and learned—rulers and subjects—parents and children—all classes and descriptions of persons. To all these the apostles were commanded to go. They were not to confine their mission to the rich and great, as pagan sophists had done ; nor to the seed of Abraham, as ancient prophets had done. Heathens, as well as Jews, were the objects of their labour ; and individuals of all descriptions and ranks among nations. Infants are not excluded from their commission, unless a nation can exist without infants. They are not commanded to go only to the adult members of nations,—but to nations, including *all* their members, head for head. *All* their members, head for head, are included in the mediatorial empire and the Father's grant. Unless indeed we suppose that, when the Father, in the second Psalm says to Christ, “ Ask of me, and I shall give thee the Heathen for thine inheritance,” he meant only adult Heathen, and not their infants. But to suppose this is to trifle with the Highest. As far as the empire of Christ extends, so far the commission of the text extends. As many individuals as that empire contains, so many are the persons to whom the apostles and their successors were commanded to go.

II. The design of the mission is expressed in these words, “ Teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost, teaching them to observe all things which I have commanded

you." The design then is three-fold. The first, very incorrectly translated, Teaching. The second, Baptizing. The third correctly rendered, Teaching. Each will be explained in order.

1. The first is very incorrectly translated teaching. If the word *disciple* could be used in our language as a verb, it would convey the idea; for the original is equivalent to *making disciples*. Dr. Doddridge translates it, *to proselyte*; but this, though it conveys the meaning, is not a word of common use. Dr. Campbell appears to have given the best translation, which does not violate the purity of our language, viz. "to convert" all nations, viz. to the faith of the Gospel. This then is the first and fundamental duty enjoined upon the heralds of Christ, without which the other two duties cannot be performed by them. This fundamental duty was exactly suited to the character and state of the nations to whom they were sent. They were without Christ; strangers to the covenants of promise; without God, and without hope. Their hearts were alienated from the true God, and they were walking according to the course of the world. The Apostle, in the first chapter of the Romans, gives an affecting account of their state. Not much better were the Jews at this time. But few understood the nature of their own religion; the majority were enemies of God; and the nation had rejected and crucified Christ. "All nations," therefore, were to be converted to the faith of the Gospel. For this purpose the Gospel must be preached to them as the great mean by which they should be converted, or made disciples of

Christ. The design of the ministry, first, of the apostles, and afterward of their successors, was, first of all, to make them subjects of the mediatorial empire, by their obedience to his authority. Such subjects adults became by their voluntary confession of that faith which is inseparable from conversion; but infants through the medium of their parents, by virtue of their relation to their parents. Perhaps this matter, as it respects infants, will be better understood by the following case in the history of nations. The king of Sweden has annexed Norway to his kingdom. The adult members of that nation have taken the oath of allegiance to the monarch as his subjects: in what light are the children of these adult members of that nation to be viewed:—as subjects of the king, or not? They are not subjects as their parents are; but they are subjects, inasmuch as they are children of adult subjects. No one will dispute this—the fact is obvious—it is indubitable. And this fact explains precisely the nature of that subjection to Christ, as members of his mediatorial empire, which belongs to the children of such as have professed with the mouth, and do prove the reality of the profession by their conduct, that they are disciples of the Lord Jesus—converts of his grace—subjects of his empire. In the mediatorial kingdom, as in all civil communities, children are accounted with their parents; they are subject to the same authority to which their parents are subject; partake, as children, of the privileges which belong to their parents, and in all respects, are identified with them as *their*

children. Thus, when by the preaching of the Gospel nations are *converted*, or made disciples, the infant members of these nations partake, in their place, of the character and privileges of converts—are infant disciples of the Lord Jesus. To constitute them such disciples it is not necessary for them to be really regenerated, or to profess such regeneration. And yet they are capable of being thus regenerated. Jeremiah, and John the Baptist, were sanctified from the womb. Thus, for aught we know, multitudes of them in their childhood may be truly converted, i. e. made actual, real, living subjects of Christ's empire, because partakers of his Spirit and grace. This remark is made merely to show that the positive language which is used by some, that infants ought not to be baptized, because they cannot profess faith and repentance, is unwarranted by the nature of the case. To return to the subject: we have just said, that when nations were converted or made disciples, infants were included in such conversion or discipleship. "The common objection," I use the words of another, "that as disciples can only be made by teaching, and as infants are incapable of being taught, they cannot be disciples, has really no foundation in fact. For in the common practice of men, we find directly the reverse. The disciple is made for the express purpose of being taught. The word expresses very distinctly the relation which is formed between a master and his pupil, and that before a single lesson is given. This relation is formed by persons of adult age in person, and by volun-

tarily engaging themselves to a teacher for purposes of instruction. But the same thing is done by parents and guardians for children or minors who are incapable of acting for themselves. Thus in preaching the Gospel, when adults are converted, they enter themselves voluntarily as disciples in the school of Christ," or voluntarily vow allegiance to Christ as their Lord. But they as solemnly enter their children as disciples in Christ's school, and subject them to the authority of Christ. Such then is the nature of converting, or discipling, or proselyting nations—including in the term nations, children as well as adults. This was the first duty which the Redeemer directs the apostles and their successors to perform.

2. The second is baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. The subjects of this baptism are, by all the rules of just construction, "the nations converted, or disciplined, or proselyted." In the original, the words *all nations*, in the first clause, are neuter, and the word *them*, in this clause, is masculine. From this Doctor Gill, and his friends, who reject infant baptism, have drawn an argument against such baptism. They say that the persons to be baptized are not the nations, but those among the nations who are disciples, i. e. according to their view, who *profess faith* in Christ. But a similar connexion between the neuter and masculine gender occurs in Acts xv. 17. where mention is made of "the Gentiles," upon whom my name is called, *τα ἔθνη ἐφ' ὧς ἐκτίθειλεται*. "The Gentiles" is precisely the same word

with nations in the text, of the same gender; and "whom" is masculine. Thus, also, in Rom. ii. 14. "The Gentiles which have not the law"—these having not the law, τα ἔθνη—οἱ τοὺς νόμους μὴ ἔχοντες. And Rev. xvii. 16. "And the ten horns—these shall hate the whore," τα κέρατα—οἱ τοὺς μισήσουσι. The same connexion learned men have met with and quoted in profane writers. So that to adopt the words of a sound, an acute, and laborious critic, "the Anabaptists illiterately deny that 'them' who are to be baptized are the 'all nations who were to be converted, on account of their different gender.'" This criticism would not have been noticed if some of the most learned and powerful opposers of infant baptism, had not considered the argument arising from the difference in gender as solid and powerful. From the remarks made, it must be obvious that they who are commanded to be baptized are they who have been previously converted, or discipled, or proselyted. Hence, as in the conversion of nations, infants are included with their parents, so also with their parents are they commanded to be baptized—unless it be supposed there can be a nation without infants in it, constituting a part of the same. What then is this baptism, which must be administered to nations subsequent to their conversion? It is a washing with water, as has been said: but what is its design? To answer this it will be necessary to examine the passages of Scripture in which there is a reference to this rite, and from them learn what doctrines it teaches, and what obligations it enforces.

The reader will recollect that it is Christian baptism of which we now speak; of course we have nothing to do with any passages but those which speak of this. Those passages which relate to John's baptism, or to that of the disciples of Christ, previous to his ascension, will not be noticed, because they do not relate to our subject. The following are the principal passages referring to Christian baptism:—*The apostolic commission*, Acts ii. 38, 41. "Repent, and be baptized," said Peter, "every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Then they that gladly received his words were baptized. Acts viii. 12. "But when they (i. e. the Samaritans,) believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized;" ver. 16. "They were baptized in the name of the Lord Jesus;" ver. 37, 38. "And Philip said, If thou believest with all thine heart thou mayest (be baptized.) And he answered and said, I believe that Jesus Christ is the Son of God; and he baptized him." Acts ix. 46—48. "Then answered Peter, Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." The same circumstance Peter narrates in his defence, Acts xi. 16, 17. In Acts xvi. 14, 15. we have Lydia's baptism mentioned, after

we are told that the Lord opened her heart, and she attended unto the things which were spoken of Paul. The jailer's baptism, in ver. 33. of the same chapter, was preceded by his conviction, and Paul's direction, that he should believe in the Lord Jesus Christ. In Acts xviii. 8. we are informed, "many of the Corinthians hearing, believed." In Acts xix. 5. "The disciples of John were baptized in the name of the Lord Jesus." In xxii. 14, 16. Paul gives an account of his baptism, which was subsequent to his conversion. Rom. vi. 3, 4. "Know ye not," says the apostle, "that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him, by baptism, into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." In 1 Cor. xii. 13. "For by one spirit are we all baptized into one body;" 1 Cor. xv. 29. "Else what shall they do who are baptized for the dead," i. e. in the faith of the resurrection of the dead. Gal. iii. 27. "For as many as have been baptized into Christ have put on Christ." Coloss. ii. 11, 12. "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." 1 Peter iii. 21. "The like figure whereunto even baptism doth also now save us (not the putting away the filth of the flesh, but the answer of a good

conscience towards God,) by the resurrection of Jesus Christ."— Besides these passages, which have now been quoted, there are more; but they are either repetitions of some one or more of these, or convey precisely the same meaning. The doctrines which, according to these passages, baptism teaches, and the obligations it enforces, are the following:

I. The doctrines which baptism teaches, are

*First.* That of the Trinity: for each of the persons named in the apostolic commission are of equal authority.

*Second.* The remission of sins is taught by this rite, Acts ii. 28.

*Third.* Salvation through Christ is taught. 1 Peter iii. 21.

*Fourth.* Union and communion with Christ and his body the Church is taught. 1 Cor. xii. 13. Rom. vi. 3, 4.

*Fifth.* Baptism teaches us that Christ is our spiritual covering. Gal. iii. 27.

II. The obligations which baptism enforces, are

*First.* The destruction of the body of sin. Rom. vi. 3, 4.

*Second.* Newness of life, and heavenly-mindedness. Rom. vi. 4, 8, 11, 13, 19.

*Third.* The answer of a good conscience towards God. 1 Peter iii. 21.

*Fourth.* Boldness in the faith, in time of persecution, or in expectation of death. 1 Cor. xv. 29. baptism for the dead.

*Fifth.* Absolute devotedness to the grace and sovereign will of Father, Son, and Holy Ghost. Baptism, in the name of these, implies an obligation, 1. To re-

ceive this God alone as our God, and the object of worship. 2. To receive him as he has revealed himself, Father, Son, and Holy Ghost. 3. To render to each equal honour and obedience. 4. To depend upon his acceptance and favour. 5. To be conformed to his likeness. 6. To hope for eternal life through him and no other.

Such are the obligations imposed by baptism, and such the doctrines which it teaches. Faith in these doctrines must first be professed before baptism, and consequently the discharge of these obligations become due. Baptism therefore is a rite by which the minister solemnly recognizes the fitness of the baptized person to be a visible subject of Christ's mediatorial kingdom.

Three things thus belong to it as essential. 1. The previous fitness of the person to be baptized. 2. The recognition of this fitness in the act of baptism. 3. The administration of this act of baptism by a minister. The first is the foundation of the other two.

III. The last particular included in the direction, is teaching them to observe all things which I have commanded you. The persons meant are those who, being discipled, have been baptized. By their baptism, they have been recognized as members of the visible Church. They must then be taught by the ministry to observe all things which Christ has commanded. He is *Lord* as well as Saviour, and Lord in his character as Saviour. He is a priest upon his throne.

His commandments are moral

and positive. Of these last the Lord's Supper is the most important, next to baptism. On these commandments we will not enlarge.

They who being discipled, have been baptized, must procure the baptism of *their* children, and attend the Lord's supper. Children, or infant disciples, must be taught in a different way.—But as this will come under consideration fully hereafter, we add no more. Only mentioning, that they who feel desirous of seeing a sketch of a plan in all its parts for teaching children to observe all things which Christ has commanded, can find such a plan in the Report of a Committee of the General Assembly on that subject, which the Assembly have ordered to be printed for the consideration of the Churches.

Zeta.

#### ANECDOTE OF HUGH BROUGHTON.

THIS profound scholar was noted for the freedom with which he communicated information to those who were desirous of learning, but was too apt to be offended when his pupils did not readily understand him.—Of which the following is an example.

While Mr. B. was at Mentz, a young man of the name of Morton, from England, frequently visited him, to ask questions, and receive instructions. When the young pupil did not understand him, but desired further explanation, Mr. Broughton became angry, calling him *dull* and *unlearned*. This having become his established practice, Mr. Morton, when he asked him any questions, used pleasantly to say, "I pray you, whatsoever *dolls* or *dullards* I am to be called, call me so before we begin, that your discourse and mine attention be not interrupted;" which Mr. B. took as pleasantly from him. This person, it is added, was afterward the celebrated Dr. Morton, Bishop of Durham.



## REVIEW.

*A Plea for Africa. A Sermon preached October 26, 1817, in the First Presbyterian Church in the city of New-York, before the Synod of New-York and New-Jersey, at the request of the Board of Directors of the African School established by the Synod. By EDWARD D. GRIFFIN, D.D. Pastor of the Second Presbyterian Church in New-York, New-Jersey. Published by request of the Board. 8vo. pp. 76. New-York, 1817.*

THIS is an age of religious efforts. From the year 1792, when the first Missionary Society was formed in England, there have been continually springing up more and more institutions, which are calculated to be as useful to the world, as they are honourable to the people and to the cause of our Lord Jesus Christ. Missionary Societies and Bible Societies are most numerous; they possess and they expend princely revenues; they exhibit Christians of almost all sects and denominations under heaven, as united in one sacred plan, and pursuing that plan with activity, and zeal, and perseverance, at once new and wonderful. They are rapidly translating, publishing, and circulating the pure word of God, in a multitude of languages. They are rapidly instructing and sending forth preachers of the gospel to the millions who are groping, and hopeless, and ready to perish, amidst the darkness and blackness of Pagan idolatries.

It was to have been expected that, in such an age as this, Africa would cease to be unnoticed, as it had been for a long period, except for the most inhuman purposes; and that it would obtain perhaps increased regard, from having been so long forgotten. It was to have been expected, that, in such an age as this, the abominable traffic in human flesh would be viewed in the light which it deserved; and that some atonement would be offered to a people, who had for centuries been suffering oppression and cruelty from the civilized world.

Accordingly, we find the slave trade no longer under the protection of the laws, but abandoned, and almost entirely destroyed. We find that repeated attempts have been made to penetrate into the interior of Africa, and to obtain a full and accurate knowledge of its inhabitants, their manners, their religion, and their history; with a view to send to them the blessings of Christianity. We regret that we cannot add that we find Africa enjoying the word of life in all its languages, and the gospel preached to all its people. But the time for this is hastening on, and the means are in operation. Although one traveller after another has been cut off by death, still there is an intrepid BURCHARDT, who, at the last accounts, was on his way to Tombuctoo and the Niger. Although the recent expeditions, undertaken by order of the government of Great Britain, to ex-

plore the river *Zaire*, have had a lamentable and fatal issue, still there are enterprise, and ardour, and perseverance, to renew the attempt over and over again, until the efforts are crowned with complete success. Besides, there is the African Association in England, (formed in 1788,) "composed of men eminent for rank and wealth, and still more eminent for zeal in the cause of science and humanity." There is the African Institution in England, (formed in 1807,) for the purpose of promoting civilization and improvement in Africa. There is also the American Colonization Society, with a number of Auxiliaries, who have already sent forth two persons in their employ, "to visit different parts of the African coast, and gain all possible information respecting the fittest places for colonies, and the best manner of establishing and conducting them." And there is the Colony of Sierra Leone, which is now in a prosperous state:—we would add that here, perhaps, resides the individual, who is to furnish to the world the long-expected information concerning the interior of the African continent,—a rescued negro from a slave-ship, or a freed black from these United States, or a Maroon from the Island of Jamaica.\*

But the people of colour in these United States require Christian attention, as well as their tawny brethren in Africa. If they are to form colonies on that continent, which as yet is uncertain, they should most assuredly be instructed here to a considerable

extent, before they leave us. And they are not about to depart in a year or an age; consequently the present generation of them (many of whom are free, and many more of whom are becoming free) should receive the rudiments of education, and the privileges of a preached gospel. For these purposes, it is in the highest degree expedient and important, that teachers and preachers should be provided for them of their own colour. Hence THE AFRICAN SCHOOL established by the Synod of New-York and New-Jersey.

The following information concerning this School is contained in the pamphlet before us.

"At a meeting of the Synod of New-York and New-Jersey, in the city of New-York, October, 1816, 'an overture was laid before the Synod by the Committee of Overtures, on the subject of establishing an African School, for the purpose of educating young men of colour, to be employed as teachers and preachers among the people of colour in these States and elsewhere.' The business was referred to a committee, who reported in favour of the measure."

—p. 65.

#### "PLAN OF THE SCHOOL.

"I. The School shall be under the immediate care of a chief instructor, who shall be called the Principal. Other instructors may be employed as occasion may require.

"II. The usual term of study shall be at least four years, and longer if the Board deem it expedient.

"The first year shall be devoted, as the Principal may find necessary, to Reading, Writing, Spelling, and learning the definition of English words, but chiefly to English Grammar, Arithmetic, and Geography; the second to the elementary principles of Rhetoric, Mathematics, Natural Philosophy, and Astronomy; the third to Theology; the fourth to Theology, the elements of Ecclesiastical History, the more practical principles of Church Government, and the Composition of Sermons.

\* These three descriptions of negroes constitute (with a number of whites) the population of Sierra Leone.

"The exercises of Public Speaking and Composition shall be kept up through the whole course.

"III. It shall be the duty of the Principal, from the commencement of the course, to attend with special care to the religious improvement of the pupils, to converse with them frequently on the state of their minds, to give them familiar instruction on the various branches of Christian and ministerial duty, and to form them by practice to habits of devotion and usefulness."—p. 67.

"On the 25th of March, 1817, the Standing Committee, after careful and solemn examination, received upon probation two young men who had come well recommended from a number of gentlemen in Philadelphia; viz. Jeremiah Gloucester, son of the Rev. John Gloucester, of that city, and William Pennington; whom they placed under the care of the Rev. John Ford, of Parsippany, Morris county, New-Jersey. These young men were re-examined by the Board in May following, and taken permanently under their care. They still remain with Mr. Ford, and by their conduct and progress give flattering hopes of future usefulness. By permission of Mr. Ford they have held a weekly meeting for prayer with people of their own colour, to whom they have become much endeared.

"Several other young men have been offered to the Board from different parts of the United States; but as they were not able to read and write, their reception was delayed till they could obtain these necessary qualifications. The Board wish their friends in every part of the country to understand that they are prepared, and very desirous, to receive several more. They hope not to be obliged to turn any away who possess the necessary qualifications. Will there not be an effort made by the friends of religion and humanity in every district of the Union to look out for suitable young men, and to provide the means of fitting them to enter the School? Will not Auxiliary Societies be formed wherever there are a few who partake of the compassions of Christ, and feel for the sorrows of Africa? The field is great and almost immeasurable, and requires the combined powers of all the Christians in the United States through a long and patient exertion."—pp. 68, 69.

It was at the first meeting of the Synod after the establishment of their School, that the Sermon of Dr. Griffin was preached, on the 26th of October, 1817; though, as we believe, it was not published until April, 1818. The Sermon itself, with notes at the foot of almost every page, occupies 36 pages; and the remainder of the pamphlet consists of longer notes than the preceding. The whole exhibits ability, research, benevolence, and zeal, which are calculated to establish, if not to increase, the already high reputation of the writer.

The text is, Psalm lxxviii. 31. *Ethiopia shall soon stretch out her hands unto God.* And the Preacher thus begins his discourse,—

"I rise to plead the cause of a people who, until lately, have seldom had an advocate; who for ages have been crushed, and broken, and deserted, and, by those who have an interest in their depression, are represented as always devoted to such a fate. They who have wished to find an apology for the slave-trade, or a flaw in the history of Moses, have cast the Africans into another species, and sorted them with the ape and orang-outang. In every plea for the improvement of the African race, this, or an approach to this, is the prejudice with which we have chiefly to contend. If I rightly understand the text, that holds out a different prospect. It speaks of a people who, under the reign of Christ, are to be elevated to the true worship of God. Who are that people? This inquiry shall constitute the first head of the discourse."—p. 3.

In answer to this inquiry, it is stated that the Cushites or Ethiopians were formerly a people of Asia, a colony of whom "crossed the Red Sea, and settled in that tract of Africa, which lies on the south of Egypt, which has since been called Ethiopia Proper."

"The Cushites in Asia became gradually lost in other names and nations, while the African branch, remaining pure, and becoming powerful, by degrees engrossed the appellation, and, for many centuries, have stood forth the chief representatives of the Cushite or Ethiopic race. This then is the branch to which a prophecy to be fulfilled in Gospel days ought to be referred."—p. 7.

The Preacher next proposes a second question, viz. How far the African Cush or Ethiopia is to be considered in the text as the representative of the great negro world. And he observes, 1. There is reason to believe that the mass of the negroes in Africa are really of this stock. 2. Whether the Cushites comprehend the entire negro world or not, they may fairly be considered as put for the representatives of the whole.

He then asks, Where is this race to be found? The following extract exhibits a part of his answer.

"In the fourteenth century the Portuguese began to make descents upon Africa, and to kidnap the natives. This piratical example was followed by most of the maritime powers of Europe. Since then a great many of the wretched negroes have been transported to Persia, to Goa, and other parts of the East Indies; to Macassar, Batavia, and other Dutch colonies. Negro slaves are found in Malacca and Manilla. Great numbers have been carried from Madagascar and Mozambique to the Isles of France and Bourbon. The population of the latter island, which contains 150,000 inhabitants, mostly consists of negro slaves. Some have been sent to Constantinople. So late as the year 1814 slaves were still brought from the interior to the north of Africa, and thence conveyed to the islands and opposite continent of Europe. They have been sent to work in the mines of Mexico and Peru. Forty thousand negro slaves are found in Demerara and Esse-

quebo; a considerable number in other parts of Dutch Guiana, and in almost every district of South America. But the great receptacles of this unhappy race have been the West-Indies and—the United States! In our own free country a million and a half are supposed to exist! In the West-Indies probably two millions.

"It is calculated that Africa has been drained of no less than 150,000 of its natives. What prodigious arrears are due to that ill-fated country! What an immense labour to collect together into the Christian Church all her scattered sons!"—pp. 14, 15.

The Preacher proceeds to answer two objections to Christian efforts in favour of the Africans; the one, that the negroes are doomed by the sentence of Noah to perpetual slavery: the other, that they are so inferior by nature to the rest of mankind as to afford no encouragement to any exertions in their favour. Here especially the talents and ardour of Dr. Griffin are exhibited, and he has brought forward a number of arguments and details, which ought for ever to silence opposition.

The last head of the Sermon is "to consider the duty of the American people in reference to this subject." And that duty is stated to be twofold.

"1. The instruction of our own black population. Is it not known that there are fifteen hundred thousand souls scattered among the people of these States, who must live for ever in heaven or hell, and who, for the most part, are posting on to judgment in the grossest ignorance and vice, directly under the eye of Christian Churches? And do our charities and missionary zeal wander abroad to other lands, and overlook this part of our own countrymen? What sort of zeal is that which can only see objects at a distance, and is blind, and deaf, and hardened against those who are pleading for mercy at our door?"—p. 33.

"2. It is another special duty devolved on the American people to raise up preachers and teachers for the African race at large. It is much easier to provide such characters in this than in any other country; and there is a greater call for them here than any where else. If our black population is to be instructed, it must be chiefly done by men of their own colour. If colonies are to be sent abroad, they must be supplied with ministers and schoolmasters, or they will relapse into heathenism, and, instead of advancing, will retard the improvement of Africa."—p. 34.

It would be easy to multiply our extracts, and to extend this article; but we forbear. Yet we must add, that while this work is continued, and we conduct it, we shall always do what we can to enforce "A Plea for Africa." And we cannot withhold one extract more—a part of the conclusion of the *plea* before us.

"The Synod of New-York and New-Jersey have made a beginning in this great work. They have established a School, under the care of a pious and able preceptor. They have already admitted two young men of respectable talents, destined for the ministry, who are pursuing their studies with encouraging success. Several more, from different parts of the country, have made application, and are preparing to enter the school. There is no reason to doubt that pupils will offer in sufficient numbers to exhaust all the funds which we can raise. Our exertions will be bounded by nothing but our pecuniary means. Every cent that is bestowed will help forward with the sanctification of Afri-

ca—will assist in opening some benighted eye to the light of life, and penetrating some aching heart with the joy of salvation. We come to you this evening with our hands stretched out in supplication for Africa, which, though dark her skin, is one of our own mother's children. We beseech you, by that mercy which you hope to find, that you do not reject our suit. We beseech you, by the tears which were once shed for you, that you aid us in wiping the tears of an oppressed race.

"Beloved brethren, to live in such a world and age as this, brings with it immense obligations;—the world of all others which the Son of God redeemed with blood;—the age selected from all ages to be the season of his highest triumph and reward;—the spot and time, among all worlds and periods, most interesting to the eyes of heaven. To exist in such a day, is a privilege which kings and prophets desired, but were not permitted to enjoy. If ever the servants of God were "a flame of fire," this is the time to exhibit themselves such. You stand, my beloved brethren, under an opening heaven. You stand by the tomb of a world rising from death. Be not stupid in such a day. Be not half awake. Let your souls stand erect, looking out for the approaching God. Let every nerve be strung to action. Great is the human effort which the day calls for; great will be the triumph which faith and patience will achieve. It is but "a little while, and he that shall come will come, and will not tarry." For my part I would rather be one to follow the wheels of his victorious chariot, than to enjoy the triumphs of a Cesar. Let a prostrate world be prepared to sing 'Hosanna to the Son of David! blessed is he that cometh in the name of the Lord: Hosanna in the highest?' Amen and Amen."—p. 34—36.

J.A.

## Selected.

[Probably some of our readers have read with admiration and profit the Tract, entitled *The Dairyman's Daughter*. We are assured, therefore, that they will be deeply interested in the following selections, which are from the pen of the Rev. Leigh Richmond, the writer of that excellent Tract.—*Ed.*]

RECOLLECTIONS CONCERNING THE  
DAIRYMAN'S DAUGHTER.

**P**REVIOUS to my first visit to the Dairyman's cottage, and about a week after the funeral of her sister, I went to call upon the family at —, in whose service that sister had lived and died, and where Elizabeth was requested to remain for a short time in her stead.

The house was a large and venerable mansion. It stood in a beautiful valley, at the foot of a high hill. It was embowered in fine woods, which were interspersed in every direction with rising, falling, and swelling grounds. The manor-house had evidently descended through a long line of ancestry, from a distant period of time. The Gothic character of its original architecture was still preserved in the latticed windows, adorned with carved divisions and pillars of stonework. Several pointed terminations also, in the construction of the roof, according to the custom of our forefathers, fully corresponded with the general features of the building.

One end of the house was entirely clothed with the thick foliage of an immense ivy, which climbed beyond customary limits, and embraced a lofty chimney up to its very summit. Such a tree seemed congenial to the walls that supported it, and conspired with the antique fashion of the place, to carry imagination back to the days of our ancestors.

As I approached, I was led to reflect on the lapse of ages, and the successive generations of men, each in their turn occupying lands, houses, and domains; each in their turn also disappearing, and leaving their inheritance to be enjoyed by others. David once observed the same, and cried out, "Behold, thou hast made my days as a handbreadth, and mine age is as nothing before thee: verily, every man at his best estate is altogether vanity. Surely every man walketh in a vain show; surely they are disquieted in vain: he heapeth up riches, and cannot tell who shall gather them."

Happy would it be for the rich, if they more frequently meditated on the uncertainty of all their possessions, and the frail nature of every earthly tenure. "Their inward thought is, that their houses shall continue for ever, and their dwelling-places to all generations; they call their lands after their own names. Nevertheless, man being in honour, abideth not: he is like the beasts that perish. This their way is folly; yet their posterity approve

their sayings. Like sheep, they are laid in the grave : death shall feed on them : and their beauty shall consume in the grave, from their dwelling."

As I advanced to the mansion, a pleasing kind of gloom overspread the front : it was occasioned by the shade of trees, and gave a characteristic effect to the ancient fabric. I instantly recollected that death had very lately visited the house, and that one of its present inhabitants was an affectionate mourner for a departed sister.

There is a solemnity in the thought of a recent death, which will associate itself with the very walls from whence we are conscious that a soul has just taken its flight to eternity.

After passing some time in conversation with the superiors of the family, in the course of which I was much gratified by hearing of the unremitted attention which the elder sister had paid to the younger, during the illness of the latter ; I received likewise other testimonies of the excellency of her general character and conduct in the house : I then took leave, requesting permission to see her, agreeably to the promise I had made at the funeral, not many days before.

I was shown into a parlour, where I found her alone. She was in deep mourning. She had a calmness and serenity in her countenance, which exceedingly struck me, and impressed some idea of those attainments, which a farther acquaintance with her afterward so much increased.

She spoke of her sister. I had the satisfaction of finding that she had given very hopeful proofs of a change of heart, be-

fore she died. The prayers and earnest exhortations of Elizabeth had been blessed to a happy effect. She described what had passed with such a mixture of sisterly affection, and pious dependence on the mercy of God to sinners, as convinced me that her own heart was under the influence of "pure and undefiled religion."

She requested leave occasionally to correspond with me on serious subjects, stating that she needed much instruction. She hoped I would pardon the liberty which she had taken, by introducing herself to my notice. She expressed a trust that the Lord would overrule both the death of her sister, and the personal acquaintance with me, that resulted from it, to a present and future good, as it respected herself and also her parents, with whom she stately lived, and to whom she expected to return in a few days.

Finding that she was wanted in some household duty, I did not remain long with her ; but left her with an assurance that I proposed to visit her parents very shortly.

"Sir," said she, "I take it very kind that you have condescended to leave the company of the rich, and converse with the poor. I wish I could have said more to you respecting my own state of mind. Perhaps I shall be better able another time. When you next visit me, instead of finding me in these noble walls, you will see me in a poor cottage. But I am happiest when there. Once more, Sir, I thank you for your past kindness to me and mine, and may God in many ways bless you for it."

I quitted the house with no small degree of satisfaction, in consequence of the new acquaintance which I had formed. I discovered traces of a cultivated, as well as a spiritual mind. I felt that religious intercourse with those of low estate may be rendered eminently useful to others, whose outward station and advantages are far above their own.

How often does it appear, that "God hath chosen the weak things of the world to confound the things which are mighty : and base things of the world, and things which are despised, hath God chosen, and things which are not, to bring to nought things that are ; that no flesh should glory in his presence."

It was not unfrequently my custom, when my mind was filled with any interesting subject for meditation, to seek some spot where the beauties of natural prospect might help to form pleasing and useful associations. I therefore ascended gradually to the very summit of the hill adjoining the mansion where my visit had just been made. Here was placed an elevated seamount : it was in the form of a triangular pyramid, and built of stone. I sat down on the ground near it, and looked at the surrounding prospect, which was distinguished for beauty and magnificence. It was a lofty station, which commanded a complete circle of interesting objects to engage the spectator's attention.

Southward, the view was terminated by a long range of hills at about six miles distance. They met, to the westward, another chain of hills, of which the one whereon I sat formed a link, and the whole together nearly en-

compassed a rich and fruitful valley, filled with corn-fields and pastures. Through this vale winded a small river, for many miles : much cattle were feeding on its banks. Here and there lesser eminences arose in the valley ; some covered with wood, others with corn or grass, and a few with beath or fern. One of these little hills was distinguished by a parish church at the top, presenting a striking feature in the landscape. Another of these elevations, situated in the centre of the valley, was adorned with a venerable holly-tree, which has grown there for ages. Its singular height and wide spreading dimensions not only render it an object of curiosity to the traveller, but of daily usefulness to the pilot, as a mark visible from the sea, whereby to direct his vessel safe into harbour. Villages, churches, country-seats, farm-houses, and cottages, were scattered over every part of the southern valley. In this direction also, at the foot of the hill where I was stationed, appeared the ancient mansion, which I had just quitted, embellished with its woods, groves, and gardens.

Southeastward I saw the open ocean, bounded only by the horizon. The sun shone, and gilded the waves with a glittering light, that sparkled in the most brilliant manner. More to the east, in continuation of that line of hills where I was placed, rose two downs, one beyond the other ; both covered with sheep, and the sea just visible over the farthest of them, as a terminating boundary. In this point ships were seen, some sailing, others at anchor. Here the little river, which watered the southern valley,



finished its course, and ran through meadows into the sea, in an eastward direction.

On the north, the sea appeared like a noble river, varying from three to seven miles in breadth, between the banks of the opposite coast and those of the island which I inhabited. Immediately underneath me was a fine woody district of country, diversified by many pleasing objects. Distant towns were visible on the opposite shore. Numbers of ships occupied the sheltered station which this northern channel afforded them. The eye roamed with delight over an expanse of near and remote beauties, which alternately caught the observation, and which harmonized together, and produced a scene of peculiar interest.

Westward, the hills followed each other, forming several intermediate and partial valleys, in a kind of undulations, like the waves of the sea; and bending to the south, completed the boundary of the larger valley, before described, to the southward of the hill on which I sat. In many instances the hills were cultivated with corn to their very summits, and seemed to defy the inclemency of the weather; which, at these heights, usually renders the ground incapable of bringing forth and ripening the crops of grain. One hill alone, the highest in elevation, and about ten miles to the southwestward, was enveloped in a cloud, which just permitted a dim and hazy sight of a signal-post, a light-house, and an ancient chantry, built on its summit.

Amidst these numerous specimens of delightful scenery I found a mount for contemplation, and here I indulged it.

“How much of the natural beauties of Paradise still remain in the world, although its spiritual character has been so awfully defaced by sin! But when divine grace renews the heart of the fallen sinner, Paradise is regained, and much of its beauty restored to the soul. As this prospect is compounded of hill and dale, land and sea, woods and plains, all sweetly blended together, and relieving each other in the landscape: so do the gracious dispositions wrought in the soul, produce a beauty and harmony of scene to which it was before a stranger.”

I looked towards the village in the plain below, where the Dairyman's younger daughter was buried. I retraced the simple solemnities of the funeral. I connected the principles and conduct of her sister with the present probably happy state of her soul in the world of spirits, and was greatly impressed with a sense of the importance of family influence as a mean of grace. “That young woman,” I thought, “has been the conductor of not only a sister, but perhaps a father and mother also, to the true knowledge of God, and may, by divine blessing, become so to others. It is a glorious occupation to win souls to Christ, and guide them out of Egyptian bondage, through the wilderness into the promised Canaan. Happy are the families who are walking hand in hand together, as pilgrims, towards the heavenly country. May the number of such be daily increased!”

Castiag my eye over the numerous dwellings in the vales on my right and left, I could not help thinking, “how many of their inhabitants are ignorant of

the ways of God, and strangers to his grace! May this thought stimulate to activity and diligence in the cause of immortal souls! They are precious in God's sight—they ought to be so in ours."

Some pointed and affecting observations, to that effect, recurred to my mind as having been made by the young person with whom I had been just conversing. Her mind appeared to be much impressed with the duty of speaking and acting for God, "while it is day;" conscious, that "the night cometh, when no man can work." Her laudable anxiety on this head was often testified to me afterward, both by letter and conversation. What she felt herself in respect to endeavours to do good, she happily communicated to others, with whom she corresponded or conversed.

Time would not permit my continuing so long in the enjoyment of these meditations on this lovely mount of observation, as my heart desired. On my return home, I wrote a few lines to the Dairyman's daughter, chiefly dictated by the train of thought which had occupied my mind, while I sat on the hill.

On the next Sunday evening I received her reply, of which the following is a transcript.

"REV. SIR, *Sunday.*

"I am this day deprived of an opportunity of attending the house of God, to worship him. But, glory be to his name! he is not confined to time or place. I feel him present with me where I am, and his presence makes my Paradise; for where he is, is heaven. I pray God that a double portion of his grace and Holy Spirit may rest upon you this day; that his

blessing may attend all your faithful labours; and that you may find the truth of his word, assuring us, that wherever we assemble together in his name, there he is in the midst to bless every waiting soul.

"How precious are all his promises! We ought never to doubt the truth of his word. For he will never deceive us if we go on in faith, always expecting to receive what his goodness waits to give. Dear Sir, I have felt it very consoling to read your kind letter to-day. I feel thankful to God for Ministers in our Church who love and fear his name: there it is, where the people in general look for salvation; and there they may ever find it, for Jesus's sake! May his word, spoken by you, his chosen vessel of grace, be made spirit and life to their dead souls! May it come from you, as an instrument in the hand of God, as sharp arrows from a strong archer, and strike a deathblow to all their sins! How I long to see the arrows of conviction fastened on the minds of those that are hearers of the word and not doers! O Sir! be ambitious for the glory of God and the salvation of souls. It will add to the lustre of your crown in glory, as well as to your present joy and peace. We should be willing to spend and be spent in his service, saying, 'Lord, may thy will be done by me in earth, even as it is by thy angels in heaven.' So you may expect to see his face with joy, and say, 'Here am I, Lord, and all the souls thou hast given me.'

"It seems wonderful that we should neglect any opportunity of doing good, when there is, if it be done from love to God and his

creatures, a present reward of grace, in reflecting that we are using the talents committed to our care, according to the power and ability which we receive from him. God requires not what he has not promised to give. But when we look back, and reflect, that there have been opportunities in which we have neglected to take up our cross and speak and act for God, what a dejection of mind we feel! We are then justly filled with shame. Conscience of being ashamed of Christ, we cannot come with that holy boldness to a throne of grace, nor feel that free access, when we make our supplications.

"We are commanded to provoke one another to love and good works; and where two are agreed together in the things of God, they may say,

'And if our fellowship below

In Jesus be so sweet,

What heights of rapture shall we know,  
When round the throne we meet!"

"Sir, I hope Mrs. — and you are both of one heart and one mind. Then you will sweetly agree in all things that make for your present and eternal happiness. Christ sent his disciples out, not singly, but two and two; that they might comfort and help each other, in those ways and works which their Lord commanded them to pursue.

"It has been my lot to have been alone the greatest part of the time that I have known the ways of God. I therefore find it such a treat to my soul, when I can meet with any who love to talk of the goodness and love of God, and all his gracious dealings. What a comfortable reflection, to think of spending a

whole eternity in that delightful employment! to tell to listening ages his love, 'immense, unsearchable!'

"Dear Sir, I thank you for your kindness and condescension, in leaving those that are of high rank and birth in the world, to converse with me, who am but a servant here below. But when I consider what a high calling, what honour and dignity God has conferred upon me, to be called his child, to be born of his Spirit, made an heir of glory, and joint heir with Christ; how humble and circumspect should I be in all my ways, as a dutiful and loving child to an affectionate and loving Father! When I seriously consider these things, it fills me with love and gratitude to God, and I do not wish for any higher station, nor envy the rich. I rather pity them, if they are not good as well as great. My blessed Lord was pleased to appear in the form of a servant; and I long to be like him.

"I did not feel in so happy a frame for conversation that day, nor yet that liberty to explain my thoughts, which I sometimes do. The fault must have been all in myself; for there was nothing in you but what seemed to evidence a Christian spirit, temper, and disposition. I very much wished for an opportunity to converse with you. I feel very thankful to God that you do take up the cross, and despise the shame: if you are found faithful, you will soon sit down with him in glory.

"I have written to the Rev. Mr. —, to thank him for permitting you to perform the Burial Service, at —, over my dear departed sister, and to tell him of the kind way in which you con-

sented to do it. I should mention that your manner of reading the service on that day had a considerable effect on the hearers.

"Pray excuse all faults, and correct my errors. I expect in a few days to return home to my parents' house. We shall rejoice to see you there.

"From your humble servant in Christ,

"E—— W——."

It was impossible to view such a correspondent with indifference. I had just returned from a little cottage assembly, where on Sunday evenings I sometimes went to instruct a few poor families, in one of the hamlets belonging to my parish. I read the letter, and closed the day with thanksgiving to God, for thus enabling those who fear his name to build up each other in faith and love.

Of old time, "they that feared the Lord, spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name."

That book of remembrance is not yet closed.

#### MEMOIR OF RUGHONATH,

*A Bengalee Christian, who died at Serampore, on Lord's Day evening, the 28th March, 1808.*

ON the 29th of March, the Christian Church at Serampore had to carry to the silent tomb the remains of their brother Rughoo, who was baptized in De-

cember, 1805, and who died March 28th, 1808.

This convert was born at a village in Bengal, near Chundunugura, called Huldidanga; his father was a weaver, and, as is usual among the Hindoos, he was of his father's trade.

Rughoo was a poor illiterate idolater, unable to read or write; and, in his case, as in that of all the heathen, his natural conscience had been exceedingly darkened and seared by their "abominable idolatries." He was an enthusiast in idolatry; his back was filled with scars, from the hooks by which he had been so frequently suspended in swinging on the infamous churuka.\* Added to all this, he lived in adultery many years, and wallowed in the filthiest vices.

Rughoo once lived at Seram-

\* "The man who is to swing (says Mr. Ward) prostrates himself before the tree; and a person, with his dirty fingers makes a mark where the hooks are to be put. Another person gives him a smart slap on his back, and pinches up the skin hard with his thumb and fingers; while another presses the hook through, taking hold of about an inch of the skin; the other hook is then in like manner put through the other side of the back, and the man gets up on his feet. As he is rising, some water is thrown in his face. He then mounts on a man's back, or is elevated in some other way, and the strings which are attached to the hooks in his back are tied to the rope at one end of the horizontal bamboo, and the rope at the other end is held by several men, who, drawing it down, raise up the end on which the man swings, and by their running round with that rope the machine is turned. In swinging, the man describes a circle of about thirty feet diameter. Some swing only a few minutes, others half an hour or more. I have heard of some who have continued swinging four hours. About the year 1800, five women swung in this manner, with hooks through their backs and thighs at Kidderpoor, near Calcutta. It is not very uncommon for the flesh to tear, and the person to fall. Instances are related of such persons perishing on the spot." History of Hindoos, Vol. II. p. 582.

pore about twelve months ; he then went to Calcutta, where he staid two or three years. From hence he returned to Serampore, where, hearing some people talk about the gospel, he called at the house of a native Christian, and heard from him the words of our Lord Jesus Christ. He had been connected with a female for a number of years without marriage, but had quarrelled, and separated from her, and at the above period this woman was not with him, but lived at another house in Serampore.

After Rughoo had been some time under instruction, the word evidently appeared to have entered his mind ; he seemed to possess a deep sense of his sinfulness, and of the love of Christ in becoming his Saviour. He was therefore baptized, and added to the Church.

After his baptism he worked in an inferior situation in the Brethren's printing-office at Serampore, and though he had no talents to preach, yet on all occasions he recommended the gospel, by an humble behaviour, and a grateful sense of kindnesses.

A short time after Rughoo's baptism, the before-mentioned female was brought under the sound of the gospel, and gave proofs of the Lord's having opened her heart. In due time she was baptized, and was afterward married to Rughoo, and they continued, to the end of Rughoo's life, an affectionate and happy couple, whose domestic happiness had been greatly heightened by their reception of the gospel. During the two years of their marriage, the missionaries never heard of a single difference betwixt them, and during Rughoo's

last illness, his wife nursed him, day and night, with the greatest tenderness.

With respect to the general state of our deceased brother's mind, he appeared to be, as far as his knowledge went, a happy Christian. Talk to him whenever you would of the love of Christ, exclamations of astonishment escaped his lips, while the tears filled his eyes, and ran down his cheeks. During the singing of hymns ; or while listening to the story of redeeming love, and, not unfrequently, at the celebration of the Lord's Supper, his tears testified his sense of the deep stake he was conscious he possessed in the Gospel.

When visited by the missionaries he would come to the door of his hut, and fetch the best seat he had, or could borrow, his countenance beaming with joy at their presence ; and on all occasions he gave proofs, by his love to the brethren, that he had passed from death unto life.

In his last illness Brother Ward frequently visited him, and almost always found him happy, pleased and affected with the glad tidings of the gospel. This brother found his own mind refreshed by these visits in beholding the love of this afflicted convert to the Saviour of sinners.

Rughoo would sometimes call a native member of the Church to come and read, and pray with him, and one day he requested all the brethren might be called (thinking his end near) that he might see them before he died. The native brethren who lived near were called ; a hymn was sung, a portion of Scripture read, and prayer offered up for our apparently dying brother.

For some time before his death, Raghoo, so far from being afraid of death, appeared too impatient to die; and seemed ready to question the love of Christ to him, because he did not hasten to take him to himself. He prayed day after day, that the Saviour would *prepare* him, and *take him to heaven*. Brother Ward was at some pains once or twice to convince him, that Christ's time was the best, and that these short afflictions "were *working* for him an exceeding and eternal weight of glory."

As long as he was able to speak plain, he expressed his firm hope in Christ's death; and when he could speak only with great difficulty, he indicated, partly in broken language, and partly by signs, that Christ was there, (laying his hand on his heart.) One day, when Brother Ward was there, he whispered (laying his hand on his heart) "He is here. He is here."

On the Lord's day that he died, Brother Ward held the morning meeting with the native brethren in the yard just before Raghoo's door; but our afflicted brother was able to attend very imperfectly to what was going forward, and in the evening of that day, about ten o'clock, he died. The next evening he was buried with singing on the way, and exhortation and prayer at the grave by Brother Carey. All the members of the Church present assisted in carrying the body to, and filling up, the grave.—Raghoo's age is supposed to have been about sixty years.

How rich is that grace displayed in the conversion of this person, once living in idolatry,

and all its attendant abominations! How great the contrast betwixt the idolater, dancing in indecent attitudes, or with a piece of iron run through his tongue, before the idol, and the same man "turned from dumb idols to serve the living and true God," and receiving with melting heart the memorials of Christ's death and sufferings! What a contrast betwixt this poor deluded creature, suspended by hooks in his back, and swiuging for a considerable time in this shocking manner, in honour of devils, and the same man praying to the God and Father of our Lord Jesus Christ, and worshipping the true God in spirit and in truth! What a difference betwixt this couple, quarrelling with each other while living in a state of adultery, and their living happily together as a Christian family! How blessed a death, desiring to depart and to be with Christ, as far better than all the riches of the East!

*"Is not this a brand plucked from the burning?"*

*"Is any thing too hard for the Lord?"*

*"Many shall come from the east, and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast into outer darkness!"*—Beware, nominal Christian, lest this should be true of thee! Lest these despised Hindoos should be admitted into heaven, whilst thou, boasting in a superior degree of civilization and Christian instruction, shouldst be thrust down to hell!

## A SERIOUS REFLECTION.

Since I am only a creature of a day, born to exist but a short time in this lower world, and as, upon my leaving it, I must be fixed in a state of unspeakable happiness, or remediless ruin, it behoves me seriously and attentively to consider what ground I have to hope or expect I shall escape the misery of hell, and obtain the bliss of heaven. I am informed by an unerring book, that by nature I am a child of wrath, that I fell in my first parent Adam, (who was the head and representative of the whole human race,) and thereby became obnoxious to the curse and vengeance of a righteous sin-hating God; and, indeed, I have given demonstrative proof of the corruption and depravity of my nature, by repeatedly committing actual transgressions. The same divinely inspired, and, consequently, infallible book further informs me, that except I am born again, I cannot enter into the kingdom of heaven. My nature must be renewed; a divine change must be effected; the current of my soul must be turned; in short, I must become a new creature, or I can never dwell with a holy God. Now, if this be the case, let me knock at the door of my heart, and inquire of conscience, God's vicegerent within, whether or not I have any experience of such a change, and examine if its effects are visible in my life and conversation; and may God help me to be sincere and impartial in this truly important and momentous concern.

1. Have I ever been convinced of the evil nature of sin, as being utterly contrary and infinitely odious to a holy and just God? Have

I ever felt the burden, groaned under the weight, or ardently longed for deliverance from sin; and has the consequence of all been the forsaking of it?

2. Have I been led, under a deep sense of my own vileness, and utter inability to help or save myself, to the Lord Jesus, the sinner's Friend and only Saviour? Have I been enabled by a divine faith to lay hold upon him; and to receive him as my wisdom, righteousness, sanctification, and redemption? Is Christ precious to me in all his offices? Do I see a peculiar suitableness in him? Am I willing to renounce all for him, to deny myself, take up my cross, and follow him through evil as well as good report, regardless of the scoff of infidels, or the ridicule of the ungodly? Do I walk in the way of his commandments and ordinances, and pant after more conformity to his image? Is it my earnest desire not only to get to heaven, but also to glorify Christ upon earth? Do I love all who bear the Saviour's image, notwithstanding many of them may differ from me as to the circumstances of religion; and is it my sincere wish to be instrumental in promoting his interest? If I am totally unacquainted with these things, which are all Scripture evidences of a work of grace upon the soul, I am yet in the gall of bitterness, and in the bond of iniquity, under the curse of a violated law, and my state is not a moment to be rested in. But if, on the contrary, I know something of these matters by experience, and bear these evident marks of one truly regenerated, let me call upon my soul, and all that is within me, to praise and bless the Lord for his distinguishing goodness

towards me the most unworthy of his creatures ; in selecting me from an ungodly world, dead in trespasses and sins ; in quickening my lifeless soul ; and in enabling me in the day of his power to flee for refuge to the hope set before me in the everlasting gospel.—Let me adopt the language of the evangelical Prophet, “O Lord ! I will praise thee : Though thou wast angry with me, thine anger is turned away, and thou comfortedst me.”

#### BAD COMPANY.

The very sound of the expression, *Bad Company*, is painful to a prudent and pious ear. The soul of a good man trembles at the idea of being the companion of the wicked. And what is the reason ? He has many reasons for it. He has reasons which relate to time, and reasons which relate to eternity. He knows such company to be disgraceful. The wise and good judge of men by their company ; and with them it is always accounted disreputable to be seen in the society of those whose character is stained. Evil company also hinders religious improvements : takes off the heart from God ; gradually lessens the fear of sin ; imperceptibly draws men into the commission of iniquity ; and in this way destroys both the *usefulness* and the *comfort* of life. It has been the ruin of thousands and tens of thousands. By it multitudes have been led on to actions and crimes, at the bare thought of which their souls once shuddered. By means of evil company they have had their minds filled with fears, and their consciences overwhelmed with horror ; and for one that has es-

caped by true faith and sincere repentance, there is reason to suspect many have gone down to hell.

If, therefore, you value your credit and comfort in life, your peace in death, or your happiness in eternity, shun evil company as destruction ; and remember, that under the idea of dangerous society we are to include, not only the drunkard, the profane swearer, the unchaste, or the dishonest ; but likewise all who do not love God and obey the gospel of Jesus Christ. Lord, keep me near thyself !

#### ANECDOTE.

HENRY IV. King of France, was, in every point of view, a great man. It reflects no small honour on his piety, that on the return of his birthday, he made this reflection : ‘I was born,’ said he, ‘as on this day, and, no doubt, taking the world through, thousands were born on the same day with me ; yet, out of all those thousands, I am probably the only one whom God hath made a king. How peculiarly am I favoured by the bounty of providence !’

A Christian too, reflecting on his second birth, may, with greater reason, adore the free and sovereign grace of God. ‘I am, he may probably say, ‘the *only one* of a large family, or a larger circle of friends, that at present appears to be of the election of grace. In the midst of a congregation of many hundreds, or, perhaps, thousands, I was possibly the only one on such a day, and under such a sermon, to whom the voice of Christ came with power ! How much more do I owe to God than if I had been born to all the honours, cares, and dangers of an empire !’



SINGULAR ACCOUNT OF SOME JEWS  
IN HOLLAND.

Some gentlemen, in the passage-boat between Amsterdam and Utrecht, met with several Jews. The weather was unfavourable, and this formed the subject of their conversation. One of the Jews observed that it was a judgment upon the Christians, for their disrespect to the Messiah, the Saviour of the world. 'And what do you care about the Messiah,' said one of the gentlemen, 'are you not Jews?' 'Yes,'

replied the other, 'but we believe as firmly in Christ as most Christians do. We have been long separated from the Synagogue, and meet by ourselves to read the New Testament, and pray to Jesus Christ; our numbers are very considerable in Amsterdam.' 'But why,' asked the gentleman, 'do you not come forward, and join the Christians at once?' 'Sir,' said the Jew, 'your practice and profession are so much at variance that we think we are better by ourselves.' —*Bap. Miss. Mag. March, 1818.*

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## Religious Intelligence.

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## MISSIONARY SUMMARY.

A CHASM in the receipt of our European publications will prevent our presenting a regular view of missionary proceedings—but though broken, they will be found interesting.

The Baptists in India still go on in their steady course, enlightening those who sit in darkness. They are depositing the Scriptures, without, in every case, attempting to explain them. Fearful of exciting prejudices against their mission, at the first outset, they wait until the word has been read, and a desire produced to know more of its contents. It is then the missionary steps in, and unfolds the great mystery of godliness. The reports of the missionaries do not record any numerous or extraordinary conversions, but there is in many places a deep concern evinced to know the truth, and some are inquiring what they shall do to be saved. Stations are already effected at Dinagapore, Goamalty, Cutwa,

Sylhet, Chittagong, Chongacha, and several other places on the continent.

In Ceylon another Buddhist priest has renounced idolatry, and been baptized in the name of the Lord Jesus. In this island the word seems to have free course; and the gods of wood and of stone are falling before the King of kings and the Lord of lords. The missionaries of different sects seem to have but one strife, which shall make the greatest exertions to spread the savour of the Redeemer's name. In Amboyna Mr. Jabez Carey is labouring with his accustomed zeal, and with great success. Opposition to the Gospel appears every where to be giving way, and the painful labour of the missionary is at length receiving its reward.

Perhaps the most arduous and the least unostentatious situation of the missionary is in South Africa. Here are, indeed, but few prejudices, except such as arise from the corruptions of human nature, to oppose the progress of the Gospel; but there is an

indifference to encounter, calculated to damp the most ardent zeal; and a ferocity which would in most cases check the progress of the most intrepid. Every step the missionary takes in advance, draws him nearer to danger. It is truly affecting to mark the progress of these servants of the Most High God. Men just come from civilized society, and women, with their little charge, unused to suffer, are tracking the desert, unprotected by human arm. By night the earth their bed and the canopy of heaven their curtain—The lion, the wolf, and the elephant howling for their prey, and ready to trample them beneath their feet. By day exposed to burning sands; to the vertical rays of the sun; and what is worse than all, to the savage haunts of men. Yet we see them patiently persevering, while the divine arm is uplifted for their protection. Success will, we are persuaded, soon reward such efforts, and that many, even of the Caffres, will be found as crowns of rejoicing to these disinterested missionaries in the day of the Lord Jesus.

The most pleasing intelligence has been received from the Society Islands. POMARE, king of Tahiti, has long been acquainted with the truth in Christ. Now the chiefs of the Leeward islands have openly professed Christianity, and declared their gods to be no gods. Their idols had been sent to the Rev. Mr. Marsden, in New South Wales, and while peace was in all the borders of the missionaries, and the Church had rest, the blessed work of conversion from sin to holiness was proceeding among the natives.

The mission to New Zealand, under the direction of Mr. Marsden, promises great success. Two young chiefs from thence have arrived in London, for the purpose of being taught the mechanical arts, as well as for Christian instruction.

These facts strongly indicate that God is pouring out his Spirit on the heathen world, and preparing the way for the universal spread of the Gospel. Every devout disciple of Christ will join us in praying

that the time may come when the heathen shall be given him for an inheritance, and when Ethiopia shall stretch out her hands unto God.

#### EDINBURGH MISSIONARY SOCIETY.

*[Continued from page 33.]*

Letters have been received from Messrs. Glen, Mitchell, and Dickson, at Astrachan, dated the 3d and 16th of December, at which time the missionaries and their families were in their usual health, with the exception of Mr. Mitchell, who had been a good deal indisposed for about a month, but who, the directors are happy to find, was almost completely recovered at the date of the last letter.

The printing of the second edition of the Tartar New Testament for the Russian Bible Society, was advanced to the end of the Epistle to the Romans; and it is expected, if no unforeseen hindrance should occur, that the whole will be finished by the month of May.

The number of books circulated during November was 24 Persian Testaments, 4 Tartar ditto, 8 single Gospels, and 136 Tracts. The Moscow Committee of the Russian Bible Society had lately requested to be sent to them 15 copies of the Tartar New Testament, 15 of the Psalms, and the same number of each of the single Gospels and Tracts; which order has been answered as far as was possible, the edition of the Psalms having been previously exhausted.

It must be gratifying to the friends of the Bible Society, as well as of Missions, to learn, that among the Tartars in the government of Perm, a great anxiety prevails to possess the Scripture. This information had just been communicated by Prince Galitzin to the Archbishop of Astrachan, who was requested, at the same time, to cause copies of all the books in the Tartar language, printed by the missionaries, to be forwarded to Perm as soon as possible.

Nor can the following extracts from Mr. Dickson's journal for November fail to be at once interesting and encouraging.

Nov. 1. "To-day Moulou Birdy called, and, in the course of a long conversation, proposed a number of questions respecting religion, which I was enabled to answer apparently to his satisfaction. From many of his questions, it is evident, that of late he has been thinking a good deal on what he had heard from Christians respecting their religion. He said, that, when opportunity offered, he conversed with all kinds of Christians; but (whether out of compliment or conviction I will not say) that what he heard from us appeared to him much more rational than any thing he met with elsewhere. He speaks now with the greatest freedom on the principles of Christianity, and seems not to feel so much shocked as he once did, when the divinity of Christ is asserted, though he still opposes that doctrine. In short, he seems disposed to think favourably of Christianity upon the whole, but regards it, at the same time, as a religion that is *now abrogated*, and, of course, not binding on the conscience. He reprobates the idea of ranking Christians with infidels, as the Mahomedans do; and is of opinion, that their state (though perhaps more precarious than that of the faithful followers of the founder of Islamism) is not at all to be compared to the condition of the heathen, who are ignorant of the God that made them. He even proceeded as far as to say, "they are as ignorant as brutes who rank a believer in Jesus among infidels;" a declaration which, I am persuaded, he would not have ventured before Mohammedans, lest he himself should have been pronounced an infidel for his pains; for, as he considers the false prophet to be at least equal to Jesus of Nazareth, whose divinity he denies, the imputation of being an infidel is a burden which he is not yet able to bear. In the course of the conversation he admitted, that, in order to serve God acceptably, a change of heart is necessary; but on this subject his notions are confused. May it please Him, who walk-

eth in the midst of the seven golden candlesticks, to open his heart, to receive the only begotten of the Father, not only as a Prophet, but as "the Lamb of God, which taketh away the sins of the world."

"Hagi Jan, who called several times of late, and appears to listen attentively to what is said to him respecting the Gospel, proposed to come and live with us in the capacity of a labourer in the printing-office, and was confident he would soon learn to work at the press. He complained that his place of residence was so far distant as to put it out of his power to hear the Gospel as often as he wished; and that thus debarred from the opportunities he might have, were he on the spot, his progress in knowledge was but little, in comparison of what it might otherwise be. I endeavoured to divert his thoughts from this project, being afraid that he might put us to trouble, were he to be received into the printing-office, and that he might not be trust-worthy. Finding he was not to be dissuaded from his purpose, by any thing I could say against it, I told him it was not my province to hire labourers for the press, and referred him to Mr. Mitchell.

22d. "Had several conversations with the Jews, in which I sometimes pressed them pretty hard on their obstinacy in still maintaining, that the Messiah promised to their fathers is not yet come. They are unable, however, to argue the point, being almost entirely ignorant of the principles of the Christian religion, and of the evidences on which its truth is founded. I asked them to read Isaiah liii. with Psalms xxii. and cx. I read, in their hearing, Isaiah ix. 6, 7. and Gen. xlix. 10. and endeavoured to direct their attention to the names and titles there given to our Saviour. I remarked, that, in the history of Jesus of Nazareth, every thing was fulfilled which their prophets had foretold respecting the life and death of the Messiah; and that, in point of fact, the sceptre *did not* depart from Judah till he came; that, from his resurrection to the present moment, the people had been gathering to him as the Messiah; and that

they would continue flocking to his standard, till the Jews themselves were at length brought in with the fulness of the Gentiles. I added, that after this event, the kingdom of the Messiah might be considered as having reached the zenith of its glory in the world, and that Jesus of Nazareth would then be universally acknowledged as King in Zion."

"Could we only see the Messiah," said they, "then would we believe on him." I replied, that seeing him with their bodily eyes was not necessary in order to their believing the truth of his Messiahship;—that the evidence of his incarnation, resurrection, and ascension, was of the most unexceptionable nature;—and that it would be unreasonable in the extreme to believe nothing upon the testimony of others, and to require ocular demonstration, as a *sine qua non*, in order to their receiving Christ as their Saviour. "And do you think," said they, "that the Messiah will never come?"—"Never," said I, "in the sense in which you understand his coming. He will never appear to his kinsmen as a temporal deliverer at the head of their armies. Jesus of Nazareth, indeed, will come again to the world, and every eye shall see him, but not in the character of an earthly prince. When he comes, it will be to judge the world, and to receive those to the glories of heaven who have been his faithful followers on earth, who have not seen, and yet have believed; and not to erect such a kingdom as you expect. To suppose, as the Mohammedans do, that he will come to our earth, marry a wife, have children, and reign forty years, and kill Antichrist with his own hand, is to entertain ideas of his character, which are utterly repugnant, not only to the doctrines of the Apostles of Christ, but to the predictions of the prophets." They heard some other remarks which I thought proper to offer, illustrative of my views of the character of Antichrist, but declined discussing the question, by alleging their want of knowledge as the reason; adding, at the same time, that, in their opinion, the appearance of Messiah

would be necessary, that the powers to which the Jews are subject might be induced to let them go free, and return to their own land; as if the God who made Cyrus let their fathers return to Palestine, could not do a similar work in our days. I replied, that in order to the fulfilment of the promises made to the fathers, it was not absolutely necessary that the Jews should return to the Holy Land; and offered such remarks as seemed requisite for removing their difficulty.

"Having promised to procure for them a few copies of the Hebrew Gospels from the Astrachan Bible Society, I embraced the opportunity offered, and presented them with nine copies, which, with one formerly given, make in all *ten* copies of the four Gospels, and Acts of the Apostles, in Hebrew. Each of them got a copy into his hand, and their priest examined them one by one. They seemed pleased as they eyed the book over; but I believe they would have given them all, without a sigh, for a Hebrew Testament. May the reading of these, through the divine blessing, be the dawn of Gospel light among the Jews of Enderby! May the veil be removed from their hearts, and many of them be made to see that Jesus is the Messiah promised to their fathers, and that he is able to save to the uttermost all that come unto God by him."

#### DEATH OF SABAT.

The following brief narrative of the circumstances attending the latter days of the unhappy apostate Sabat, is taken from the Madras Courier.

"On renouncing the religion which he had embraced with all the zeal and fervour of a man sincerely persuaded of its truth, he was so shameless as to write and print a book, declaring that he only became a convert to comprehend and expose the doctrines of Christianity, interspersing through the pages of his work interperate abuse of

many respectable gentlemen who had been his benefactors. He immediately left Calcutta, visited Ava and Pegu, and a short time afterward was found to have taken up his residence in an obscure quarter of Penang. There, if we can believe his own declarations, he began to feel the compunctions and remorse of conscience, which he attempted to describe in his communications with several persons on that island. He stated, that he never could be happy till he had made atonement for his offences, and had been received back into the Church he had so shamefully abandoned. In a letter which he published in the *Penang Gazette*, of the 9th of March, 1816, he had the effrontery to avow himself a true believer in Christianity! notwithstanding the book he published contained a refutation of Christianity—a refutation of the divinity of Christ—a refutation of the objections of both Jews and Christians to the divine mission of Mohammed—proofs of his mission—and his own profession of faith! From other sources of information, however, we understand that he testified extraordinary devotion as a Soonee, the sect of Mohammedans of which he was an original member. But in all his recent wanderings in different parts of Ava, Pegu, and Sumatra, it seems that the renown of his apostasy soon destroyed the friendly connexions he had formed on his first appearance, and in every place of sojourn he became finally despised and neglected. The following particulars, which describe the last circumstances of his life, are derived from a native merchant of respectability. A short time ago, the son of Synd Hossyn, a merchant, proceeded from Penang to Acheen, and succeeded in wresting from a Rajah the possession of his provinces. The de-throned Rajah was obliged to seek refuge at Penang;—but no person feeling interested in his fate, or making any inquiry respecting his condition, he continued on board the vessel which had conveyed him from his native country. Sabat and Hamaribai-Salim, another Arab, having opened a communication with the exiled Rajah, an-

gaged to return with him to Acheen; but the followers or attendants of the Rajah, for some unspecified reason, turned the two Arabs on shore on a neighbouring island. When the son of Synd Hossyn heard that the Rajah was returning, and had landed two Arabs, he despatched his people to apprehend them, and, probably conceiving them to be associated with his enemy to expel him from the throne, placed them in close confinement. This is the substance of the news that had reached Penang when the merchant who communicates these particulars was there. But on his voyage back to this port, he was informed that the usurper above noticed, after having kept the wretched sufferers in prison six months, had ordered them to be tied up in a sack filled with heavy stones, and thrown into the sea! Other accounts, which concur generally with the foregoing, state that Sabat joined the usurper; and having been discovered in carrying on a scheme to overthrow the new authority in favour of himself, he was punished with the horrible death here described. The story of the revolution in Acheen may be erroneously stated, but all the accounts agree respecting the fate of the unhappy apostate."

#### INDIA.

*Account of a remarkable assembly of Hindoos, near Delhi, who met to read the Scriptures.—Extract of a letter from the Rev. Mr. F., dated May 6, 1817, to Rev. Mr. T., Calcutta.*

"I am more and more convinced that the inhabitants of India are nearly inaccessible to us in their present state, (I mean with a view to their conversion,) from the gross ignorance and want of common rudimentary instruction which prevails among them; and the great means which India appears to be in want of at present, is a systematic plan of education, patiently and industriously to be acted upon throughout the whole of our territories. Only let the

population have the power to read our Scriptures, and we have done them a kindness, the benefit of which nothing can deprive them of. The Bible may do its own work; that it can do so has been repeatedly proved, in spite of the melancholy forebodings and sensitive jealousies of the adversaries to its distribution.

Take an instance, my dear brother, which I think so well calculated to cheer our spirits. You know that Anund Messer is now baptized. I shall send you his history by the next packet. We have every reason to believe in the sincerity of his Christian profession, and we hope for many beneficial results from his real ability and consistent life. The other day he asked my permission to leave his little school at M——, to go over for a few days, to Delhi; which was the more readily granted, as he still entertains hopes of bringing his wife over to the acceptance of the salvation of the Gospel, as well as his brothers and sisters.

During his stay at Delhi, a report was in circulation that a number of strangers had assembled together (nobody knew why) in a grove near the imperial city, and were busily employed, apparently in friendly conversation, and in reading some book in their possession, which induced them to renounce their caste, to bind themselves to love and associate with one another, to intermarry only among their own sect, and to lead a strict and holy life.

This account filled Anund with great anxiety to ascertain who and what they were; and he instantly set off for the grove which had been pointed out as the place of rendezvous. He found about 500 people, men, women, and children, seated under the shade of the trees, and employed, as had been related to him, in reading and conversation. He went up to an elderly-looking man, and accosted him; and the following conversation passed:—

"Friend, pray who are all these people, and whence come they?" "We are poor and lowly, and we read and love this book." Anund, "What is that book?"

"The book of God." Anund, "Let me look at it, if you please." Anund, on opening it, perceived it to be the Gospel of our Lord, translated into the Hindoostanee tongue, many copies of which seemed to be in the possession of the party; some printed, others written by themselves from the printed ones.

Anund pointed to the name of Jesus, and asked, "Who is that?" "That is God; he gave us this book." Anund, "Where did you obtain it?" "An angel from heaven gave it me at Hurdwar-Fair." Anund, "An angel?" "Yes; to us he was God's angel; but he was a man, a learned Pundit." (Doubtless these translated Gospels must have been the books distributed five or six years ago at Hurdwar by the Missionary.) "The written copies we wrote ourselves, having no other means of obtaining the Blessed Word." "These books," said Anund, "teach the religion of the European Sabibs. It is their book; and they printed it in our language for our use." "Ah, no;" replied the stranger, "that cannot be, for they eat flesh." "Jesus Christ," said Anund, "teaches that it does not signify what a man eats or drinks. Eating is nothing before God; and not that which entereth into a man's mouth defileth him, but that which cometh out of the mouth, this defileth a man; for vile things come forth from the heart; and out of the heart proceedeth evil thoughts, murders, adulteries, fornication, thefts, &c.; these are the things that defile." "That is true; but how can it be the European book, when we believe that it was God's gift to us at Hurdwar-Fair?" Anund, "God gave it long ago to the Sabibs, and they sent it to us." I find, from Anund, that these Testaments were circulated at Hurdwar, (I believe, by Mr. Chamberlain,) and falling into the hands of different people, resident in different but neighbouring villages, they were found to be interesting records, and well worth the attention of the people.

A public reader appears to have been selected by themselves in each of the vil-

leges, for the express purpose of reading the miraculous Book; and their evenings have been habitually spent in this blessed employment; crowds gathering together to hear God's Book. The ignorance and simplicity of many was very striking. Never having heard of a printed book before, its very appearance was to them miraculous.

A great stir was created by the gradually increasing information hourly obtained; and all united to acknowledge the superiority of the doctrine of the Holy Book to every thing they had hitherto heard or known. - An indifference to the distinction of caste soon manifested itself; and the interference and tyrannical authority of their Brahmins became more offensive and contemptible. At last it was determined to separate themselves from the rest of their Hindoo brethren, and establish a party of their own, choosing out four or five who could read the best, to be public teachers from this newly-acquired Book. The numbers daily and rapidly increased, especially amongst the poor; which at last suggested the idea of convoking a public meeting of all their congenial associates, to ascertain how many accepted their new doctrine. The large grove near Delhi seemed a convenient spot, and this interesting group had now all met for this very purpose when Anund's visit took place.

They seemed to have no particular form of congregational worship; but each individual made daily and diligent use of the Lord's prayer. Anund asked them, why they were all dressed in white. "The people of God should wear white garments," was the reply, "as a sign that they are clean, and rid of their sins." Anund observed, "You ought to be baptized in the name of the Father, Son, and Holy Ghost. Come to Me; there is a Christian Padre there, and he will show you what you ought to do." They answered, "Now we must go home to the harvest; but as we mean to meet once a year, perhaps the next year we may come to Me."

In consequence of this, I have deemed it

advisable to send Anund to make all possible inquiry respecting these promising blossoms of hope, and trust to be enabled ere long to give you still more gratifying information.

#### MISSIONARY STATIONS, &c.

From a list which has been lately published, the following appears to be the number of Protestant Missionary Stations, and Missionaries, Catechists, &c. throughout the world. The various societies are arranged in chronological order.

	Stations	Missionaries, &c.
Royal Danish Mission College . . .	1	3
Christian Knowledge Society . . .	3	6
Society for propagating the Gospel . . .	2	4
United Brethren . . . . .	33	87
Wesleyan Methodists . . . . .	29	63
Baptist Missionary Society . . .	26	59*
(London) Missionary Society . .	36	82
Edinburgh Missionary Society . .	3	8
Church Missionary Society . . .	29	51
American Congregational Board		
of Missions . . . . .	2	7
American Baptists . . . . .	1	4
	165	374

*Lon. Bap. Mag.*

#### SUNDAY SCHOOL UNION SOCIETY.

The second anniversary of this Society was held in the spacious room at the Washington Hall, in the city of New-York, on Tuesday, the 12th of May, at half past 4 o'clock in the afternoon.

This was a most interesting meeting. About 2500 children, principally males, were collected together. Their appearance was remarkably devout, and notwithstanding the crowd assembled, they maintained the greatest order. Appropriate hymns were sung by the children, and an address delivered to them by the Rev. Mr.

\* There are some native preachers not included in this enumeration.

Maclay. Tracts were distributed to each scholar, when they retired.

The chair was then taken by RICHARD VARICK, Esq. the President, and the report read by Mr. James Eastburn. On the several motions made, very excellent speeches were delivered by the Rev. James Milnor, the Rev. Paschal N. Strong, and John Bristed, Esq. The meeting was opened by the Rev. James M. Mathews, and closed by the Rev. Nathan Bangs.

The Report exhibited both improvement and increase in the Schools, but as it is ordered to be printed, we shall defer giving an abstract until our next number.

#### AMERICAN BIBLE SOCIETY.

The second anniversary of this Society was celebrated on the 14th of May last. The Board of Managers and Directors met at 10 o'clock, at their room in the New-York Institution, and having finished their preparatory arrangements, moved to the City Hotel in procession. At 11 o'clock the Hon. ELIAS BOUDINOT, LL.D. President of the Society, took the chair.

By request of the President, the Rev. Dr. Mason opened the meeting, by reading the 49th chapter of the Prophecies of Isaiah. A very affectionate, interesting, and impressive address was then delivered by the Venerable President.

After the President's address, letters of apology were read from the following Vice-Presidents, who were unavoidably prevented from being present on the occasion: The Hon. John Quincy Adams, Secretary of State of the United States, the Hon. Smith Thompson, Chief Justice of the State of New-York, the Hon. William Tilghman, Chief Justice of Pennsylvania, the Hon. Andrew Kirkpatrick, Chief Justice of New-Jersey, Joseph Nourse, Esq. of the City of Washington, and Francis F. Key, Esq. of Georgetown, Dis. Col. A letter was also read from the Rev. Dr. Romeyn, Secretary for Domestic Correspondence, apologizing

for his absence, which, we regret to add, was occasioned by severe indisposition.

In consequence of the absence of Dr. Romeyn, the annual report was read by the Rev. Dr. Blatchford, of Lansingburgh. The following resolutions were then unanimously adopted:—

1. On motion of John Murray, Jun. Esq. of this city, seconded by the Rev. Dr. Miller, of Princeton, New-Jersey:

*Resolved*, That the report of the Board of Managers, now read, be accepted, as highly satisfactory and encouraging; and that it be published under the direction of the Board.

2. On motion of the Rev. James Milnor, Rector of St. George's Chapel, in this city, seconded by the Rev. Mr. Mathews, of the Dutch Church, in Garden-Street, in this city:

*Resolved*, That the thanks of the Society be presented to the President, for his continued and watchful attention to its interests, and for his munificent liberality towards its funds.

3. On motion of the Rev. John Chester, of Albany, seconded by Gen. Stephen Van Rensselaer:

*Resolved*, That the thanks of the Society be rendered to the several Vice-Presidents, for the distinguished patronage which they have afforded to the Institution.

4. On motion of Samuel Bayard, Esq. of New-Jersey, seconded by the Rev. Mr. Maclay, of the Baptist Church, in this city:

*Resolved*, That the thanks of the Society be presented to the Treasurer, the Secretaries, and the Board of Managers, for their services during the present year.

5. On motion of Joshua M. Wallace, Esq. of New-Jersey:

*Resolved*, That the thanks of the Society be given to the several Congregations, Auxiliary Societies, and individuals, who in any way may have contributed to its resources and usefulness.

By the annual report, it appears that the Managers have issued, during the past year, nearly 18,000 Bibles: that they now number one hundred and fifty auxiliary insti-



tutions; and that, since the former anniversary, no less than ONE HUNDRED AND SEVENTY-FOUR Clergymen, of different denominations, have been made life-members of the Society, by the contribution of their parishioners. It also appears, that the Board are now engaged in publishing parts of the Bible in two different Indian languages. Other parts will be printed in the same dialects as soon as correct translations can be procured.

#### SPEECH OF THE REV. MR. BLATCHFORD,

*At the anniversary of the Female Union Society for the promotion of Sabbath Schools, April 8, 1818.*

THE day in which we live is a day of peculiar interest. Unparalleled exertions are making for the advancement of the Redeemer's kingdom, and these exertions are attended with unparalleled success. Religious intelligence of the most glorious character, like fertilizing and refreshing streams, is flowing in from every quarter. The spirit of prayer and supplication is poured out upon the children of God; the hearts of the people are opened to contribute of their substance, their time, and their talents as well as their prayers in the work of God. Multitudes, in various parts of the Church, among the different denominations of Christians, are seen pressing into the kingdom of God, forsaking the service of sin and Satan, and enlisting under the banner of the Prince of Peace. Joy and rejoicing are in the habitations of the righteous, because the cross of Christ is gloriously triumphant, sinners are converted unto God, the darkness is fast hastening away, and already, we devoutly hope, our eyes behold the dawning of that day, so long the subject of prophecy and of prayer, when the knowledge of God shall cover the whole earth as the waters cover the seas.

Among the signs of the times which cheer our spirits, rejoice our hearts, and

encourage us in labour, we consider Sabbath Schools as holding a place in the first rank.

So important is education, that a regular course of academical instruction is considered an ample fortune for those who are able to obtain it. A state of ignorance is a state of barbarism; and without religious instruction man is neither prepared to live nor fit to die. Ignorance is the parent of superstition, and the fruitful source of many of those evils and crimes which desolate society, and are alike damning to the body and the soul. So deeply have the present age been impressed with a sense of the importance of education to the well being, and even the existence, of civilized society, to the temporal and eternal interests of men, that associations have been formed and multiplied, and supported by the most liberal charities, for giving instruction to those who have not the means of procuring it for themselves; and by this charity, we are warranted in saying, more has been done for the alleviation of human misery and the promotion of the real happiness of men, than by any other charity whatever. In this charity are included Common Schools, Bible, Missionary, and Tract Societies;—but all this has been found insufficient.

It was seen that there were multitudes who, although a school was opened for their reception, could not afford to devote their time to this object, whose daily labour was requisite to procure their daily bread; and others from different causes found it impossible to attend; so that while the Bible was put into their hands they were unable to read it. And shall this class be neglected? while others are preparing to be useful members of society, shall these be left to prove its curse, to grow up in ignorance and vice? With the sacred volume in their possession, shall they be permitted to remain ignorant of its sacred truths, to go down to the grave strangers to its hopes and consolations? For ages this has been the deplorable condition of multitudes in

our community, but such it is not now. God has put it into the hearts of his people to provide for the instruction of these long-neglected precious immortals.

The plan at its commencement met with much opposition; but obstacles have been surmounted; difficulties have been removed; objections have been answered; Sabbath Schools have been established, and the experiment has shown that the work is of God. The report which has just been read, and the company of instructors and instructed, assembled this morning in this sanctuary of grace, testify the utility of these institutions, and are alone sufficient to destroy every thing in the form of an objection. The sight is interesting beyond expression, and we hardly know which to pronounce as sharing most richly in privilege, the instructors or the instructed. In this charity of charities American Christians have not the honour of taking the lead; but we have the honour of following a noble example. The Christians in Britain went before us in this work, and we state the fact, because we delight in every opportunity of giving honour to whom honour is due.

In crossing the Atlantic, my Christian friends, we might occupy you for days in reciting some of the glorious results of this experiment in the land of our fathers; and in calculating the amount of good which has been done in that country through the instrumentality of Sabbath Schools, we should find the science of arithmetic to fail. Yes, brethren, the value of the work, and the importance of the object, can only be estimated by the value of the soul and the blessedness of salvation.

But it is enough for us at present to look at home.—And here we are constrained to say, that that sex which might have been expected to go forward, with too much indifference held back; they seemed to be afraid to meet the difficulties which were presented, and to lack that zeal which was requisite for the arduous undertaking. To the honour of the female sex be it spoken, that theirs was the holy boldness and the

ardent zeal, to take the foremost rank;—and it is both our duty and our pleasure to make this acknowledgment on the anniversary of the Female Sabbath School Union. But, to the honour of the other sex, it will be remembered, that they were not backward to follow so bright an example; and now both sexes are employed, and, in the establishment of Sabbath Schools, have introduced a new era in the Christian world.

Mothers with their daughters, fathers with their sons, have embarked in this interesting work. And what have they accomplished? Brethren, we cannot tell you. Much, much has been done to rejoice the heart of every friend of man—to refresh and gladden the Church of God upon the earth, and spread a holy joy throughout the hosts of heaven. The superintendents and teachers in these Schools have gone from street to street, visiting the habitations of the poor, the destitute, and the ignorant, and have thus collected children in these circumstances, without distinction, wherever they have found them; they have required no certificate of recommendation but poverty and ignorance; and, taking these objects of charity by the hand, they have led them, from Sabbath to Sabbath, to the place of instruction.

Nor has this instruction been directed alone to children; they have also regarded those who, through neglect, have been permitted to grow up in ignorance. And now in our Schools is presented the interesting spectacle, parents and their children, hoary age and lisping infancy, learning together to read the word of God, and unite their hearts and voices in solemn prayer and praise with their instructors. Many who were not able to say their letters, have, in so short a time as to be almost incredible, had we not the facts before us, been taught to read the Bible, and have committed to memory large portions of Scripture. Many, many have been found, even in this Christian city, who were not only unable to read, but who had never been told that they were sinners, had never seen a Bible, or heard the precious

name of Jesus-Christ the Saviour. These objects of charity are now not only instructed in the Schools, but go with their teachers to the house of God, and enjoy the privilege of public worship. Thus now is the Sabbath employed by thousands in our city, who before were found in the streets, profaning the sacred day and disturbing the public peace.

We know that the labour of instructors is great and arduous; in their work they are called to make many sacrifices, and to exercise much self-denial; but we also know, that in the good which they have been the means of accomplishing, they have a sufficient recompense, not only for the toil they have undergone, but for a whole life of toil. They have not, in their instruction, simply rendered a temporal benefit to the objects of their charity, but in many instances, under God, have been instruments of good that will be remembered throughout eternity.

Brethren, in several of our Churches we see many sitting down at the table of the Lord, commemorating the dying love of their Redeemer, walking in the commandments of God, and adorning the doctrine of their Lord and Saviour, who received their first religious impressions, and were brought to the knowledge of the truth, through the instrumentality of Sabbath Schools.

Teachers have been called to attend many of their pupils upon the bed of death; they have seen them in dying circumstances, rejoicing in the hope of the glory of God, and acknowledging the Sabbath School as the school in which they first became acquainted with Christ. Thus, while the paleness of death has marked them for the grave, they have experienced that peace of mind which passeth all understanding, and closed their eyes for ever upon the world, rejoicing in the prospect of that rest which remaineth for the people of God.

This honour has God put upon these institutions; he has made them nurseries for heaven; in them he has called sinners from darkness into light, and from them has

taken his redeemed ones to the blessedness and the glory of his kingdom above.

Many thousands are now receiving instruction in this city, in Sabbath Schools—the exact number we are not able to state. We are surprised at what has been accomplished in so short a time. But although much has been accomplished, there is yet much, very much remaining to be done.

You are not, my Christian friends, to be satisfied with what is past; but let the past stimulate you to future exertion in the great and glorious work; and whatever may be in your power to do, do it with readiness and cheerfulness, whether in contributing to the funds of the institution, or assisting as instructors. The question with each of you should be, In what way can I be useful in promoting the benevolent design of these Schools? It is not to be considered as a drudgery; it is your honour and your privilege. And I charge the people of God, in their addresses at the throne of grace, not to forget Sabbath Schools; remember the instructed, and pray for the teachers. I know I speak the desire of their hearts, when I ask your prayers in their behalf.

And let those who are engaged in this interesting work not be discouraged. Do you desire honour?—you have it—the honour of being co-workers with God, and your reward is on high. Let teachers not forget that they themselves are learners, and while they are instructing others, let them seek in fervent supplication the teachings of that Spirit which alone can render the word of God effectual; so that they themselves may understand the truth, and know its power in their own experience. We be unto them if they neglect to improve the opportunities which they enjoy for their own improvement.

And now, ye labourers in the vineyard of the Lord, take courage. The blessing which has attended your institution is a pledge that the same blessing will still follow you. That God, who has called you to the work, will undoubtedly be near you, and sustain you in it, and crown your labour with success. Be not weary in well-

doing; you shall assuredly reap if you faint not. The blessing of many, ready to perish, shall come upon you. Many, while you live, shall call you blessed; future generations will pay their grateful tribute to the memory of those who patronized and supported Sabbath Schools, and in the great day multitudes shall rise up and call you blessed. They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.

Already, methinks, I see the day when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, when the love of God shall fill every heart, and every mouth show forth his praise; and in that day shall Sabbath Schools be regarded as one important mean in the hand of God in ushering in the millennial glory. Nay, I look further still. I behold a company of teachers called to give an account of their stewardship; and ah! my friends, can you conceive the transport of that hour when, finding your own residence at the throne of God, you shall find yourselves surrounded by the objects of your present charity; and, recognizing those to whom you have administered instruction

here, to whom, under God, your instructions have been blessed, you shall be able to say, Here, Lord, are we, and the children thou hast given us.

Had I the powers of an angel, and an angel's tongue, my powers would prove too feeble, and my tongue would falter in attempting to describe the glories of that hour. O! it will be blessed news indeed, joy unspeakable and full of glory. Instructors and instructed interested in the same covenant, united to the same glorious head, clothed in the same robe of spotless righteousness, and washed in the same precious blood, collected together about the throne of God, shall unite their voices in celebrating the triumphs of redeeming grace, singing the heavenly anthem unto Him that hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion, for ever and ever. Amen.

That this may be the blessedness of the instructors and instructed in the Female Sabbath School Union, may God of his infinite mercy grant, for Christ's sake. Amen.

## Literary and Scientific Intelligence, &c.

### DEAF AND DUMB.

WE are extremely happy to find that the plan for establishing an Asylum for the instruction of the Deaf and Dumb, in this city, has not been relinquished. Upwards of a year ago a society was formed for that purpose, and in April, 1817, an act of incorporation was obtained from the legislature of the State. Nothing, however, was done until a few weeks since, when a discourse was pronounced before the citizens

of New-York, in behalf of the institution, by Dr. Samuel L. Mitchill, one of the vice-presidents. It is due to this production to state, that it ranks among the most finished of the author's efforts, and that it does equal credit to him as a philosopher and a man of benevolent feelings.

The following extracts we doubt not will be highly gratifying to such of our readers as have not seen the discourse.

"Much can be accomplished for them (i. e. the deaf and dumb) by human means.

Can be done, did I say? Let me correct myself, and say, much *has been* done already. The present undertaking is not an untried project, or visionary scheme of benevolence. No; it is an experiment that has been successfully made; it is a proceeding sanctioned by reiterated trial. The cautious have no place to rest a doubt upon. The enterprising consider the great work as achieved. What remains is as plain as a school upon the plan of Lancaster.

"The task was deemed by the ancients an impossibility. Lucretius has a sentiment about it, which has been translated thus:

T' instruct the deaf no art could ever reach,  
No ears improve them, and no wisdom teach.

"Deaf and dumb persons may be instructed in four different ways. 1. By significant gestures; 2. by spelling words on the fingers; 3. by writing words and sentences at full length; 4. by actual articulation after the manner of those who hear.

"By the first of these, the *Mime* of the Romans are reported to have made themselves understood, on almost every subject, by all who beheld them. Some individuals of the Malay tribes in North America are celebrated for the skill with which they convey every thing they wish by intelligible signs. The ingenious Mr. Dunbar, of Natchez, has explained, in a very curious memoir, the manner in which these gestures have been arranged into a system. A few years ago I witnessed the performance of a native Ricara from the Missouri, who was a proficient in this mode of communication. It is by this method chiefly, that deaf and dumb persons among us receive and impart ideas.

"By the three other of these methods, a plan of regular instruction has been invented.

"These will be considered under the two heads of the *British* and of the *French*; it being all the while remembered that both methods, which are *artificial*, practise the *natural* gesticulations, as far as they can be useful. The modes of teaching pursued by

certain individuals in Spain, Holland, and Germany, are referable to the one or the other of these.

"Of the British method, the first distinguished teacher was Mr. Braidwood. He instructed pupils at Edinburgh. Mr. Green, a gentleman of New-York, placed a deaf and dumb son there about the year 1780. The succeeding year he visited the school, and wrote an account of it from London, to the late Mr. Bayley, professor of anatomy in Columbia College, &c. I cannot do any thing so much to the point as to read you the letter. [Vide Medical Repository, vol. viii. p. 73—75.]

"This justly distinguished teacher in Scotland has been succeeded by his pupil, Dr. Watson, in England. His school is in London, the most prolific place, perhaps, on the terraqueous globe for the institutions called charitable. It does not appear to have established a society for relieving this class of persons, until 1792; when an asylum was opened 'for the support and education of the deaf and dumb children of the poor.' The benefits of it have since been felt by many of those compassionate objects. They are admitted, as I understand, between the ages of nine and fourteen; are taught to speak articulately, and to write; and are made to understand the meaning of letters, and of the sounds constituting speech. They are also instructed in arithmetic. By an acquaintance with penmanship and calculation, they become qualified for the common business of life. Afterward, the acquisition of some of the most useful mechanical arts, enables them to earn a livelihood and to be comfortable. As the two volumes written by this practical labourer in the field are before you in print, it is enough that I mention the work with respect, and refer to it for information, as a document of peculiar value.

In France, the Abbe de l'Epee gathered the deaf and dumb into a seminary of his own, and taught them. His successor, the Abbe Sicard, continues the business with the most encouraging result. His pupils learn to connect the powers of the letters in

the alphabet, with signs made by the fingers of the right hand; to understand the meaning of letters, syllables, and words, like other students; to reduce them to writing, according to the rules of orthography and syntax; to acquire other languages than their mother tongue; and in short, to become masters of every thing that languages can convey to the mind.

"In this latter plan, pupils are not taught pronunciation. M. Sicard has become convinced that the voice of deaf persons, not being modulated by their own ear, is necessarily harsh, uncouth, and ungraceful. It is frequently difficult to be understood. He has therefore omitted it, as of no substantial service; resting the qualifications of his pupils on their manual alphabet; their conventional gestures; their reading, writing, and composition; their ability to learn languages; and in fine, their capacity to attain every thing relative to language, except its sounds and vocal utterance. The scholars of his seminary, therefore, although instructed in the meaning and use of language, continue to be dumb.

"From a neighbouring city a missionary was sent, a few years ago, to seek in the kingdoms of Europe the true art of teaching the deaf and dumb. The Rev. Mr. Gallaudet returned to his friends a qualified instructor, upon the French system. He brought with him, as an assistant, a most interesting man, Mr. Clerc. This person never heard a sound or uttered a word; being deaf and dumb from his birth. Yet he is so quick and intelligent, that he has become acquainted with both the French and English tongues, which he writes with grammatical accuracy. A letter which I received from him a few weeks ago, is a correct piece of English composition. In him we have an example of the ability of a person, himself deaf and dumb, to give the necessary instruction to others labouring under similar disabilities.

"Nor is this the only instance. In the city of Bourdeaux, Mr. Gard is a teacher in the Royal Academy there, for instructing

the deaf and dumb. Although he is now, and always has been, unable either to hear or to speak; yet he is perfectly qualified for his place, and performs its duties in a becoming and satisfactory manner. I know by his writing that he understands English composition, as well as if he had the sense of hearing, and had spoken the tongue all his days.

"Such are the two plans of instruction for the deaf and dumb. It is for you, fellow-citizens, to decide whether either of them is worthy of adoption in this city."

#### *"Number of Deaf and Dumb."*

"Sixty-three are ascertained to be residing in the city of New-York, and eight in the vicinity.

"It is believed the number, when discovered, will amount to one hundred, in the city of New-York alone.

"Those in the city, as far as their ages are known, are as follow :

1	of	4 years of age,
4	—	6
4	—	7
6	—	8
2	—	9
4	—	10
2	—	11
3	—	12
2	—	13
3	—	14
7	from 15 to 18	
3	from 18 to 22	
2	from 23 to 30	
15	Children, ages unknown, believed	
—	to be from 6 to 14.	

57."

#### ARCHIVES OF THE STUART FAMILY.

Among the foreigners lately arrived from Rome, says a French paper, is Mr. Watson, a Scotch gentleman, who is on his way to London. Mr. Watson is the proprietor of the archives of the Stuart family, which he discovered, and bought of M. Tassoni, the

Pope's auditor, and executor to the will of the late Cardinal York. These papers are actually on their way to England, the British government having sent two men of war to Civita Vecchia to transport them thither. They are numerous, authentic, and very valuable—being estimated at half a million. They illustrate every thing obscure in the history of the last Stuarts, and throw new lights on the literature, the history, and the politics of the most interesting period of modern times. In the literary part is a correspondence between King James and Fenelon, Swift, the Bishop of Rochester, Lord Bolingbroke, Marshal Keith, and other equally celebrated personages. In the political part there are above 6000 autographs of the Stuart family; as well as a great number of letters from Charles XII. Peter the Great, Louis XIV. and almost all the sovereigns of Europe.

#### ENGLISH ARTISTS.

Modern patronage has created in England not less than NINE HUNDRED AND THIRTY-ONE professional artists, of various descriptions, resident in and near the metropolis; of whom there are—

- 532 Painters.
- 45 Sculptors.
- 149 Architects.
- 93 Engravers in Line.
- 38 in Mixed Styles.
- 19 in Mezzotinto.
- 33 in Aquatinta.
- 22 on Wood.

And what deserves to be specially noticed, among the painters there are no less than FORTY-THREE ladies!

#### CURRAN.

Mr. C. Phillips, the eloquent barrister, has in the press a life of his friend, the Right Hon. John Philpot Curran. This work will comprise an account of the legal, political, and private life of Mr. Curran;

together with anecdotes and characters of his most distinguished contemporaries, many of them collected from his own lips.

#### COLLEGES OF PHYSICIANS AND SURGEONS OF NEW-YORK.

At the annual commencement of the College of Physicians and Surgeons of New-York, in April last, the Degree of Doctor in Medicine was conferred upon thirty-five graduates.

The College of Physicians and Surgeons of the Western District of the State of New-York, at Fairfield, at the same time conferred the same degree upon eight graduates.

#### PRUSSIC ACID.

In a curious paper on the use of the Prussic acid, in various diseases, Dr. Magendie has given the following general results:

1. That pure Prussic acid is a substance eminently deleterious, and altogether unfit to be used as a medicine.
2. That the Prussic acid, diluted with water, is beneficial in cases of chronic and nervous coughs.
3. That the Prussic acid may be useful in the palliative treatment of phthisis, by diminishing the intensity and frequency of the coughs, and in procuring sleep.

*New method of detecting arsenious acid or corrosive sublimate, when in solution.*

Take a little recent wheat starch; add to it a sufficient quantity of iodine to give it a blue colour. Mix a little of this blue matter with water, so as to have a blue coloured liquid. If into this liquid a few drops of an aqueous solution of arsenious acid be put, the blue colour is immediately changed to reddish brown, and is gradually dissipated entirely. The solution of corrosive sublimate produces nearly the same

effect; but if some drops of sulphuric acid be added, the blue colour is again restored, if it has been destroyed by arsenious acid; but if it has been destroyed by corrosive sublimate it is not restored either by sulphuric acid or any other acid. [*Bugnatelli, Ann. de Chim. et Phys.* IV. 334.]

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### LITERARY NOTICE.

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#### NEW WORKS.

A Catalogue of Books, for 1818, including many rare and valuable articles in ancient and modern literature, now on sale for cash, at the Literary Rooms of James Eastburn & Co. in Broadway, corner of Pine-Street, New-York. Price 75 cents.

This catalogue contains one of the finest collections ever presented for sale in the United States. The Classical, and Latin

and Greek Theology is very choice, and comprises many articles not to be found in the best European Catalogues. A Supplementary Catalogue of about 1500 different works is now preparing.

An Appeal to Men of Wisdom and Candour, or Four Discourses, preached before the University of Cambridge, by the Rev. Charles Simeon, M.A.

The Minister's Instructions to his People on the Subject of Confirmation. By the Rev. J. P. K. Henshaw, M.A.

The Religious World Displayed; or a View of the four Grand Systems of Religion, Judaism, Paganism, Christianity, and Mohammedism. By the Rev. Robert Adam, B.A. Oxford. 3 vols. 8vo. boards, \$7 50.

Childe Harold's Pilgrimage to the Red Sea, and other Poems.

Dialogues on Chymistry. By the Rev. J. Joyce, 2 vols. 18mo. bound, \$2.

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## To Correspondents.

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W. & X. are informed that we have received their poetical communications.

The friendly letter of W. which was left for us with our Publishers, has received our careful attention, and we return to him our sincere thanks. On the subject of his letter we should be glad to hear from him again, if he should perceive continued reason for his conjectures and apprehensions. He will permit us to add, that *the writer of such a letter* could certainly contribute valuable articles for our pages.

A number of communications, *without signatures*, have been received, but as

we know not how to designate them, we can make only this general acknowledgment.

Some of the letters which we have received, induce us to state that 'we have no desire to display our powers of repartee, in a public disputation with anonymous correspondents. At the same time, we shall thankfully avail ourselves of all the information that may be transmitted to us.'

Zeta, Y, and our other friends, who afford us their constant assistance, will accept our sincere gratitude for their favours.



# THE EVANGELICAL GUARDIAN AND REVIEW.

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NO. 3.

## BIOGRAPHICAL SKETCH OF THE REV. JOHN H. MEIER.

THE subject of this brief memoir was born at Prekenis, near the confluence of the two branches which form the Passaik, in the county of Bergen, state of New-Jersey.

His father, the Rev. Dr. Hermannus Meier, was a native of the city of Bremen, in Germany, and received his education in the University of Groningen, in Holland. He emigrated to this country in consequence of his acceptance of a call from the Reformed Dutch Church in Kingston, (Esopus) Ulster county, state of New-York. As he met with undeserved opposition in the discharge of his duty in that place, and ultimately occupied a distinguished station in the Reformed Dutch Church in this country, we trust our readers will be gratified with some particular, though short, account of him. It is necessary to state, that previous to his arrival, this Church was divided into two great parties, called *Cetus* and *Conferentie*, who manifested towards each other a most unchristian animosity of feeling. The original cause of this schism was the question, Whether the

Churches in this country should establish an independent judicatory, or remain still subordinate to the Church of Holland? The former adopted the affirmative, and the latter the negative, of this question. In consequence of this, the former proceeded to organize themselves into a distinct Ecclesiastical community, and exercised all the powers of Church government, without consulting the mother Church. The latter still retained their connexion with the mother Church, and refused to recognize the authority of the former, as also the validity of their ordinations. It must not, however, be concealed, that in connexion with this original cause of division, another of a more serious and important nature soon appeared, which added greatly to the bitterness of feeling and violence of opposition on the side of the *Conferentie* party, which was, that as a body, the *Cetus* maintained the absolute necessity of Christian experience as essential to the Christian character and the hope of salvation. They took for their rule the apostle's declaration, "If any man be in Christ Jesus he is a new creature; old things are done away, and all things are become new." Which declaration they utterly

refused to explain, as meaning merely an external change from the profession of Judaism, or Heathenism, to that of Christianity, or to fritter away, so as to cherish hope in the formal professor of Christianity, that he might be regenerated in his last moments, though in the mean time he had not the Spirit of Christ. They insisted upon present regeneration, or a total change of heart and life, as constituting the only foundation of hope in relation to the life to come. To this exhibition of the nature of true religion the *Conferentie* as a body were hostile. Not a few of the ministers of that party, it is to be feared, were not merely strangers to the power of godliness themselves, but condemned it as fanaticism in others, and gave just cause of reproach to adversaries, by their unholy conversation and conduct.

The controversy between these parties, which commenced in 1754, was at its height in 1762, when Dr. Meier arrived at Kingston, where he was received "with that respect and affection which were due to his character and the relation which he sustained to the Church." For such a state of things as actually existed, he was but little qualified, for he was naturally "mild and humble in his temper, polite and unaffected in his manners," as well as a man of great erudition and eminent piety. He took his stand immediately on the side of truth, in the most decided and fearless manner. The issue was such as might be expected in such a case. His preaching was "too evangelical, practical, and pointed, to suit the taste of many of his principal hearers. He searched the conscience so closely, and ap-

plied the doctrines of the Gospel so powerfully to the heart, that while they professed to revere the man, they openly declared that it was impossible for them to sit patiently under his ministry. Unable, however, to find any plausible matter of accusation against him, his enemies waited until an occasion was offered, by a matrimonial connexion, which Dr. Meier formed with a leading family belonging to the *Cœtus* party, and an intimate friendship which soon succeeded with other families and distinguished characters of the same party. These circumstances were seized upon as a sufficient ground of open opposition, and neighbouring ministers were invited to attend, and decide in the dispute, which had now become public and interesting. Upon this invitation the Rev. Messrs. *Rysdyck*, of Poughkeepsie and Fishkill, *Freyenmoet*, of Livingston's Manor, and *Koch*, of Rhynbeck and West Camp, all of the *Conferentie* party, attended at Kingston; and, after a summary hearing of the accusation, without any competent authority, proceeded to suspend Dr. Meier from his ministry in that place, and discharge the Congregation from their relation to him. An act so rash, irregular, and illegal, would, at any other time, have been resented, and treated with the contempt which it deserved; but under the influence of party spirit it met with support, and its consequences were very serious and afflicting. Dr. Meier was actually shut out from his ministry at Kingston from that day; and a people, who might have long profited by his ministrations, were totally deprived of them, to the great grief of the more serious part of the

society. He was afterward called to the Churches of Pompton and Totowa, in New-Jersey, where he continued to labour with much diligence, faithfulness, and success, until his death. His great humility prevented him from being as generally known as he deserved to be; but those who were acquainted with his worth, esteemed him as one of the best of men. He was appointed some years afterward by the General Synod of the Reformed Dutch Church, a Professor of Oriental languages and a Lecturer Assistant to the Professor of Theology; and as such he rendered very important services in preparing candidates for the ministry. He died in 1791, without ever being able to effect a reconciliation with the church at Kingston, but greatly beloved and respected in all the other Dutch Churches.\*

From such a father, who not only experienced the power of godliness in his own heart, but had suffered both in his feelings and his estate on account of it, Mr. Meier, his son, received from his earliest years peculiar attention. He was trained up in the way in which he should go, with vigilance, industry, and perseverance, so that his youth, through the blessing of God, was not only unstained by open vice, but we have reason to believe was spent to a very considerable degree in the fear of the Lord. At what period he received his first decided religious impressions, is not known, but it was previously to his residence in Flatbush, under the care of Dr. Wilson, then principal of Erasmus Hall. By this gentleman he was prepared to

enter Columbia College in the year 1794. His standing in his class was respectable, and his whole deportment strictly moral and religious. His principal associates were the serious students, especially Effingham Warner, son of George Warner of this city, a fervently pious young man, cut off in the prime of life in 1796, the Rev. Mr. Duryea, now pastor of the Dutch Church in Saratoga, in this State, and the Rev. G. Barkeloo, all professors of religion at that time. He took no part in the youthful freaks and sports of his classmates, nor could their ridicule divert him from his integrity.

After he graduated in 1795, from a jealousy of his own spiritual state, he entered into a store, designing to follow the mercantile profession. But he could not satisfy himself, until he devoted himself exclusively to the service of God, in the ministry of his Son. Having prosecuted his theological studies under the direction of the Rev. Dr. Livingston, for two years and upwards, he was licensed on the 12th of Dec. 1798, to preach the gospel by the Classis of New-York. Within a year afterward, having accepted of a call from the united congregations of New Paltz and New Hurley, in the county of Ulster, he was ordained by the Classis of Kingston, on the 13th day of Oct. 1799, to the office of a gospel minister over the said congregations. His work of faith and labour of love among the people of his charge in these places, though not successful according to his wishes, approved him to be a servant that needed not to be ashamed, rightly dividing the word of God. He was esteemed as a faithful ser-

\* Christian's Magazine, Vol. II. p. 10-12.

'vant, commending himself to every man's conscience in the sight of God, labouring in season and out of season. Such was his reputation at this early period of his ministry, that the Reformed Dutch Church in Schenectady invited him to settle with them as colleague to their pastor, the late Rev. Dr. D. Romeyn, who was disabled from performing his duty by a paralytic affection, which ultimately terminated in his death. This invitation Mr. Meier accepted, and on the 5th of June, 1803, he was installed to the collegiate charge of that Church. His venerable colleague, who had been the friend of his father during his life time, respected the son, not only for the father's sake, but for his own merits. Between them there existed uninterrupted harmony and esteem, until death removed Dr. Romeyn on the 16th of April, 1804, to the rest of his Lord, in the sixty-first year of his age.

Mr. Meier was now sole Pastor of one of the oldest, most numerous, and respectable congregations in the Reformed Dutch Church in this country. His duty was more than ordinarily arduous, not only on account of the labour required by his congregation, but because, from the character and standing of his predecessor, the neighbouring congregations and ministers had become accustomed to resort to Schenectady for advice and direction. He however acquitted himself so as to escape censure from all, and secure approbation from the majority with whom he acted from time to time. He was rising in public estimation, and had gained solid footing among his own people, when in 1805, he was attacked by the disorder

which terminated in his death. Its approach was gradual, its symptoms deceptive, and even its nature unknown, until 1806, when it proved to be the *Tabes Mysterica*. It is due to the sagacity of the late Dr. W. McClelland of Albany, to state that he was the first man who perceived the nature of his complaint, and predicted its termination.

During the whole course of his indisposition, the state of his mind was collected and composed. The writer of this article had many interesting conversations with him, in which he manifested the steadfastness of his faith, and the substantial foundation of his hopes. The prosperity of Zion at large, and especially the good of his own people, lay near his heart. In these conversations, he more explicitly than usual professed his entire belief that the doctrines and discipline of the Reformed Dutch Church were according to the word of God. For the interests of that Church he felt more than ordinary engagedness. It seemed as he drew nearer to "the narrow house," that his Christian patriotism increased. But he displayed no bigotry, he felt no sectarian influence. He loved all of other denominations who loved our Lord Jesus Christ.

After struggling long with a prostrating disorder, he died in Albany, on the 11th day of Sept. 1806, in his 32d year.

We shall conclude this sketch with the following obituary notice taken of Mr. Meier, in the Albany Gazette of the 15th of Sept. 1806, written by a classmate of his, who was honoured by his friendship and affection; attended him during his residence in Albany, and performed the last act of at-

tion by closing his eyes when death had called him hence. This notice will supply whatever may be considered as wanting in the preceding narrative, so far as personal recollection, or the information of friends, extends.

"In Mr. Meier, his family and his friends have lost an affectionate relative, and the church of Jesus Christ a worthy and valuable servant. His talents and acquirements were both of the useful kind, and vary respectable. Being cautious in his disposition and reserved in his manners, he displayed fewer mental resources in his intercourse with men, than he really possessed. His caution, however, did not sour his temper, nor his reserve unfit him for social enjoyment. The native benevolence of his heart always rendered him a welcome and acceptable companion to his acquaintances. He was esteemed as a preacher; but more especially excellent as a member of the several church judicatories, with which he was connected. In them his loss will be long felt. His views of church government were correct; his judgment was sound; his passions controlled by his understanding. He was rising in reputation; his sphere of usefulness was enlarging; his prospects of human happiness expanding, when it pleased an holy God, in his adorable providence, to take him to himself.

"His education being strictly religious, he had from his earliest years a deep reverence for divine things; at what period particularly he became a subject of special grace is not known, but it must have been early in life. To the writer of this he has more than once, and the last time only a few days before his death, mentioned that his liveliest impressions of religion were when he was at the academy at Flatbush, about the year 1793. His exercises, according to his own account, though never very high, were never very low. He had an abiding impression of divine truth on his heart. Jesus was the foundation of his hope; on him he rested, and was not ashamed or confounded in the last conflict. Death to him, during his sickness, was no spectre, no king of terrors. Before he finally left his home, which was the beginning of August, he did not calculate on a re-

covery. He had accordingly arranged his temporal concerns. Indeed, from his conversation with intimate friends and his letters to his brother-in-law, he expected he should die at least two months back. He spoke of his death, and gave directions about his funeral with the utmost composure. His covenant Father saved him from the darts of Satan. He gave him sensible support and comfort. He died without a struggle or a groan. A few moments before he became speechless, and only about half an hour before his departure, when asked if the state of his mind was still comfortable, he answered *yes*. Such are the consolations of the gospel of Jesus. The latter end of his people is peace." Z.

#### THE ODISIOUS NATURE OF SIN.

THE sin to which the children of Israel were more prone than any other, was that of idolatry. This did not arise from their ignorance. God had revealed himself clearly to Abraham, Isaac, and Jacob. He had brought their descendants out of Egypt with an high hand, and an outstretched arm, for the express purpose of sanctifying to himself a peculiar people, zealous of good works. He had hedged them in by his moral law. At the head of the decalogue stands the authoritative command, "Thou shalt have no other gods before me." And the whole system of divine precepts and worship was interposed between them and all strange gods. But we find from their history, not only that they were frequently drawn away from the Lord, forsaking the fountain of living waters, and hewing out to themselves broken cisterns that could hold no water; but that this was their easily besetting sin; and all this was

against light and better knowledge. This is evident from Jeremiah xliv. 4. : for the Lord represents himself as *rising early, and sending his servants, the prophets, to warn, admonish, rebuke, and threaten.*

Why they were particularly addicted to this sin, it may be difficult to determine; but this we do know—that this and every other sin is connected with an evil heart of unbelief, which does not like to retain God in all its thoughts. Open and professed idolatry is the result of great depravity and guilt. Men must and will have a god; and if they have placed themselves in a situation in which the living God is a burden and a terror to their minds, they will make to themselves lying vanities, and put their trust in falsehood. Every step in sin leads to the final result, a total abandonment of God. God's great displeasure against idolatry he declares in the above-cited passage, "O do not this abominable thing which I hate."

This sin is particularly specified, because it is the top of the climax; and was, in the days of Jeremiah, a prevailing sin. All sin, however, partakes of the same nature, and subjects transgressors to his righteous malediction. Of God the prophet says, "Thou art of purer eyes than to behold evil, and canst not look on iniquity;" and he will by no means clear the guilty. Without any exception or qualification "The wages of sin is death." Every sin is a direct attack on God's majesty and glory, and proceeds from the enmity of the carnal mind. There never was a sin committed that did not deserve eternal wrath and punish-

ment; and there never was a sin pardoned except through the imputation of Christ's righteousness, received and appropriated by a living faith; the soul of the Lord hates it, and his hand will punish it; it must receive its due recompense of reward in the day when it is brought into judgment.

We are perfectly aware that very different sentiments are entertained by men on the subject of sin. So different, that a vast majority of men make light of it; and if they account it a moral evil, they account it a very small one; they think but little of it unless it be open, notorious, and immediately destructive. The consequence of this sentiment is, that they live and die in it in the vague hope that even God is not much displeased at it, and will very readily pardon it. That such notions are derogatory to the character of God, and at war with his revealed will and the dispensations of his providence, it would be no difficult matter to prove. Nay, it is declared concerning one sin, in the words we have cited, and plainly to be inferred concerning all sins, that the soul of the Lord hateth them. We intend to show

*That all sin is hateful in the sight of God.*—This proposition is a very important one, and it ought to be a very interesting one. We hazard nothing by declaring, that *all* have a very deep interest in it.

Sin is the transgression of the law of God, and it respects the heart and the life. It consists in doing what God has forbidden, or in leaving undone what he has commanded. Any failure of perfect love to God, and our neighbour, or any failure of acting out that

love according to the law of God, is sin.

In the law of God his sovereignty and holiness are eminently displayed; and there are two things in all sins considered as the transgression of God's law, from which their hateful and abominable nature appears. All sin is a contempt of God's sovereignty; a throwing off of his authority; a declaring of ourselves independent of him. The natural language of all sin is, "Who is the Lord that I should obey him?" Viewed in this light, there is a kind of equality in all sins; "He that offends in one is guilty of all." What abominable presumption is it in creatures who depend in all things on the will of their Creator, to refuse submission to his will? to fly directly in the face of his authority, and do all they can to destroy him? How odious must they appear in his sight, especially when we consider that he has done them nothing but good? and is infinitely worthy of their highest regard and most devoted obedience. In this light sin must be viewed by us, in order to become acquainted with its nature, because this enters essentially into its nature.

Nor does it appear less abominable when we consider God as essentially and infinitely holy. He is so holy that the very heavens are not clean in his sight, and he charges even his angels with folly. From this arises God's hatred of sin, which is as essential as his love to himself. The infinite purity and rectitude of his nature, infers the most perfect abhorrence of whatever is opposite to it. "The righteous Lord loveth righteousness, but the wicked his soul hateth." Sin

appears abominable even to men who are very imperfect in their nature, and who are sanctified only in part; and there are exhibitions of it, at which even those who are total strangers to holiness shudder; how then must it appear to him who infinitely transcends all his creatures in every perfection? We can conceive of nothing which would appear so abominable in our sight, as sin does in the sight of God: he can have no fellowship with it; it is infinitely distant from every thing in his nature; it is of the very nature of sin to separate between God and the sinner. This is the light in which we ought to view it, if we wish to have correct ideas concerning it. We should not then call it a small evil, an unimportant matter; we should not then make so many mistakes concerning its nature. Through the perverted medium of our conceptions, we shall neither see nor feel the nature of sin as we ought.

But farther, there are other considerations which will throw light on this nature of sin. We are informed in the word of God, that there is a vast number of angels, (beings of an order and capacity greatly exceeding us,) who once dwelt in the presence of God, beheld his glory, and enjoyed his favour and communion. We are also informed that they have been cast out of heaven; that they have lost the divine favour and communion, are already inconceivably wretched, are confined under chains of darkness to the judgment of the great day, and are to remain to all eternity outcasts from God, strangers to happiness and hope, and be immeasurably wretched. Why were

*such* creatures, so exalted in their nature, so capable of enjoying vast and endless felicity, prostrated to the lowest hell, and made for ever miserable? We know not that they had committed more than one sin, till God, the good and gracious God, hurled them from the pinnacle of glory, and sealed their damnation: for one sin he foreclosed their condemnation, and shut up all the avenues of hope. Let us learn the nature of sin from this transaction: let us endeavour to concentrate the rays of light which are thus cast upon it. Does not this teach us that sin is utterly abominable? Does not this show us that it is very hateful in the sight of God?

But let us bring it nearer home: let us see whether there be not something in sin as connected with human nature, which shows its abominable and hateful nature. We know from the Scriptures that God made man in his own image, and that man, thus made, obeyed and enjoyed God: he possessed the divine favour, and participated the divine communion: he was holy, happy, and immortal. By one sin, however, he lost the image and favour of God, and became subject to death. The image of God consists in knowledge, righteousness, and holiness. By sin his understanding became darkened; he no longer knew or followed God as his chief good; he became wise to do evil, but to do good he had no knowledge; he lost his righteousness, and fell under the condemnatory sentence of the law; he no longer was what the law required him to be, and could only answer its demands by bearing its penalty: his heart became polluted, and his affections es-

tranged from God, and thus he not only lost, but became unfit to enjoy, the divine communion; his sin separated between him and God, and as a token of this, he was driven out from the garden of Eden; he became subject to death, temporal, spiritual, and eternal; not merely deprived of felicity, but liable to excruciating and eternal misery; to all this he became subject by one sin; to all this a just and good God bound him over; and if even one sin require all this at the hands of infinite justice and goodness, how odious must its nature be? How can we call it, or believe it to be, a small matter?

But this is not all; that same act which involved Adam and Eve in this terrible ruin, reaches in an equal degree, and covers with an equal ruin all their natural posterity; Hence it is said, "All have sinned and come short of the glory of God." "There is none righteous, no, not one. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Of this the first transgression was the procuring cause, the fruitful source. Hence it is written, "By one man sin entered into the world, and death by sin; and so death passed upon men, for that all have sinned; for until the law sin was in the world, but sin is not imputed where there is no law; nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." Millions almost countless, have thus by one act of transgression lost the image and favour of God, become guilty before him, and forfeited their lives and eternal



happiness. How subtle must that poison be which runs through so vast a mass! How odious, how abominable, how awful the nature of that sin, which could excite the wrath of God against such a multitude, and spread so wide a ruin! Looking at this picture, we may well ask ourselves, whether we have ever properly and adequately realized the odious nature of sin? If the holy, just, and good God bring all this upon his creature man, for sin, sin must be a most odious and awful thing.

But again, there is on earth a vast deal of suffering and misery. Individuals suffer, communities suffer. Individuals suffer in body: our animal frames are not only subject to death, but to a thousand privations, aches, and pains which lead to death; the bones are subject to dislocation and fracture; the vessels and tendons are often bruised and ruptured; there is not a point in the whole frame which is not vulnerable, and sometimes the whole system is as it were burnt up with fever, or wasted with consumption; plague, pestilence, and famine, fill the mind with terror, and prostrate thousands.

Individuals suffer in their minds. Most generally bodily evils cause mental sufferings, and very often the mind suffers when the body in all its parts is in health; the mind suffers in the sufferings of others; it suffers from the apprehension of evil; it suffers from the absence of good, and from a sense of sin. To the individual, "All things are full of labour: man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing." "Man that is

born of a woman is of few days, and full of trouble." "Man is born unto trouble, as the sparks fly upward." With respect to the individuals of the human family, this world is a groaning hospital, it is full of misery and wounds. A volume would not contain a catalogue of the ills to which we are subject, and there are more than a few of them which fall to the lot of every individual; every age and sex and condition are subject to them. Almost every situation has its own peculiar trials and sufferings.

Communities suffer. The world of mankind, with the exception of eight individuals, were in the days of Noah prostrated and destroyed at once. When Sodom and its neighbouring cities were overwhelmed, only Lot and his daughters escaped. The Egyptians suffered amazingly when Israel was delivered from bondage. Israel suffered much in the wilderness. The nations of Canaan were almost exterminated to make room for the descendants of Abraham. These were themselves frequently delivered into the hands of their enemies, and have been twice plucked up by the roots from the land of their inheritance, and amazing suffering and distress have attended them. We have heard of the numbers who once inhabited Nineveh and Babylon; and now the places where they once stood are hardly to be found. We read of the mighty armies which have been led forth out of Syria, Egypt, Greece, and Persia, and the mutual slaughter which they occasioned. It is on record, that the Romans extended their conquests in every direction, amid blood

and carnage, and were finally brought into a state of desolation by the incursions of barbarous nations. It is known that a considerable part of Asia, and a portion of Europe and Africa were subdued to the faith of Mahomet by fire and sword. Millions of Europeans, Asiatics, and Africans were slain during the crusades. Europe has often been the scene of bloody battles. The discovery and settlement of America have caused vast quantities of blood to be shed. The settlement and conquests of the Europeans in India have cost immense sacrifices of comfort and life. The West Indies and a portion of America are tilled by the bondage, sweat, and blood of Africa. The Independence of this country has cost thousands of lives ; and the French Revolution has made Europe a field of blood from one end to the other.

These things must have a cause. What is their procuring cause ? The Apostle James furnishes us with the answer, " From whence come wars and fightings among you ? come they not hence, even of your lusts that war in your members ? " Of all these things sin is the cause. Take away sin, and man will no longer meet man as a murderer ; he will no longer come to his fellow-creature with the sword in his hand, and thirst of blood in his heart : apart from the existence of sin, these things would not be. Thus God makes the wicked, instruments for punishing each other ; thus he dashes them against each other as potters' vessels until both are broken ; they act out of the malignity of their own hearts, but he makes them subservient to the purposes of his justice ; he

makes them the ministers of his vengeance. This is conformable to his language in the 20th chapter of Isaiah, " For, behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity ; the earth also shall disclose her blood, and shall no more cover her slain." If now sin draw down these calamities, public and private ; if sin make these inroads upon human life and human happiness, and if it be true that God delighteth not in the death and misery of his creatures, and yet all these things take place under *his* government, who is goodness itself ; is it possible to conceive how odious and abominable sin is ?

Let us advance a step farther. But a small part of the Divine government is developed in the dispensations of Divine Providence upon earth. Unquestionably individuals and communities are even here made to know, and feel, that there is a God who judgeth in the earth ; but both communities and individuals are often spared, though greatly guilty. Crime and guilt most commonly must be greatly aggravated before God visits with exterminating judgments. Such is the nature of sin, and such the divine forbearance, that sin seldom receives its due recompense of reward in this life. There is a future judgment, and an eternal state of misery reserved for the wicked beyond the grave. A multitude of the family of Adam die in their sins ; and, by the just judgment of God are made for ever wretched. There are those who are to go away into everlasting punishment ; who are to be for ever banished from the presence of the Lord ; who are to

be for ever deprived of every joy, and every hope, and be made to feel for ever the might of God's displeasure. "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" Why are they thus abandoned? Why has God given them over? Why has he made them eternally wretched? What has he seen in them to excite his anger? *Sin*. Nothing but sin has made him their enemy. How abominable, how odious, must sin be!

The odious nature of sin will most fully appear from the procuring cause of salvation from it. In order to the salvation of sinners, a Mediator must be found who is related to the offended God, and to his offending creatures: God, that he may have power to deliver; man, that the law may bind him, and exact its penalty. Such a Saviour was found in the person of God's only begotten and well-beloved Son. We accordingly find that the Son of God has left his throne of glory; has visited our earth; has been made of a woman; made under the law, to redeem them that were under the law. He has condescended to become the Instructor of his creatures; he has set before them a perfect example of holiness in his life, by doing and suffering the will of God; he has exhibited himself as most tender and compassionate, by taking an interest in the welfare of his creatures, and going about doing good; he has humbled himself to reproach and shame; for when he was a man of sorrows he was despised and rejected of men. But this is not all; nor would this have been enough: we had broken the

law of God, and incurred the penalty. The curse of that law rested upon us, and Divine Justice demanded our blood; and if he would save us he must bear the curse, and satisfy the Divine Justice. This he undertook; this he fulfilled: "For he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." "He bare our sins in his own body on the tree." "He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." "Christ hath redeemed us from the curse of the law; being made a curse for us." In doing this he sustained the wrath of God and the pains of hell in his soul. To him was administered the cup of Divine wrath, and he drank it, though it made him sweat blood in the garden; he bore the curse, though it obliged him to forego his Father's presence, and made him cry, "My God, my God, why hast thou forsaken me?" All this was necessary, in order to render satisfaction to the divine law and justice, and make the pardon of sinners consistent. If this be the penalty of the law against sin—if nothing but the blood of the Son of God can expiate it—if God thus treat the Son of his bosom in taking satisfaction—if such an atonement be necessary for its expiation—none can tell how odious and abominable it is; but we may judge of its nature as it appeared when it agonized Je-

sus in the garden, and forced him to complain on the cross. Judge now, Reader, why the soul of the Lord hates it, and why he beseeches us not to commit it.

PASTOR.

### Obituary Notice.

On the 15th of May last, departed this life the Rev. JOHN SCHUREMAN, D. D. Professor of Ecclesiastical History, Church Government, and Pastoral Theology, in the Theological College of the Reformed Dutch Church, at New-Brunswick, N. J.

Dr. Schureman had occupied some of the most important stations in the Denomination to which he belonged, and for some time was a Pastor of the Church of New-York. But his health became impaired, and disease, or at least great feebleness, rendered him unable to preach in public. He had however sufficient strength to discharge the duties of his Professorship, which he held for nearly three years. His services in this office were of essential advantage to the students who attended on his instructions, and were very highly acceptable to his brethren in the ministry who became acquainted with his lectures, and witnessed the examinations of the students.

His piety was undoubted. Though his last hours were hours of extreme weakness of body, which greatly affected his mind, yet his conversation and conduct for many years afford the most satisfactory evidence that his religion was real, and that he lived by the faith of the Son of God. His memory is precious to

his family and his many ministerial friends; and the General Synod of his Church have just testified their respect for him, their sense of his worth, and their regret for his loss, by ordering a tomb to be erected over his grave, with a suitable inscription, declaring the esteem which they will long cherish for one whose praise is in all the Churches.

A friend has informed us that he is endeavouring to obtain the necessary materials for a Biographical Sketch, which he purposes to prepare for our pages.

AM.

Died, at Flatbush, on the 10th June last, the Rev. PETER LOWE.

Mr. Lowe had attained to the age of 54 years, 30 of which were spent in the ministry of the Gospel, in Kings county, on Long-Island. For about 21 years he preached in regular succession in the six Dutch Churches of that county; and for the last 9 years he was the Pastor of the Churches of Flatbush and Flatlands.

Mr. Lowe had thus laboured much in his Master's vineyard; but, however long and able those labours may have been, it will not be denied that he was most eminently useful in the months of disease which preceded his death. That disease was the cancer;

and though it was lingering, and painful, and loathsome to the extreme, yet the period of its violence was especially the period, when Christian piety was manifested, and the value of Christian consolations was felt and declared. Through almost all the protracted season of anguish which Mr. Lowe endured, the language of faith, and love, and resignation, flowed from his lips, and renewed testimonies were given by him to the faithfulness of God, to the preciousness of Christ Jesus, and to the efficacy of Divine grace to produce joy and triumph in the midst of suffering and agony.

"Oh!" he said to a brother who visited him, "my Bible, *the word of God*, is more truly inestimable now than ever. Its promises uphold and gladden me. I can now say as the Psalmist, It is good for me that I am afflicted. I trust in my Father, in my Saviour; and he will order all for the best, and finally bring me to his glory." Indeed, for days, and weeks, and months, he seemed to be filled with comfort, and to grow richer and stronger in faith and grace.

His funeral was attended by a large number of his brethren in the ministry, and a vast concourse of people.

ES.

## REVIEW.

*The first annual report of the American Society for colonizing the free people of colour of the United States; and the proceedings of the Society at their annual meeting in the city of Washington, on the first day of January, 1818. Washington city, pp. 49.*

Some apology perhaps is due to the Society whose Report is prefixed to this article, for our tardiness in noticing its proceedings. We are the more solicitous on this point, because we are anxious not to be considered as participating in that spirit of indifference, if not of direct hostility to the avowed object of this Society, which appears to pervade some portion of the public mind, at least in this section of our country. This object, as set forth in the

constitution, is "to promote and execute a plan for colonizing (with their consent) the free people of colour, residing in our country, in Africa, or such other place as Congress shall deem most expedient." Such a project, notwithstanding all the obstacles which may be opposed to its execution, we conceive not merely to be practicable, but pregnant with the most momentous results to the highest hopes and noblest interests of our species, and therefore in every respect worthy of the patronage and enterprise of a united nation. Considered as a measure dictated by *justice, humanity*, or *policy*, it equally addresses itself to every generous sentiment in our nature, and calls loudly for public and private co-operation.

It is presumed that no one will deny its justice. It is only restoring to the degraded sons of Africa, what the avarice and fraud of our own citizens have deprived them of; and after having grown rich by their labours and sufferings, giving them an opportunity of regaining their native liberty, enriched by the honours and loaded with the blessings of civilized life. This is after all but a poor recompense for the injuries that have been inflicted on suffering Africa. It is indeed a debt of incalculable magnitude that we owe her; and it is not an ebullition of extravagance to assert, that it can never be cancelled by the most stupendous efforts or the most gigantic enterprises for the melioration of her condition. This consideration, however, should not discourage us in the present undertaking. It ought rather to inspire us with ardour in any endeavours however inadequately, to propitiate the spirit of an insulted continent, and to lighten that enormous load of guilt which the traffic in human flesh has imposed upon our land. On this head it is unnecessary to add another word.

With regard to the *humanity* of the project, there may be a diversity of sentiment; and it ought not to be concealed that this diversity does in fact exist. Every measure of this kind should undoubtedly have in view the improvement of the moral and political condition of the negroes. Now there are not a few, who though favourably disposed to the African race, yet think them so degraded in the scale of being, as to be incapable of self-government, and even unable to appreciate the blessings of civil liberty,

or the benefits of intellectual and moral culture; and therefore it is said to transport any number of them to Africa, would be merely to expose them to the miseries of anarchy and vice. If these conclusions were founded in truth, any attempt like the present would be adding insult to injury. But it is easy to show that they are predicated upon an unjust estimate of the African character. To judge of the capabilities of that character from what we see of it here, enchained to the earth, and associated with all that is mean and debased, is indeed most erroneous. To expect that amid the influence of such degradation, the African of our country should display any nobility of character, any elevation of moral sentiment, any intellectual refinement, would be to expect from him a transcendency of native genius which Providence has not even granted to the more fortunate portions of our species. There is something in the state of slavery which sweeps out of existence all those motives which operate most powerfully in elevating and improving the character of man—depresses every faculty of the soul—quenches every noble aspiration of our nature—snaps in sunder the silken cords of benevolence which bind together the circle of society, and arrays in deadly hostility one portion of our race against the other. Such are the *natural* effects of slavery, and will always be found to prevail, whether the slave be *white* or *black*.

If, however, we look at negroes, when placed under circumstances more favourable, enjoying liberty and some share of civilization, we shall find them exhibiting a degree of intellect and an energy

of character, which should shield them from the calumnies so profusely heaped upon them. Facts on this subject might be multiplied without end.\* Without adverting to the history of St. Domingo in proof of this position, we need only refer to the astonishing revolution that has been effected in some of our own blacks through the instrumentality of proper education. Our Sunday Schools have taught us that in the acquisition of knowledge, under a similarity of advantages, they are not so far inferior to the whites, as the credulity or prejudice of many has taught them to believe.

If then nature has not deprived the African mind of the power of improvement, and if its imbecility in this country arise altogether from the circumstances under which it is doomed to exist, ought it not to be considered as an effort of the purest benevolence, to place it in a situation where it shall realize its utmost expansion? The benefits accruing to the African colonist, will be numerous and important. He will be invested at once with all the rights and privileges of a freeman; associated with his equals; governed by magistrates of his own colour; and by laws which he himself assisted in framing; he will find himself respected by those around him in proportion to his talents and good conduct; and the influence which the combination of all these circumstances will have in developing his resources and awakening his ambition, is incalculable. An impulse thus com-

\* Whoever wishes to see an able defence of the African character, may consult the interesting work of *Gregoire on the Literature of the Negroes*, and Dr. E. Griffin's masterly *Plea for Africa*.

municated, will not expire with itself. Industry, manufactures, arts, and science, will follow in rapid succession, and impart activity, enterprise, and refinement. This is certainly not a picture of the imagination; we are confident that it will one day be realized, and that the period for its accomplishment is not very far distant.

But it has been objected to all this, that such a colony established on the coast of Africa, will be deprived of that moral and religious instruction which may here be enjoyed. We hardly know how to treat such an objection, whether to canvass it soberly, or to direct against it the weapons of ridicule and satire. The purity of the motive which dictated it, may justly be suspected, when we know that a great part of our black population is suffered to languish in hopeless ignorance of the truths of religion, without one effort being made to rescue them from such a state. But can any one seriously imagine that the proposed colony will be left destitute of the means of religious instruction? If it were so, the project ought to be abandoned, for without it, every attempt to transform the African character would probably fail of success. But we know it to be one of the cherished objects of the present enterprise, to supply the colony with ministers of their own colour, who shall be able to impart moral and religious instruction to the inhabitants. Nor does the Christian philanthropy of the enterprise end with the colony; it extends its vision throughout the whole of Africa, and beholds in that moral wilderness, a theatre worthy of the noblest achievements of Christian charity. What

Christian heart does not fail when it contemplates the moral death which has fastened upon that unhappy portion of our globe? And what man's bosom is not moved within him, when he is led to anticipate, that from this civilized colony streams of light may flash through the trackless deserts of Africa, while the sable missionaries of truth issuing from this hallowed sanctuary, with the word of life in their hands, shall march from one end of the continent to the other, until they shall have rallied under the banners of the cross the noblest of its population? Who does not perceive that under the influence of such an excitement, the sleeping energies of Africa must be awakened, and that ere long she *must* stand forth in defence of her injured rights, and as she recounts the names of her philosophers, her statesmen, her poets, and her warriors, and boasts of her arts, her manufactures, and her commerce, *must* claim her rank in the scale of civilized existence?

We shall now cast a glance at the *policy* of the measure. The most striking and obvious advantage, is that of ridding ourselves of a portion of our population, for the most part useless, if not injurious to the country. We all know that the character of the free people of colour in these states is infinitely more vicious and corrupted\* than that of the slaves themselves. Nor ought this to excite the least surprise. It arises wholly out of their situation, and can never be corrected while they remain intermingled with us. Notwithstanding the slave has obtained his liberty, yet he finds the barrier between himself

\* There are some honourable exceptions.

and the white as insurmountable as ever—he is conscious that he carries about with him in his person the badge of his inferiority; and whatever exertions he may use, he can never cherish the expectation of attaining to civil or political distinction. Deprived of these incentives to good conduct, and destitute of all moral restraints, he abandons himself to despair, idleness and vice. Nor is this all. Attributing all his ills to the oppression of the whites, he is constantly cherishing against them sentiments of the deepest animosity. The influence too which they have over the slaves is exercised in fomenting rebellion and disturbance, and exciting contempt for the authority of their masters. Besides, the corrupt association which takes place between them and the lower classes of the white population must have a direct tendency to demoralize society at large. All these considerations taken into view, any measure capable of remedying this growing evil must be hailed with joy by every friend of his country. Now the only one at all adequate to the production of so salutary an effect we conceive to be that of colonization. It is giving the blacks themselves the fairest, and in fact the only chance of reformation and improvement, at the same time that it is relieving ourselves of an evil which will, sooner or later, deluge our land with blood and crime.

Another most essential advantage which may be expected to flow from this measure is, that it will diminish the number of slaves. That slavery is a disgrace as well as a curse to any nation, every person in the pre-



sent day will be ready to admit. But it is so in a peculiar manner to our country which justly boasts of civil and political privileges, superior to any nation on the face of the globe. To show the deleterious effects which it has produced, we shall appeal to the authority of a person every way qualified to judge correctly. We allude to our distinguished countryman, Mr. Harper. It is an extract from a letter appended to the present report, containing a luminous and eloquent view of the subject of colonization.

"No person who has seen the slaveholding states, and those where slavery does not exist, and has compared ever so slightly their condition and situation, can have failed to be struck with the vast difference, in favour of the latter. This difference extends to every thing, except only the character and manners of the most opulent and best educated people. These are very much the same every where. But in population, in the general diffusion of wealth and comfort, in public and private improvements, in the education, manners, and mode of life, of the middle and labouring classes, in the face of the country, in roads, bridges, and inns, in schools and churches, in the general advancement of improvement and prosperity, there is no comparison. The change is seen the instant you cross the line, which separates the country where there are slaves, from that where there are none. Even in the same state, the parts where slaves most abound, are uniformly the worst cultivated, the poorest, and the least populous; while wealth and improvement uniformly increase, as the number of slaves in the country diminishes. I might prove and illustrate this position by many examples, drawn from a comparison of different states, as Maryland and Pennsylvania, and between different counties in the same state, as Charles County and Frederick in Maryland; but it is unnecessary; because every body who has seen the different parts of the country, has been struck by this difference.

"Whence does it arise? I answer from this: that in one division of country the land is cultivated by freemen, for their own benefit; and in the other almost entirely by slaves, for the benefit of their masters. It is the obvious interest of the first class of labourers, to produce as much and consume as little as possible; and of the second class to consume as much and produce as little as possible. What the slave consumes is for himself: what he produces is for his master. All the time that he can withdraw from labour is gained to himself: all that he spends in labour is devoted to his master. All that the free labourer, on the contrary, can produce is for himself: all that he can save is so much added to his own stock. All the time that he loses from labour is his own loss.

"This, if it were all, would probably be quite sufficient, to account for the whole difference in question. But unfortunately it is far from being all. Another and a still more injurious effect of slavery remains to be considered.

"Where the labouring class is composed wholly or in a very considerable degree, of slaves, and of slaves distinguished from the free class by colour, features, and origin, the ideas of labour and of slavery soon become connected in the minds of the free class. This arises from that association of ideas which forms one of the characteristic features of the human mind, and with which every reflecting person is well acquainted. They who continually from their infancy see black slaves employed in labour, and forming by much the most numerous class of labourers, insensibly associate the ideas of labour and of slavery, and are almost irresistibly led to consider labour as a badge of slavery, and consequently as a degradation. To be idle, on the contrary, is in their view the mark and the privilege of freemen. The effect of this habitual feeling, upon that class of free whites which ought to labour, and consequently upon their condition, and the general condition of the country, will be readily perceived by those who reflect on such subjects. It is seen in the vast difference between the labouring class of whites in the southern and middle, and those of the northern and eastern states. Why are the latter incomparably more industrious, more thriving

ing, more orderly, more comfortably situated, than the former? The effect is obvious to all those who have travelled through the different parts of our country. What is the cause? It is found in the association between the idea of slavery and the idea of labour; and in the feeling produced by this association, that labour, the proper occupation of negro slaves, and especially agricultural labour, is degrading to a free white man.

"Thus we see that where slavery exists, the slave labours as little as possible, because all the time that he can withdraw from labour is saved to his own enjoyments; and consumes as much as possible, because what he consumes belongs to his master: while the free white man is insensibly but irresistibly led, to regard labour, the occupation of slaves, as a degradation, and to avoid it as much as he can. The effect of these combined and powerful causes, steadily and constantly operating in the same direction, may easily be conceived. It is seen in the striking difference which exists, between the slave-holding sections of our country, and those where slavery is not permitted."

But it may be asked how the colonizing of the free blacks will accelerate the manumission of the slaves? This we think is very plain. From the known character of the free blacks, the slaveholders of the south will be decidedly opposed to any extensive liberation of their slaves, if they be permitted to remain in the country. This is not conjectural: it is a sentiment openly avowed by the most humane and intelligent in those states, and it is founded on the necessity of the case. As soon, however, as a colony is established and the means of transportation are provided, this difficulty in the way of their emancipation will be obviated, and slavery, with its long catalogue of concomitant miseries, will begin gradually to disappear.

There is another aspect, in which the policy of this measure presents itself to the attentive observer. It will have a powerful tendency to conciliate the affections of the African race, and teach them to believe that we are actuated by the purest motives for their welfare. This will undoubtedly be the case when they begin to realize the advantages which they may be expected to enjoy in the new colony. They will consider us as their natural allies and protectors, and we shall enjoy the earliest and most permanent fruits of that commerce to which this extension of civilization will speedily give rise.

These are the few general observations which we have thought proper to advance on this interesting subject. As might naturally have been expected, in a design so original in its conception, and so grand in its features, it has met with continued opposition. This is the lot of every great and original enterprise. *Even that society which has for its object the dissemination of the charter of salvation, and which bears upon its front the broad seal of heaven, has been compelled to conflict with enemies, in the very bosom of the Church!* Opposition, therefore, instead of discouraging, should rather inspire with fresh ardour the friends of the present institution. We shall take the liberty of presenting to our readers that part of the Report which relates to this point.

"The objectors to the Society are generally those who acknowledge the importance and utility of establishing the proposed colony, but suppose it impracticable; and they refer principally, 1st, To the difficulty of procuring a proper situation for the colony. 2d.

The supposed repugnance of the colonists. 3d. The expense of emigration. The first objection is assuming a difficulty without proof, and will be best answered by the report of the agents, who have been sent to explore the country. The managers are enabled at present to state, that, from information derived from various sources, they are persuaded that a situation can be procured in Africa with the approbation, and secured from the hostility of the neighbouring nations, which will possess such fertility of soil, and salubrity of climate, as to make it an inviting situation to the people of colour in this country.

2. The objection on the part of the coloured people, it is readily seen, springs from first impressions, and is the result entirely of ignorance and misapprehension. As these are removed, and their minds are informed upon the subject, the phantoms which their alarmed imaginations had conjured up, gradually disappear; and when they learn that the land of their fathers is not cursed by a perpetual and unvarying sterility, nor inhabited by the most sanguinary and ferocious savages, that instinctive principle which binds it to their affections, is soon seen to unfold itself; and though the Managers have learned with surprise and regret that their fears have been awakened in some places, by persons claiming their confidence as their peculiar and avowed defenders and benefactors, they still believe that the diffusion of juster opinions, founded on undoubted facts in relation to the state of things in Africa, and the advantages of a settlement there, will make it very generally, if not universally, the place of their decided preference. The Managers are the more confirmed in this opinion from their knowledge of the approbation of many of the most intelligent among the people of colour to the plan of the Society, notwithstanding the alarms which had been created, and the misapprehensions which had been excited, and that many of those, who were at first violent in their opposition, have become as decidedly friendly, upon learning the real motives, intentions, and objects of the Society.

"The Managers have ascertained that there are numbers of the highest standing for intelligence and respectability among that class of people, who

are warmly in favour of the plan, from a conviction that it will, if accomplished, powerfully co-operate in placing the situation of their brethren here and in Africa, in that scale of happiness and respectability among the nations of the earth, from which they have long been degraded. Offers of service have been received from many worthy and influential individuals of their own colour, and from a number of families from different parts of the United States, to become the first settlers in the colony, whenever a suitable situation shall be procured. The Managers can with confidence state their belief, that they would have no difficulty in procuring individuals among them worthy of trust and confidence to explore the country if necessary, and to plant a colony of sufficient strength to secure its safety and prosperity. This being accomplished, there can be no difficulty in presenting its importance to their brethren, in such a manner and with such unquestionable testimony, as must command their fullest confidence. Without detailing the variety of information received by the Board on this subject, the Managers cannot omit the testimony of captain Paul Cuffee, so well known in Africa, Europe, and America, for his active and enlarged benevolence, and for his zeal and devotedness to the cause of the people of colour. The opportunities of captain Cuffee of forming a correct opinion were superior perhaps to those of any man in America. His judgment was clear and strong, and the warm interest he took in whatever related to the happiness of that class of people is well known. The testimony of such a man is sufficient to outweigh all the unfounded predictions and idle surmises of those opposed to the plan of the Society. He had visited twice the coast of Africa, and became well acquainted with the country and its inhabitants. He states that upon his opinion alone, he could have taken to Africa at least two thousand people of colour from Boston and its neighbourhood. In the death of Paul Cuffee the Society has lost a most useful advocate, the people of colour, a warm and disinterested friend, and society a valuable member. His character alone ought to be sufficient to rescue the people to which he belonged from the unmerited aspersions which have been cast on them. The plan of the Society met with

his entire approbation, its success was the subject of his ardent wishes, and the prospect of its usefulness to the native Africans and their descendants, in this country, was the solace of his declining years, and cheered the last moments of his existence.

3d The objection urged on the score of expenditure in transporting so many persons to Africa, has been arrayed in all the imposing forms of figures and calculations. There is a material error in estimating the expense of removing each individual, by the same ratio which may be incurred in the removal of the first colonists, without making any allowance for the thousands that will be enabled to defray their own expenses.

"The advantages of the progress of the colony must have been equally overlooked; as it may be expected soon to become sufficiently established and flourishing, to offer immediate employment to those who come among them, and who will be able to work and provide for their own subsistence. In addition to this, much may be expected from the augmented value of the land in proportion to its settlement.

"Our western countries present the best comment on this subject. An emigration to Africa will be attended with less expense, and the emigrants will be exposed to less inconvenience, and to fewer difficulties, when the colony is established, than many of the emigrants to the western country now encounter—and yet we find thousands coming even from remote parts of Europe to the interior of America, without the means and advantages which thousands of people of colour possess in this country, and that they often rise to respectability and independence, and even to wealth."

These we conceive to be very substantial refutations of the several objections which have been noticed, and should for the present, at least, silence the voice of opposition. We shall conclude this article with a brief account of the proceedings of the Society since its organization. The first object to which its attention was naturally directed was the selection of some convenient spot for

locating the colony. For this purpose two agents, Messrs. Samuel I. Mills and Ebenezer Burgess, have been despatched to the coast of Africa, and their instructions direct them to "visit the coast above and below the colony of Sierra Leone, to as great an extent as shall be deemed expedient, and to procure as much information as possible of other parts of the coast and of the interior." They are also directed to attend "to the climate, soil, and healthiness of the country, and its fitness for agricultural improvements, as it is in contemplation to turn the attention of the new colonists mostly to agriculture." The agents left this country in November last, and intelligence has reached us of their safe arrival in England, where they were received with the most flattering cordiality by the Duke of Gloucester, the patron of the African Institution, as well as the other leading characters in that association. They have probably by this time reached their place of destination.

In the mean time Societies auxiliary to the institution at Washington, have been formed in Baltimore, Philadelphia, New-York, Virginia, and Ohio, and the Managers state, that information has been received of the intention of forming other auxiliaries in different parts of the country. With such tokens of public approbation, the Managers of this Society have no reason to be discouraged. When we reflect too, that the first genius and talent of the nation are enlisted in their favour, success appears to be inevitable. But whatever may be the result of the present enterprise, they will enjoy the high consciousness

of having made a mighty effort in accelerating the advent of that day, when peace and purity, intelligence and happiness, shall shed their radiance on the remotest regions of the earth.—What bosom is not fired with enthusiasm by such a consideration? Who would not help on the accomplishment of so magnificent a scheme of benevolence? After the storm of ages, which has been beating with relentless fury on the offspring of degraded Africa, this Society appears like the rainbow in the heavens, presaging a day of bright and unmeasured glory.

“Ages indeed may be required for the full attainment of the objects which it contemplates. Untoward events or unforeseen difficulties may retard or defeat them: But the prospect, however remote or uncertain, is still animating, and the hope of success seems sufficient to stimulate to the utmost exertion. How vast and sublime a career does this undertaking open to a generous

ambition, aspiring to deathless fame by great and useful actions! Who can count the millions, that in future times shall know and bless the names of those, by whom this magnificent scheme of beneficence and philanthropy has been conceived, and shall be carried into execution?—Throughout the widely extended regions of middle and southern Africa, then filled with populous and polished nations, their memories shall be cherished and their praises sung; when other states, and even the flourishing and vigorous nation to which they belong, now in its flower of youth, shall have run their round of rise, grandeur, and decay, and like the founders of Palmyra, Tyre, Babylon, Memphis, and Thebes, shall no longer be known, except by vague reports of their former greatness, or by some fragments of those works of art, the monuments of their taste, their power, or their pride, which they may leave behind.”\*

BD.

### Selected.

#### RECOLLECTIONS CONCERNING THE DAIRYMAN'S DAUGHTER.

**GOD** has been pleased to make use of the memorials of this young woman for the edification of many. This circumstance induces me to hope that the publication of a few additional testimonies to that good sense and piety with which her heavenly Master had endowed her mind, may still further promote his own gracious designs.

An interval of some length occurred once, during which I had not seen the Dairyman's family. I was reminded of the circumstance by the receipt of the following letter.

“REV. SIR,

“I have been expecting to see or hear from you for a considerable time. Excuse the liberty I take in sending you another let-

\* Extract from Mr. Harper's speech.

ter. I have been confined to the house the greater part of the time since I left —. I took cold that day, and have been worse ever since. I walk out a little on these fine days, but seem to myself to walk very near on the borders of eternity. Glory be to God, it is a very pleasing prospect before me. Though I feel the workings of sin, and am abased, yet Jesus shows his mercy to be mine, and I trust that I am his. At such times

'My soul would leave this heavy clay  
At his transporting word,  
Run up with joy the shining way  
To meet and prove the Lord.  
Fearless of hell and ghastly death,  
I'd break through every foe;  
The wings of love and arms of faith  
Would bear me conqueror through.'

My desire is to live every moment to God, that I may, through his grace, be kept in that heavenly happy frame of mind, that I shall wish for at the hour of death. We cannot live or die happy without this; and, to keep it, we must be continually watching and praying. For we have many enemies to disturb our peace. I am so very weak, that now I can go nowhere to any outward means for that help which is so refreshing to my spirit.

"I should have been very happy to have heard you last Sunday, when you preached at —: I could not walk so far. I hope the word spoken by you was made a blessing to many that heard it. It was my earnest prayer to God that it might be so. But, alas! once calling does not awaken many that are in a sound sleep. Yet the voice of God is sometimes very powerful, when his Ministers speak; when they are influenced by his Holy Spirit, and are simple

and sincere in holding forth the word of life. Then it will teach us all things, and enlighten our mind and reveal unto us the hidden things of darkness, and give us out of that divine treasure 'things new and old.' Resting on God to work in us both to will and to do of his own good pleasure, we ought always to work as diligent servants, that know they have a good Master, that will surely not forget their labour of love.

"If we could but fix our eyes always on that crown of glory that awaits us in the skies, we should never grow weary in well-doing; but should run with patience and delight in the work and ways of God, where he appoints us. We should not then, as we too frequently do, suffer these trifling objects here on earth to draw away our minds from God, to rob him of his glory, and our souls of that happiness and comfort which the believer may enjoy amidst outward afflictions. If we thus lived more by faith in the Son of God, we should endeavour to stir up all whom we could to seek after God. We should tell them what he has done for us, and what he would do for them, if they truly sought him. We should show them what a glorious expectation there is for all true believers and sincere seekers.

"When our minds are so fixed on God, we are more desirous of glorifying him, in making known his goodness to us, than the proud rich man is of getting honour to himself. I mourn over my own backwardness to this exercise of duty, when I think of God's willingness to save the vilest of the vile, according to the dispensations of his eternal grace and

mercy. O how amiable, how lovely does this make that God of love appear to poor sinners, that can view him as such! How is the soul delighted with such a contemplation! They that have much forgiven, how much they love!

"These thoughts have been much on my mind since the death of ——. I trust the Lord will pardon me for my neglect. I thought it was my duty to speak or write to him: you remember what I said to you respecting it. But I still delayed till a more convenient season. O how I was struck when I heard the Lord had taken him so suddenly! I was filled with sorrow and shame for having neglected what I had so often resolved to do. But now the time of speaking for God to him was over. Hence we see that the Lord's time is the best time. Now the night of death was come upon him; no more work was to be done. If I had done all that lay in my power to proclaim reconciliation by Christ to his soul, whether he had heard or no, I should have been clear of his blood. But I cannot recall the time that is past, nor him from the grave. Had I known the Lord would have called him so suddenly, how diligent I should have been to warn him of his danger! But it is enough that God shows us what *we* are to do, and not what *he* is about to do with us or any of his creatures. Pray, Sir, do all you can for the glory of God. The time will soon pass by, and then we shall enter that glorious rest that he hath prepared for them that love him. I pray God to fill you with that zeal and love which he only can inspire, that you may daily win

souls to Christ. May he deliver you from all slavish fear of man, and give you boldness, as he did of old those that were filled with the Holy Ghost and with power!

"Remember, Christ hath promised to be with all his faithful Ministers to the end of time. The greater dangers and difficulties they are exposed to, the more powerful his assistance. Then, Sir, let us fear none but him. I hope you will pray much for me, a poor sinner, that God will perfect his strength in my weakness of body and mind. For without him I can do nothing. But when I can experience the teaching of that Holy One, I need no other teacher. May the Lord anoint you with the same, and give you every grace of his Holy Spirit, that you may be filled with all the fulness of God; that you may know what is the height and depth, the length and breadth, of the love of God in Christ Jesus: that you may be in the hand of the Lord, as a keen archer to draw the bow, while the Lord directs and fastens the arrows of conviction in the hearts of such as are under your ministry!

"I sincerely pray that you may be made a blessing to him that has taken the place of the deceased. I have heard that you are fellow-countrymen: I hope you are, however, both as strangers in this world, that have no abiding place, but seek a country out of sight.

"Pray excuse all faults from  
"Your humble servant in the  
bonds of the Gospel of Christ,  
"E — W —."

When I perused this and other letters, which were at different times written to me by the Dairyman's daughter, I felt that, in the

person of this interesting correspondent, were singularly united the characters of an humble disciple and a faithful monitor. I wished to acknowledge the goodness of God in each of these her capacities.

I sometimes entertain a hope that the last day will unfold the value of these epistolary communications, beyond even any present estimate of their spiritual importance.

#### MEMOIRS OF FUTIKA,

*A Bengalee Christian, who died at Serampore, on Lord's Day morning, the 25th April, 1808.*

FUTIKA was born at a village named Mujgooree in the district of Jossore, in Bengal. His father died when he was very young. He was a weaver, and a strict idolater. He used to pray to the gods to give him a son, but before the birth of Futika, he had two daughters.

After the death of his father, Futika and his mother lived together. At this time, Futika disregarded the cast in secret, and, under the idea of cultivating universal love, used to eat with all other casts who were of the same mind. Still, however, he worshipped Krishna, under the name of Huree. His mother received what is called an initiatory muntra\* from a brahman as her gooroo,† but another brahman came to Futika's house, and constrained him to take a muntra from him, contrary to the advice of his mo-

ther, who wished her son to receive the same spiritual teacher as herself. The words of this muntra, which indeed Futika never understood, were, *Ungu ki-lingu ungu shwuda ungu suvitra mundulee*. Some time after this his mother's gooroo came to their house, and flew into a dreadful passion because Futika had received the initiatory muntra from another gooroo. The whole family threw themselves at his feet to appease him, and Futika ran and hid himself. Nothing could pacify the enraged gooroo till Futika came, and threw himself at his feet, and promised to receive the muntra from him. Futika now took a second guardian deity, and a second gooroo, or spiritual teacher. After the gooroo was thus pacified, he rose and ate with them.

These efforts to get disciples arise from the poverty of the gooroo, whose means of subsistence depend upon the number of his disciples, at each of whose houses he stays for a day or two at a time, taking with him a present, according to the ability of the disciple.

After this, a woman gave Futika another muntra to repeat, and he became her disciple; this muntra consisted of certain words addressed to the earth, sun, air, and water.

Next Futika was drawn among the ghosparowites,\* and took another muntra, called the solo-anna (or perfect) muntra, for which he gave 16 annas, or a rupee. The words of the muntra are, *Kurta aooliya muha prubho amee tomaru sookhe chulee phi-*

\* This incantation is repeated in silence, as a sure means of salvation.

† Or spiritual guide.

‡ Followers of a man named Ram-doolala.



ree, tilarddhu amee tomaru chara naee a amee tomaru sunge ahee; dohaae mah; prabhoo, viz. *O sinless Lord, O great Lord: at thy pleasure I go and return; not a moment am I without thee. I am ever with thee; save, O great Lord.* The person who gave this mantra to Futika, told him, that by it he would be able to cure the most dreadful diseases, &c.

In this way poor Futika was carried away by different deceivers, finding nothing upon which he could rest for salvation, and getting daily proofs that all these people were only seeking their own profit by teaching lies, and while they pretended to teach others the way to heaven, were themselves in the high road to hell.

Futika says, he has attended meetings of those who worship the female deities, at which meetings men and women secretly set up a woman, as an object of worship, before whom a pan of liquor is placed, and a number of ceremonies performed. At length the persons present, both male and female, drink off a pot of spirits, each man becoming a Shiva, and each woman a Doorga,\* and conclude the meeting by indecencies which delicacy forbids to be mentioned.

He also attended meetings of persons of different casts, followers of the god Krishna, when the worshippers, at the close of the ceremony, eat together, mix in play indiscriminately, the men becoming Krishnas and the women Radhas, (the name of Krishna's principal mistress) and commit every abomination.

This forms a faint sketch of

\* The god Shiva and the goddess Doorga.

the religious life of a Hindoo idolater. In this state a gospel tract, written by a converted native named Pitambura found Futika. He obtained this tract through a young man who was afterward baptized. Futika also got another tract written by Brother Ward. This was the tract which Pitambura first obtained, and which was the means of bringing him to Serampore.

At the time that Futika obtained these tracts, a friendship had taken place betwixt him, Dweepchundra, Kanaee, and Kanta. He used to call these persons, and his mother and sister, and make them sit down to hear these books. Bhanee, his sister, however, did not like the thought of leaving her idols, and she used to attend very reluctantly while poor Futika was reading about Yisoo Khreest.

At length Futika could wait no longer, but was determined to find out Serampore, where the person lived who gave away these papers. He and Dweep-Chundra left their village at the time the people were going to a great assembly of idolaters at Ugrudwipa.

On arriving at Serampore, nobody would give them the needful information, and they proceeded to Calcutta, having heard that a gentleman there was the person who was giving away gospel tracts in Bengalee. This person's door-keeper took them by the neck and turned them out of the yard. This was a sad disappointment, as they had expected the persons who had proclaimed the love of Yisoo Khreest would have taken them into their bosoms. Mortified and discouraged, they returned to their village without a farthing to bear their expenses. Here they worked for some time

to collect a little money to make another attempt. After some months Dweep-chandra got a situation in another part of the country. Fátika saved a rupee and twelve annas, and Kanaee a rupee and four annas ; Kanta was not able to save any thing. At last, however, they left their home, and came to Serampore, when they inquired where the new shastra was printed. The people whom they asked only abused them ; asked them if they were come to sell their cast ; if they were perishing for want, &c. A brahman, whom they asked before the door of the mission-house, did all he could to make them afraid and ashamed. Kanaee and Kanta were almost persuaded to return back, till Fátika reproved them for their cowardice, asking them whether they had not renounced their cast a hundred times in secret, and whether, in fact, they (Fátika, Kanaee, and Kanta) though they now ate together, were not of different casts ! While they were disputing with this brahman, Krisna-Prisada happened to be going out of the mission-house, and he asked what they were disputing about ? Fátika told him. With the utmost joy he took them by the hands, brought them into the house ; fetched them something to eat, while another brother fetched Fátika a draught of water.

All was new and very wonderful to these inquirers, but Fátika's mind was, (he says) filled with love and satisfaction. Indeed it is difficult to give his description in the cold language of England, of his state of mind before he saw the missionaries ; while meditating on his bed upon the love of Christ in giving his soul

for sinners, and after he had found the missionaries and had sat down, looking with surprise at the missionaries surrounded with the native converts. Fátika and his two companions staid five days, and went home promising soon to return.

After some time, Fátika returned with a native convert named Kanta, and after staying two months was baptized, and returned home.

He, however, soon returned again, bringing with him his friends Kanaee and Kanta, who were next baptized.

Fátika's mind was now so taken up with the contents of the books he had with him, that he almost forgot to eat, and his neighbours began to persecute him. The neighbouring brahmans and others went to the head man of the village, complaining against Fátika, that he had drawn Dweep-Chandra, Kanaee and Kanta after him, and would at this rate draw away all the neighbourhood ; that these persons did not mind cast, and besides, there was something in the books they read, that unaccountably stole away the mind, and unfitted it for every thing. Fátika's mother and sister were also against him. The head man of the village hearing this, collected a mob, who went to Fátika's house on the Lord's day, while he was at prayer, bound his hands, and dragged him into the road, while the whole village, men, women and children, hissed, at him, and treated him with the greatest rudeness. Fátika's mother, sister, and nephews were now in the most dreadful state of distress, thinking he would be murdered. His uncle went to soften the mob, who, however, hissed at him, and

asked him if he was become Yisoo Khreest also. They threw dirt, dust, &c. on Futika : daubed him all over with cow dung, with which they stopped up his eyes, ears, &c. They offered him deliverance, if he would promise to worship the gods like his forefathers, and forsake Yisoo Khreest. Futika entreated them to forbear asking him such questions.

While he was in this state, and while his mother and family were in an agony of distress, Futika describes his mind as filled with the love of Christ, and as being delivered from all shame, fear, &c.

The mob destroyed his Bengalee Testament, and all the tracts in his house, and he was kept tied up to the pillar of an idol temple for several hours. In the evening when they were tired of punishing him, they promised to liberate him if he would give security that he would worship Christ no longer. Not giving this, a man jokingly said, I am his surety, and liberated him. Kanaee and Kantafled. The mob declared, if they could find them they would feed them with dung.

Futika next brought Dweep-Chundra, and afterward his mother, to Serampore, where they were baptized.\*

At length the Serampore brethren, wishing to place a native brother or two at Dinagapore, made an offer to Futika, who, after some days, consented to go. He went, therefore, to sell his little property at Panjee, and take leave of his sister, neighbours, &c. Brother Ward, before his departure, reminded Futika of the importance

of saving his sister and her children, if possible, and rescuing them from a death in idolatry. Hitherto Bhanee, his sister, had been stout against the gospel, but her mother being at Serampore, Futika and her two sons being about to leave her, most likely for ever, she was cut to the heart, and followed Futika, with other relations, out of the village, crying and wailing in the most shocking manner. Futika turned about, and again addressed her on this way of salvation. She relented, and promised to go with him, when Futika, full of joy, turned back to the village, where she arranged her affairs, and then came with her brother to Serampore.

While this sister continued at Serampore, and after her departure to Dinagapore, she continued without any gracious change; but after she returned again to Serampore, her mind became affected with great concern after salvation, and she was baptized. After her baptism she walked consistently, till she was seized with the dysentery, under which disease she lingered three or four months.

During her illness, and especially in the latter part of her life, she gave to Brother Ward and others a good deal of satisfaction, though

"She linger'd, shiv'ring on the brink,  
And fear'd to launch away."

However, a few days before her death, she seemed anxious to depart, and expressed her firm faith in Jesus. She seemed very sensible of her own vileness, and was frequently calling upon the Saviour for forgiveness, and to take her to himself. One day she took hold of the hands of her

\* Dweep-Chundra's mother one day thanked Futika for rescuing her son from a state of the deepest pollution, and, most likely, from a premature and violent death.

two children, and putting them into the hands of Brother Ward, committed them, or rather gave them to him.

Bhaneer died on the 11th of November, 1807, and was buried the same day in the Brethren's burying-ground at Serampore.

Futika came down from Dinapore with a disorder upon him, which never was removed, viz. the bos accompanied by a slow fever. Sometimes he was rather better, but for many months before his death he could never be said to be well; yet in all these months of trial he never appeared to think worse of the gospel,\* nor was his faith in Christ at all diminished.

A little before the last heavy return of his affliction, he appeared considerably better, and did some business in the printing-office. During this state of convalescence, for two or three days together, he was very earnest in his addresses to the brahmans and others employed in the printing-office, warning them against perseverance in rejecting the gospel. Seeing this, Brother Ward was led to conjecture, that perhaps Futika had not long to live, and that he was bearing his last testimony for God to these hardened rebels. Such it proved, for in a day or two afterward this brother was taken ill, and every one who saw him foretold his speedy dissolution.

At this time two persons, a man and a woman, were at the Bengalee-school, seeking Christian

instruction. One evening in particular Futika, though at this moment his fever was very violent, was endeavouring, with peculiar earnestness, to bring them to Christ. One of the native brethren entreated Futika to spare himself, as his illness appeared to threaten his life: yet this afflicted native Christian could not be persuaded to desist from recommending Christ to his fellow-countrymen, notwithstanding at the moment he was almost burnt up with fever.

One evening Brother Moore, when attending upon the Bengalee prayer-meeting, asked Futika respecting the state of his mind. He expressed his unshaken confidence in Christ, and raised the tune for the hymn before prayer.

On the evening before his death he sent for Brother Ward, who went to him almost directly, and found the symptoms of death upon him; but Futika was still cheerful even in death. He was talking to his mother against worldly-mindedness,\* and urging her to be ready for death. Brother Ward not being able to stay long, went home, and according to promise, returned between nine and ten o'clock the same night. At this hour Futika was still worse; the rattling in his throat might be heard very far; yet he was sitting up. Brother Ward sat down before him. This dying brother then began a brief history of his life after his conversion. He set out with the coming of the mis-

\* The mother of one of the members, who lately put an end to her existence on account of the severity of her pains in a long protracted illness, used to impute her afflictions to the anger of the idols, whom she had left.

† When Futika was returning from his village in Jossore, after selling his little all there, he made a vow on the road to give up what ready money and ornaments he had as a gift to the church. Some time before his death he fulfilled his vow, but his mother steadily opposed him in it, keeping back part of the money.

stonaries into the country with the Gospel in their hands, and went on to his own reception of it; his taking his nephew by the hand, and spreading the good news through the villages near his house. This nephew had learnt a few gospel hymns, and he used to sing them at the places where Futika sat down to talk about the gospel. Futika went on with his story till he began to talk about Dweep-Chundra, who had lately gone back to the world, and he urged the brethren to seek to recover this wanderer.

With all this detail, which had been interrupted again and again by want of breath, and by the weakness necessarily accompanying dying moments, Futika, at length, was overcome, and he acknowledged that he must give it up.

Brother Ward, after a short pause, now asked Futika respecting his prospects, and his hope of salvation. The dear man, collecting all the breath he could, with peculiar force and emphasis said, "I have not a doubt of obtaining salvation by the death of Christ." Brother Ward asked him if he had any uneasiness about leaving the world? To this he replied by quoting "Blessed are the meek; they shall inherit the earth."—"Blessed are the pure in heart, for they shall see God," and then added a very proper reflection or two on the vanity of the creatures. After this Brother Ward, commending his dying brother to the arms of the Saviour, left him.

The native brethren sat up with him by turns. About one o'clock Roop asked Futika whether they should sing? He replied in the affirmative, and they continued singing, till they had nearly ex-

hausted the whole stock of hymns in the Bengalee hymn book.

At five or half-past they sung the hymn, the chorus of which is "Full salvation by the death of Christ;" after which Krishna prayed, when almost immediately our brother's happy spirit left the body, wafted to heaven as it were by the blessed sound, "Full salvation by the death of Christ."

In the evening the body was carried by the brethren to the mission-burying ground, and interred there among other deceased members of the church.

Our brother Futika, was naturally of a warm and ardent temper, and, on his first convictions, he entered into the gospel with his whole heart; nor did he ever swerve from it, nor flinch when it was to be defended. Before the most learned or the most audacious of the brahmuns, he was the same. He feared none of them; he avowed himself a Christian; he exhibited to them in broad undisguised language the infamous actions of their own gods, and then would show them the love of Christ, and the way of salvation by him. He would say—"I have gone into all your ways of folly, sin, and shame: I have tried them all. I know where you are; and now I tell you, there is no way to heaven but Jesus Christ."

Futika's zeal in recommending the gospel is a pleasing trait in his Christian character. He was the instrument of bringing Kanaee, Kanta, Dweep-Chundra, his own mother, sister, and two nephews, under the means, all of whom, except the two latter, have been baptized.

Futika's general walk also was very consistent: except some quarrels with his sister before her

baptism, his conduct was exemplary; and these quarrels were, no doubt, the fault of his sister, in a great measure.

His faithfulness under persecution deserves also to be recorded.

It was a circumstance for which his brethren ought to be thankful, that Futika was so particularly favoured in his last ten days affliction with that gracious frame of spirit, which made his heavy afflictions appear light and momentary.

Putting all these facts together, who can help admiring the riches of God's grace, in the conversion, perseverance, and blessed death of this man, who was once an enthusiast in idolatry? This grace will particularly appear if we think of the former state of such a person. Many a European Christian "is a wonder to many"—how much more the person who has been saved from so great a death in sin, as that in which Futika was found by the Saviour?

There are many obstacles in the way of the salvation of every man, but to all these common obstacles add those in the way of every Hindoo, arising from his cast,\*—his ignorance,—the influence of friends—his prejudices,—his aversion and contempt of foreigners, through union with whom alone he can hear of the way of salvation; and then say—Is not every converted Hindoo eminently a monument erected to the honour of our Saviour? No doubt it appears much more easy to a Hindoo female to mount the funeral pile, and embrace the flames which are to burn her to ashes, than to shake hands with a Euro-

pean. But that we may still more admire the riches of the sovereign, all-conquering grace of Christ in the conversion of the Hindoos, let us remember that every power and faculty of the mind, and all the members of the body of such a converted Hindoo, have been baptized into idolatry: his mind is filled with the impure stories of the gods, and all his old modes of thinking and reasoning are interwoven like net-work with every decision of the mind. He can scarcely think at all except through the medium of the system in which he has been nourished. His hands have been employed in assisting him to repeat the names of the gods, or have been stretched out in indecent motions and gestures in the dances before the idols, or in making images: his feet have been employed in carrying him to idol places, or temples, or in dancing before the gods; his eyes have been inlets to a thousand abominations, and to impressions from the idolatrous figures stuck up wherever he goes; his ears are full of the sounds of the names of the gods, their actions, and of the ceremonies of their worship; his tongue, like the pendulum of a clock, has learnt to move regularly in the service of the idols, and the sounds in the mouth of a parrot are not more habitual than the names of his deities in his mouth. He has the scars and marks of idolatry indelibly imprinted on his flesh,\* and which he must carry to the grave with him. All he hears, and sees, and practises after conversion, is

\* A Hindoo alone knows the meaning of the word outcast.

\* Some Hindoos have idolatrous marks made in their flesh, and others have scars arising from piercing their sides and backs at the worship of the god Shiva, at the festival called the churuka.

new, and to his old nature and habits, very strange: nor can he see all the reasons for them as he could have done if he had been taught from his infancy to think and reason in religion by the metaphors, ceremonies, history, and doctrines of the Bible. Well may conversion in all cases, but especially in such a case, be called a new creation, and a Hindoo Christian

"a new creature" in Christ Jesus.

Let European Christians be concerned to praise God for these new monuments erected in Bengal to the glory of Divine Grace, and let missionaries be encouraged, and join in the confession, "This is the finger of God!"

"The work that wisdom undertakes  
Eternal mercy ne'er forsakes."<sup>\*</sup>

## Religious Intelligence.

### MISSIONARY SUMMARY.

THE annual meetings which have been held in the city of London, in the month of May, of the various societies for promoting religious and benevolent objects, an abstract of which we hope to present in our next, induce us to be very brief in our summary.

From the extended field of missionary labour, the zeal of those servants of the cross who are engaged in it, and the ample patronage which has been afforded, we have every reason to believe that the reports for the last year will be unusually interesting. The field is indeed white unto the harvest, and the labourers many. The call, to "come out to the help of the Lord against the mighty," is seldom heard in vain. From every rank of society, and almost of every age, we see men starting forward. Supported by a good conscience and an approving God, they sacrifice present ease, and future worldly prospects, for the noble purpose of imparting light to those who sit in darkness, and life to the spiritually dead. Disinterested messengers of truth! may your path be as the shining light. May he who once caused the pillar of cloud by day, and the pillar of fire by night, to direct the course of his people through a dreary wilderness, guide

your feet in the right way! The cause in which you have embarked is that in which saints rejoice, and on which heaven smiles! For your support the promise of Jehovah is pledged, and the prayers of the Church continually ascend to his throne.

We are glad to find, that while the missionary spirit is raying out to the most distant regions, from the British Isles, the spiritual wants of the ignorant and destitute at home are not forgotten. The islands of Scilly, once the *Capitantes of Strabo*, and the source of much wealth to the Greeks and Phenicians, though long suffered to remain without any religious instruction, have at length excited the attention of the "Itinerant Missionary Societies." A people has been found, almost secluded from the rest of mankind, athirst for the Word. It has already proved the power of God unto salvation, to numbers. Schools have been established, and there is every prospect that the moral condition of this heretofore neglected people will be entirely changed.

In London, the public attention has been called to the religious wants of seafaring men. This useful but peculiar class of men, it is well known, seldom attend religious worship, except on board their ves-

<sup>\*</sup> This memoir was drawn up by the Serampore Missionaries.

sels. On the Sabbath, they generally wander about, the slaves of profligate habits, and the dupes of designing knaves. A society has been formed to provide for the instruction of these interesting beings. A large vessel has been fitted up, in the form of a chapel, on the RIVER THAMES, which was opened on the 4th of May, and Sermons delivered by the Rev. R. Hill, an Episcopalian; the Rev. T. Roberts, of the Methodist connexion; and the Rev. Dr. Collyer, an Independent.

In MADRID, a school has been opened on the plan of the Foreign and British School Society, which is well conducted, and succeeds beyond expectation. The DUKE DEL INFANTADO is its patron; an examination had taken place, in which some, who could not read at the commencement, in January last, had been advanced to the 4th and 5th classes. The lessons of Scripture used in the Borough Road Central School, were those made use of. Children had become attentive, cheerful, and cleanly; and it is added, that bad language, and fighting, among the scholars, were no longer practised.

A School, on a large scale, had been opened in Russia, on the estate of Count Romanzoff, where the lessons are translated and sent to the press.

The Rev. Mr. Mudie, who was sent to Hamburgh, had applied to the Senate for a place of worship. This was opposed by Mr. Mellish, the British Consul, on the ground that the applicants were *mischievous fanatics*. On a statement of the facts being sent to Lord CASTLEREAGH, Mr. Mellish had been directed to withdraw his opposition, and there is every prospect of Mr. Mudie being useful in that city.

#### PERSECUTION IN GENEVA.

IN March last, two *gens d'armes*, with a captain and magistrate of Police, conducted Mr. Majance, of Geneva, to the territory of Geso, in France, for "reading the Scriptures, preaching, and praying in private houses." !!!

#### SIXTH ANNUAL REPORT

*Of the Board of Directors of the Theological Seminary of the Presbyterian Church.*

The Board of Directors of the Theological Seminary beg leave to present to the General Assembly the following as the Report of their proceedings through the last year, viz.

The number of Students in the Seminary, at the date of the last report, was forty-seven.

During the summer session the seven following students were received, viz.

Leimuel D. Hatch, graduate of the University of North Carolina,  
David H. Philips, of Kentucky,  
Lemuel F. Leake, graduate of Nassau Hall, (N. J.)

Moses Hunter, Union  
(N. Y.)

William C. Woodbridge, graduate of Yale, (Conn.)

Epaphras Chapman, ditto.

Constant Southworth, graduate of Middlebury, (Ver.)

Of the students in the Seminary, according to the last report, John W. Grier, did not return after the vacation on account of ill health; James H. Mills, Robert James, Otto S. Hoyt, Gideon N. Judd, William M<sup>r</sup>Farlane, Sylvester Larned, Levin I. Gillis, Andrew W. Poage, and Benjamin Gilderleeve, were regularly dismissed through the course of the summer; and Jonathan Price withdrew from the Seminary, so that the number of students in the institution, at the close of the summer session, was forty-seven.

During the winter session fifteen additional students were received, viz.

Eli W. Caruthers, graduate of Nassau Hall, (N. J.)

John H. Van Court, ditto.

David Magie, ditto.

William B. Barton, ditto.

John Pierce, ditto.

Elias W. Crane, ditto.

Nicholson R. Morgan. ditto.



Charles P. McIlvain, (member of Episcopal Church,) ditto.

John R. Coe, Union, (N. Y.)

Adams W. Platt, ditto.

Job P. Vinal, ditto.

Henry Safford, Dartmouth, (N. H.)

Azariah G. Orton, Williams, (Mass.)

Joseph Smith, Jefferson, (Penn.)

Thomas M. Strong, Columbia, N. Y.)

Lebbeus Booth, who retired from the Seminary, in the year 1814, on account of ill health, returned at the commencement of the winter session, and resumed his studies; but, on account of ill health, was obliged, before the close of the session, again to withdraw.

Samuel S. Davis, who withdrew from the Seminary, in 1815, in consequence of accepting an office in Union College, also returned at the commencement of the winter session, and resumed his studies. William C. Woodbridge, and Benjamin Gildersleeve, did not return after the fall vacation.

Of the first class none returned, except James S. Woods, who was regularly dismissed about the middle of the session.

Symmes C. Henry and James C. Barnes were dismissed at the close of the winter session.

Since the last annual report, the following students have been licensed to preach the Gospel, viz.

David Monfort, by the Presbytery of Miami.

Gideon N. Judd, do. Columbia.

James S. Woods, do. New-Brunswick.

Samuel L. Graham, do. do.

Benjamin I. Lowe, do. do.

Symmes C. Henry, do. do.

Reuben Post, do. do.

James C. Barnes, do. do.

Nicholas Patterson, do. Philadelphia.

Thomas I. Biggs, do. do.

Isaac W. Platt, do. New-York.

Ravand K. Rodgers, do. do.

William Moderwell, do. New-Castle.

William Chester, by an association in Connecticut.

Certificates that they have fully finished the whole course, prescribed in the plan, have been given by the Professors to Charles Webster and Jeremiah Chamberlain. The Board regret, that notwithstanding the recommendation of the last Assembly, "that the course of study prescribed by the plan be in every case complete," there should be, in a whole class, only two students who continued until the full completion of the course.

The whole number of students connected with the Seminary, during the winter session, was fifty-five. The number now connected with the institution is fifty-one.

The studies which have been attended to through the year, by each class, are the same as in the preceding year, stated particularly in the last annual report.

At the close of each of the sessions through the year, the Board attended to a careful examination of the students, in which they received entire satisfaction.

The Board are happy to state that the missionary spirit which has existed among the students of the Seminary, still continues, and appears to increase. Numbers of those who studied in this institution, have, through the year, been actively engaged on missionary ground, in almost every state and territory in our country. The great good which has resulted from their labours, in advancing the cause of the Redeemer, the Assembly will be able, in part, to appreciate, from the missionary journals which have been read before them.

On the subject of Societies for the support of necessitous students, the Board are happy to report, that they have been informed by the Professors, the following sums have been forwarded for this object, viz.

Female Cent Society of Newburgh, N. Y.	\$ 42 19
Female Cent Society of Bridge-town, Cumberland co. N. J.	29 58
Female Cent Society of Harrisburgh, Penn.	79 00
Female Cent Society of West Town, Orange co. N. Y.	40 00

Contribution from a Lady, unknown, . . . . .	50 00	Female Cent Society of Lexington, Kentucky, . . . . .	50 00
Contribution from a person in the Presbytery of Erie . . . . .	5 00	Second Cent Society of the 1st Pres. Church, N. Y. . . . .	117 00
Female Dollar Society of Lebanon and Bethlehem, N. J. . . . .	60 00	Female Charitable Society of Vernon, Hartford Pres. . . . .	6 75
Female Society of Holmsburgh, Penn. . . . .	25 00	Female Society of Rutgers-street Church, N. Y. appropriated to an individual by themselves . . . . .	275 00
Female Cent Society of Baskinridge, N. J. . . . .	27 55	Female Charitable Society of Cranbury, N. J. . . . .	20 00
Phœbean Society of Philadelphia, . . . . .	125 50	Female Mite Society of Allen Township, Penn. . . . .	55 38
Certain Ladies of Philadelphia, Presbyterian Congregation of Ballston, N. Y. . . . .	10 00	Monthly Prayer Meeting of Troy, N. Y. . . . .	8 04
Female Mite Society of Augusta, Georgia . . . . .	404 50	Female Cent Society of Pleasant Valley, N. Y. . . . .	40 00
Cong. and Pres. Female Society of Charleston, S. C. . . . .	175 00	Female Cent Society of Morris-Town, N. J. . . . .	24 75
Female Cent Society of Jamaica, Long-Island, . . . . .	210 91		
Female Cent Society of Montgomery, Orange co. N. Y. . . . .	49 00		
Female Cent Society of Goshen, N. Y. . . . .	28 00		
Female Cent Society of Trenton, N. J. . . . .	50 50		
Female Association of 1st Pres. Church, Newark, N. J. . . . .	131 91		
Benevolent Society of Flemingsburgh and Smyrna, Ken. . . . .	50 00		
Female Society of Scotch Town, Orange co. N. Y. . . . .	25 21		
Female Benevolent Society of Springfield, N. J. . . . .	20 40		
Female Mite Society of Georgetown, D. C. . . . .	130 00		
Baltimore Society for aiding Theological Seminary . . . . .	150 00		
Female Society of Charleston, Saratoga co. N. Y. . . . .	30 00		
Female Society of the Second Presbyterian Cong. Albany, . . . . .	106 00		
Female Society of Blooming Grove, N. Y. . . . .	33 00		
Female Cent Society of Hope-well, N. Y. . . . .	20 00		
Female Cent Society of Cedar-street Congregation, N. Y. . . . .	337 00		
		Total, \$3,053 95	

The number of students who have been maintained through the year, in whole or in part, on the charitable funds put at the disposal of the Professors, has been *twenty-five*.

Through the year past several valuable books have been presented. The number of volumes which have in this way been received into the library is 121; a number more donations, in books, have been heard of as on the way, but have not yet been received. Among these, the Board beg leave particularly to notice a box of books which has arrived in New-York, consisting chiefly of the works of the fathers, presented by the Rev. Dr. Benjamin M'Dowel, of the city of Dublin, in Ireland.

With respect to the Theological edifice, the board informed the last Assembly, in their report, that it was then enclosed. During the summer season they proceeded in the work of the interior of the house, and by the commencement of the winter session had nearly completed the rooms in the two lower stories. The debt reported to the last Assembly, and directed to be paid, has

been discharged. In addition to this, there has been expended on the building, through the year past, \$3,401 50½; leaving a balance of the appropriation of the last year for building, unexpended, of \$1,598 49½.

For the general purposes of the institution, there have been expended the following sums, viz.

For Professors' salaries and house rent, including a quarter's salary of the preceding year	\$4,652 75
For printing last annual report, and an historical sketch	77 50
For wood for recitation room, for two preceding years,	66 11
Secretary's account	25 78
Travelling expenses of one Director	21 00
	<hr/> \$4,843 14

This expenditure, owing to accounts of former years, which had not been presented, has exceeded the appropriation \$343 14. This sum has been paid out of the appropriation for building, leaving a balance of the united appropriations of the last Assembly, unexpended, of \$1,255 35½.

Since the commencement of the winter session, the edifice has been occupied by the students. And about 40 of them were accommodated in the building, in the rooms which had been finished. These have been boarded and lodged in the edifice; the remainder have been obliged, for want of room, to board and lodge out of the building.

Many of the students in the Seminary were supported by charity, and therefore were unable to furnish their rooms in the Seminary. This difficulty has been removed, by the generosity, chiefly, of benevolent females. Several necessary articles of furniture were forwarded, of which the Board beg leave here to make a report to the Assembly.

Miss Olive Sproat, of Philadelphia, collected, and forwarded, eight lanterns for the entries, 10 Psalm and Hymn books for the oratory, and mattresses, bedding, and furniture, sufficient for several rooms. Several articles of furniture were also received from Mrs. Woodhull, wife of the Rev. Dr. Woodhall, Mrs. Caleb Smith Green, of Lawrenceville, Mrs. Scudder of Monmouth, Mr. Zechariah Lewis, of New-York, Mr. James C. Barnes, a Theological Student, and from Flemington, N. J. A number of articles were collected from different individuals by Mr. Woodward, a Theological Student. The Rev. John Joyce presented \$30, with which was purchased furniture for two rooms; Rev. Dr. Janeway presented \$5 50, and from Miss Susan D. Nye, and the Young Ladies of Raleigh Academy, have been received three elegant bed-quilts.

The Board have to inform the Assembly, that at their late meeting in Princeton, the Rev. Dr. Green, their President, generously presented to the institution two acres of land, which he had purchased for the purpose, in the rear of the lot on which the edifice now stands.

The same gentleman, at the same time, presented a plan to provide the means of building a house for the Professor of Didactic and Polemic Theology, which is very much needed; which plan has received the approbation of the Board, and which they beg leave to lay before the Assembly. "It is proposed, if authorized by the General Assembly, that exertions be made to procure the names of ten or twelve individuals, who shall each be responsible in the sum of \$500, either to be paid by themselves or to be raised by their agency, which sum shall be devoted to the erection of a house for the use of a Professor; which house shall be located by the Board, and shall belong to the Theological Seminary, without condition or reservation."<sup>\*</sup>

\* The Assembly have authorized the building a Professor's house, on the plan proposed by the Directors.

The following six gentlemen have already generously bound themselves each to provide the sum of \$500 for the above object, on condition that ten names are procured, viz.

Rev. Dr. Ashbel Green, Mr. Zechariah Lewis, Rev. Ebenezer Grant, Rev. Dr. Jacob J. Janeway, Rev. John Chester, Rev. George Duffield.

The Board have further to report to the Assembly, that at their meeting in September last, they were informed that John Whitehead, Esq. of Burke County, Georgia, had presented to the Seminary one hundred shares of Marine and Fire Insurance stock, in the city of Savannah, the par value of which was \$25 per share. Through the course of the winter this stock was sold, and the proceeds, amounting to \$3,275, were transmitted to the Treasurer of the General Assembly. By the direction of the Board, the President wrote to Mr. Whitehead, requesting to know whether he intended that his donation should be applied to any particular object? Mr. Whitehead replied that he had left it optional with the Board; the same information was received from a Director, who had a personal interview with Mr. Whitehead. In consequence of these communications, the Board, desirous of expressing the high sense they have of the unsolicited generosity of Mr. Whitehead, and of perpetuating in the institution the name of so distinguished a patron, passed the following resolution, viz. "Resolved, That if the General Assembly approve, \$2,500 of Mr. Whitehead's donation be applied to establish a Scholarship, to be called the *"Whitehead Scholarship."*"

"Resolved, That it be recommended to the Assembly to add the following clause to the plan of the Seminary, at the close of the

\* On this article the Assembly unanimously passed the following resolution, viz. "Resolved, That 2,500 dollars, of the liberal donation of Mr Whitehead, be appropriated to establish a Scholarship, to be called the *Whitehead Scholarship."*

5th section of the 8th article, viz.—"And if any Congregation, Presbytery, Synod, or Association, shall found a Professorship or Professorships, a Scholarship or Scholarships, or a Fund or Funds, such Professorships, Scholarships, or Funds, shall for ever afterward be called and known by such name as the body founding them shall give."†

Signed by order of the Board,

ASHBEL GREEN, *President.*

JOHN McDOWELL, *Secretary.*  
*Philadelphia, May 28, 1818.*

## THE SECOND ANNUAL REPORT

*Of the New-York Sunday School Union Society.*

Nearly fifteen months have elapsed since the Committee of the Sunday School Union Society made their first Annual Report. That Report exhibited the results of an experiment for enlightening the populous poor in this city and its environs, which, though made with confidence by those who understood and appreciated the system, was objected to by some as unnecessary, and by still more as impracticable. The Report, however, furnished such decisive answers to these objections, as we believe for ever to have settled the question.

During the lapse referred to, your Committee have been diligently employed in the discharge of those duties imposed upon them by the Society. They have watched with no less anxiety than pleasure, the progress of those efforts to benefit their fellow-citizens, which have called forth the talent, and enlisted the benevolence of so many individuals. Under the blessing of Divine Providence, they have seen the system taking deep root in public opinion, and identifying itself with the best feelings of the human heart. They have seen this plant of the Lord's right hand planting spreading

† This paragraph, by a unanimous vote of the Assembly, has been added to the plan.

its branches, extending its genial influence through different parts of the Union, and bearing heavenly fruit in all those who have reposed beneath its protection.

Your Committee have the pleasure of reporting an increase of six schools since our last annual meeting. The whole number is now 34 schools, conducted by 50 Superintendents and 359 Teachers. The number of scholars on the rolls is about 3500, of which 2200 attend with great regularity, and the remainder but irregularly, owing to a variety of causes. The measures which have recently been adopted for looking after the delinquents, will, your Committee trust, be successful in persuading them to a more constant attendance.

Your Committee are happy to report, that the Visiting Committee, which could be but slightly noticed in their last Annual Report, have increased in strength and efficiency. The number of gentlemen engaged in this most interesting employment is 32. For mutual encouragement they meet every Saturday evening at each others' houses, when they communicate whatever is important, and give the combined result of their various observations on the preceding Sunday. At these meetings suggestions for improvements in the schools generally are originated, and from thence communicated to your Committee, who never fail to adopt such of their plans as they deem essential to the welfare of the schools. For the last six months, their duty has been more arduous than ordinary, as they have attended to examine the scholars in their Scripture lessons, and in the distribution of certificates for good behaviour; in hearing the number of chapters or verses committed to memory, and bestowing the rewards. This, though laborious, has been to the Visiting Committee a most pleasing duty. It has given them a view of the Sunday School system in its best form—its most glorious fruit. They have seen that precious word of the living God, which at first was but committed to memory from obedience to the Teachers, at length fastened on the

heart, and rivetted in the affections of the pupil. Your Committee cannot therefore but call the particular attention of the Society to the Visiting Committee, as deserving of their warmest thanks: nor can they dismiss this part of the Report without remarking, that they consider it no small proof of the deep interest which the Sunday School system is calculated to inspire, that so many gentlemen can be found, enjoying all the comforts and even luxuries of life, men engaged also in the activities and the fatigues of business, during six days in the week, voluntarily devoting a great part of the seventh to the investigation of the moral improvement in the Sunday Schools. Your Committee may challenge the whole records of benevolent exertions to produce more disinterested and unostentatious devotion to the welfare of human beings, than has been produced by the system of Sunday Schools. Your Committee, in order to give more force to the general plan, by the advice and with the concurrence of the Superintendents and Teachers, resolved upon dividing the city into 12 districts. To each district has been assigned two or more schools, according to the population of the district. The object in doing this was twofold;—to prevent the scholars from either going to an inconvenient distance, or changing their schools at their own pleasure; but above all, to make the plan of visitation from the Teachers more efficient by narrowing its boundaries, and enabling them to devote more time to the collection of new scholars. So far as this new regulation has been tried, and the duties of the gentlemen engaged in this more irksome, but very important employment, have been faithfully discharged, the good effects have been evident.

Sensible that the moral effect of instruction must be much impeded by inattentive and irreligious parents, your Committee have been led to adopt a plan for visiting them at their own houses. This, however, has been retarded by the multiplied duties both of your Committee and the Teachers;

yet it has not been neglected. The parents have in numerous instances been visited by those Teachers, who, *never wearied in well-doing*, have devoted the intervals of school hours, and their leisure in the week, to this benevolent object. From this much good has resulted. Parents have in most instances received their visits with gratitude; have evinced a growing attention to, and a more earnest concern for, their children, and as the natural effect, exhibit an improvement in their own moral conduct.

Your Committee are also gratified to report, that the discipline, so necessary and yet so difficult to establish in Sunday Schools, has much improved during the past year. The utmost order and attention to the wishes of the Superintendents and Teachers, every where appears. This regularity in discipline has been produced by *kindness alone*. Persuasion forms the only weapon of the Sunday School Teacher, and it has been found all-effectual. Even the most obstinate have by this ~~cause~~ been subdued; nor have instances been wanting of some who appeared so hardened as to make their dismissal from the School absolutely necessary, afterward returning, and emulating the most orderly in their future conduct.

It has been the desire of your Committee as much as possible to interest the Clergy of our city in promoting Sunday School instruction. They have looked to them as the legitimate guardians of the morals and religion of our unprotected youth. Not only has their co-operation been sought, but they have been invited to spend at least one hour at the Schools, once a month, in examining the pupils respecting their progress in religious knowledge, and in giving them suitable advice on those subjects connected with their present and eternal welfare. The important avocations, however, of many of the Clergy, have been such as to prevent a compliance with the request of your Committee—and the Schools consequently within their sphere have been left entirely to lay-instruction. On the other

hand, several of the most respectable pastors, of various denominations, have not only from their respective pulpits zealously recommended the Sunday Schools as fountains of pure morals, and of genuine religion, but have devoted much time in visiting the Schools themselves; and imparting that spiritual instruction, which it is the great object of your system to extend. Considering the weight which pious Ministers must always have over the minds of youth, and the numerous instances on record of the good which has flowed from their labour and example, your Committee cannot but regret that the Sunday Schools have not had more of their personal attention.

One great ~~feature~~ in the Sunday School system, and for which it has throughout been distinguished, is the attention which has been paid to BIBLE INSTRUCTION. Like the great BIBLE SOCIETY, which it preceded, it has been its glory to bury sect, in its solicitude to make known the unadulterated word of truth. To this duty the attention of your Committee has been particularly called; and with feelings of affectionate gratitude, they express their thanks for the uniform and zealous manner in which their plans have been carried into effect by the Superintendents and Teachers.

It has been made a duty of those Scholars, who could read the Bible, to commit certain portions of the Scripture to memory during the week, and repeat them either to the Teachers or Visitors on Sunday. They have been rewarded by a ticket valued at one cent for each chapter committed. To these have been added punctual attendance and good behaviour tickets, 30 of which entitled the holder to a Testament, and 75 to a Bible. The ambition which has been excited, and the signal success of this part of the system, your Committee deem it to be their duty, as it is their delight, to dwell upon for a few moments.

The instances are too numerous to be all noticed—but a few shall be selected. One boy committed no less than 26 chapters in the course of four weeks. This may be

considered as extraordinary. There are few Schools, however, who do not report from 3 to 7 chapters. One School reports that 54 chapters had been committed by 14 Scholars—16 of which were repeated by one Scholar alone, a boy but 8 years old. Since the last distribution, 7 tickets in one School, where but 150 Scholars regularly attend, 550 chapters, containing nearly 17,000 verses, have been committed within a period of about six months! In another School, the highest class, had committed 90 chapters in 3 months. A School consisting of 80 Scholars, committed in the last two months 57 chapters, making about 2,000 verses; another of 60 Scholars had repeated 112 chapters in 3 months. In a School which does not particularly enumerate, they report that the largest number of chapters committed by one boy since the distribution of tickets was 45. The last which we shall name is a School which has always been exemplary for its improvement: The Superintendent reports, that one boy, who had to work at a trade, had, notwithstanding, committed 300 verses in *one week*; and in 3 months, had committed 1,000 verses. During the last quarter, 6088 verses had been committed by the different boys.

Your Committee being convinced that the plan of committing Scripture to memory, though excellent in itself, would lose much of its effect if some mode was not adopted for giving it a more permanent impression, recommended at a very early period the necessity of frequent examinations. They also advised that Scholars should bring Scripture proofs for the most leading doctrines of our holy religion. This plan, while it exercised their ingenuity and understanding, was calculated, in the opinion of your Committee, to produce much higher effects. They have not been disappointed. Short sentences, comprising the simplest elements of the religion of the Redeemer, and heads of doctrines in which all Christians could agree, have been given to the scholars, and proofs required by the suc-

ceeding Sunday. Your Committee regret that the time will not allow their entering into detail on this part of their duty. Suffice it to report—that the scholars have not only shown in their *proofs* an uncommon acquaintance with the Scripture, and a great aptitude in applying the proper texts, but many of them have been led to more serious thoughts respecting their responsibility to that God who searcheth the heart; and have offered up their youthful petitions to Him who is found of all those who seek him early.

A short time previous to your last annual meeting it was recommended to the Superintendents and Teachers to hold a monthly meeting of conference and advice on the subjects of their duty in general. At this meeting your Secretary, Mr. Lord, (who is now in Europe) presided with that sound wisdom, discretion, and Christian deportment, which render him an ornament not only to your Society, but to every thing connected with Christian benevolence. This association has continued with increasing interest to the present time. At this meeting some of your Committee have occasionally attended, and they can bear ample testimony to its beneficial effects. The different Teachers here become acquainted with each other; plans of improvement are proposed and discussed; difficulties which at first appeared insuperable are removed, and the hands of all are strengthened in the great work in which they have voluntarily engaged. Your Committee therefore hope, that the Superintendents and Teachers will be encouraged to proceed in their uniting together for mutual support, and they ardently pray that the blessing of God may rest on all their deliberations.

Your Committee also find that meetings for prayer have been instituted by the Superintendents and Teachers, to which both scholars and parents are invited, and at which many of them attend. Much good has been the result. The effect of religious instruction upon the scholar, which your Committee at the commencement ventured

to say would rise to the parent, is now beginning powerfully to operate. Many of the children having become deeply thoughtful about their immortal souls, have conveyed the sentiment and the feeling to the parent. Some of them have evidenced the conviction by repentance towards God and faith in our Lord Jesus Christ. Others, by a more moral course of conduct; greater solicitude about their children, and an attendance on divine ordinances. Thus has God watered the seed sown by feeble instruments, which is producing fruit to his own glory.

Your Committee are happy to report, that the effect on the Teachers in general is not less striking than has been this system on parents and children. Morally, and intellectually, they are many of them new beings. It is in the very nature of benevolent exertion to refine and elevate the feeling. The constant exercise also of the mind on such subjects calls forth its latent powers, while it gives them both expansion and employment. But above all, the weekly recurring duty of religious instruction is calculated to produce serious reflections in the most careless—how much more in minds already prepared for the best impressions! Your Committee feel it, therefore, an exhilarating part of their duty to refer to the quarterly reports, in which the blessed effect of your system is so often noticed; and are well assured that they will be joined by every member of the Society in offering up grateful praise to that God who has made his grace effectual to the enlightening of so many individuals, and bestowing on them the gifts of his own Spirit. One Church can number more than 20 Teachers, who have been added to its communion; and many others have received into their bosom living members from the same source. What encouragement, then, does this give for you to proceed in this your elevated course! You have blessed, and shall be blessed.

The Superintendents and Teachers continue with the same zeal and steadiness to

fulfil their respective duties. To them the support and increase of the Sunday Schools is chiefly indebted; and it is a remark which your Committee wish ever to keep before the Society, that where the Schools decline, it is generally to be traced to the neglect of the Teachers, rather than to the indifference of parents, or the reluctance of scholars; and where they are found in the most successful operation, there every man is regularly found at his post, discharging his solemn obligations, and promoting to the utmost in his power the dearest interests of those children which Providence has placed under his care.

Your Committee report, that since the last annual meeting they have ordered the following books, lessons, and tracts, to be printed:—

Alphabets and Small Lessons,	10,000
Large Lessons in sheets,	11,000
Spelling Book, Part I.	7,500
Do. do. II.	5,000
Class Papers,	6,000
Tickets for punctual attendance,	.
good behaviour, and committing the Scriptures,	30,000
Numerical Register,	100
Sunday School Rewards, No. 2,	5,000
Raffles's Sunday School Teacher's Monitor,	2,000
The Second and Third Address of the Sunday School Committee to Parents,	10,000
Plan for selecting Scripture, to be committed to memory by the Scholars,	200

The sale of books since your last Annual Report, for the use of Sunday Schools in this and other states, has been considerable, as will appear from the Treasurer's account.

Your Committee have purchased 1000 Testaments. They also gratefully acknowledge liberal donations of Bibles and Prayer Books, from the Auxiliary Bible and Common Prayer Book Society of New-York; of Bibles from the New-York Bible Society; of Bibles and Testaments from



the New-York Auxiliary Bible Society; and of a considerable quantity of the broken sheets of the Bible, from the American Bible Society. These last having been bound up and used in several parts, have prevented a great expenditure to the Society, and have enabled your Committee also to supply a number of them to schools in the country.

Your Committee have again to return their thanks to those gentlemen who have furnished them with school-rooms without any remuneration. Some congregations also have shown a noble example in the erection of buildings, in which accommodations for the Sunday Schools attached to their respective Churches have been particularly provided for. This example your Committee hope will excite many others to the same good work. The expense to any one Church is comparatively small; but the saving to the Society is great, and the benefit and comfort of the scholars lasting. It also reflects equal honour, and confers as lasting benefit on the Church itself. The children, educated as it were within its walls, nurtured by the affections of its members, instructed frequently by its minister, and trained up in its doctrines and its precepts, are gradually imbibing those principles which will ultimately lead them to receive the truth as it is in Christ; and thus in the course of time to fill the places of their benefactors. What a reward this offers for their pious exertions! The children of the dust, the neglected, the vitious, and the poor, redeemed by their instrumentality—raised to a seat among God's people, are destined to profess the truth, and to support its cause, when the authors, under providence, of their happiness, shall be sleeping with their fathers!

The expenses incurred by the Society will be found in the statement of the Treasurer, where also the present state of the funds will be seen. The resources, your Committee are sorry to observe, are at present but small; but they rely on that generosity of character which has so long distin-

guished this city, to provide them with the means of carrying on that system which returns in its moral effect, whatever may be contributed to its support. Your Committee are further concerned to state, that the annual subscriptions have fallen far short of what they first promised. With the expense of collecting, and the number of those who have neglected to pay the small pittance required from them, but very little has gone into your treasury: nor can your Committee conceal that this cannot be considered as a very adequate source for supplying the wants of the schools in future.

Your Committee are enabled to report on the establishment and progress of Sunday Schools in different parts of our country. This part of the Report, however, must generally be imperfect. The extent of territory, the various new settlements, with the difficulty of either conveying or of receiving information, must operate against a complete history; but with all these obstacles, the communications are numerous and interesting.

In July last a school was established at Petersburg, in Virginia, under the care of the Presbyterian Church, which reports on its list 184 scholars, most of whom have given proofs of improvement both in morals and learning. A "Sunday School Union Society" was formed in Cincinnati in September last. One great object was to provide for the education of those numerous families, who, in emigrating from the northern states, have expended their little substance, and are often found in the largest towns in a destitute condition. The Society already report the opening of six schools for white children in Cincinnati and its vicinity, containing nearly 500 scholars. The ladies also, with praiseworthy emulation, have opened an African school, into which they have admitted 124, from the age of seven to sixty five-years.

"The "Boston Society for the Instruction of the Poor," report in October last having admitted 500 into two schools, not one-fourth of whom could read words of our

syllable, and the greatest part did not even know their letters. In Hartford, Connecticut, the subject is but just awakening the public attention; but in New London and Fairfield, schools have been opened under very auspicious circumstances, and with considerable success. In January last a school was opened at Brownsville, in Pennsylvania, with 109 children; which, on the following sabbath, increased to 150. In the same month a school was opened by the Baptist Society in Pittsburgh, which admitted, in a short period, 70 scholars. "The Association for promoting Sabbath Schools in Pittsburgh," also report their having opened eight schools, containing about 400 pupils.

In Fredericksburgh, (Va.) the Episcopal Society report 150 Sunday scholars, and in rapid improvement, under their care. The number under the superintendence of other denominations in that city, is about 250. A school which commenced in Fayetteville, N. C. in October, 1816, with but three pupils, is now increased to 80, and is represented as in a flourishing state. The first quarterly Report of the *Savannah* Sunday School numbers 126; and if your Committee may judge from the zeal which, in common with other associations, distinguishes this Society, much good will result from its establishment.

At Canonsburgh, in Pennsylvania, the students of Jefferson College established a school in October last, which has continued to prosper ever since. The example of these pious young men deserves particular notice, and your Committee hope that it will soon be followed by similar institutions.

In the State of New-York, the system of Sunday School instruction has struck its roots deep in the opinions and feelings of our citizens. Wherever its principles have been made known, they have commended themselves to every man's judgment and conscience. They have at once perceived in its provisions all that was necessary to raise the depressed, to give light to such as

sat in darkness, and to restore to their moral elevation in society such as, without the system which we now commemorate, would have been its pests. From various quarters your Committee have received the most encouraging reports; but they can only present very brief notices of the most material.

The Presbytery of Niagara, in their Circular to the Churches under its care, dated Buffalo, 2d April, 1818, have, by a special resolution of their body, recommended the establishment of Sabbath Schools. "On this subject," says the Circular, "we would say but little. Experience has fully tested them. They are found to be the nurseries of the Church, and of good society; to serve the double purpose of enlarging and invigorating the tender mind, and of storing it with the knowledge of God and of Divine things. They are owned and blessed of God, wherever they are established."

In the village of Buffalo four schools have been opened: one at Cayuga Creek, where one of the Buffalo scholars has become the teacher; one at Lewistown; and another about five miles east; which are attended by the Elders of some of the Churches, who open the schools, and instruct the children in religious knowledge. In *Fort Niagara*, Lieut. Becker, who has recently been brought to a knowledge of the truth, has begun a school, which is now in successful operation. In *New Hamburg*, a school of 58 scholars; in *Thompson*, two schools containing sixty; in *Rome*, two schools of 50 each; in *Smithtown*, two schools; at *Stoneridge*, one for people of colour; and in *Middletown*, one school of great promise—have been formed, and are now shedding the rays of moral goodness on the surrounding population.

The "Troy Association for Sabbath Schools" are still proceeding with distinguished zeal, intelligence, and success. They report one school in addition to their former number, in the city, besides one each at *Auburn*, *Schaghticoke*, *Pelstown*, *Glensfalls*, *Whitehall*, and *Catskill*. They

have also supplied with lessons, schools in St. Alban's, Pittsford, and Pawlett, in the State of Vermont. This association further state, that the system is extending to many of the towns and villages adjacent to Troy, and that there is little doubt of its soon pervading every part of that populous neighbourhood. The Trustees of Tarrytown Sunday Schools, report their having admitted 236 scholars, and give, at the same time, the most pleasing accounts of the improvement of their pupils, both in literary and religious knowledge. The school in Utica, after having met with many discouragements, has increased both in number and regularity. In Poughkeepsie, a Society has been formed, but your Committee are at present unable to report upon their progress. The school which commenced at Rockaway, N. J. in June, 1816, still flourishes, and one has recently been formed, under every hope of success, at Shrewsbury.

The "Female Sunday School Union" of the city of New-York, still proceeds in its laudable course. Your Committee have marked its progress and its improvements, and rejoice in its success; and they call the attention of the public to an object of no ordinary interest, when they present to them this Society, exhibiting numerous individuals who are devoting the flower of their youth to the instruction of the destitute of their own sex. When it is considered that it is the *FUTURE MOTHERS* who are to form the habits of the *successive generations*; who are to be the corrupted or the purified fountains of moral life through an extensive part of our community, your Committee hail this Society as one of the principal means by which vice is to be checked in its earliest stages, and virtue made to blossom in its most lovely fruits.

In the city of New-York, also, five schools have been formed under the care of the Episcopal Church, besides those which are attached to the "Union Society." These schools contain about 300 scholars of both sexes. Your Committee mention these

schools with great pleasure; for though they believe that "union is strength," and that more good is done by combined than by divided efforts, yet they rejoice in seeing the great work of educating the poor proceeding in every society of Christians. If the object be but accomplished, they are not solicitous by whom it is done; *for they who are not against us, are on our side.*

Though no other reports have reached your Committee, yet they are well informed that numerous schools, besides those mentioned, have been established in various parts of the country. In obscure and remote villages, personal observation has made some of your Committee acquainted with several schools under the superintendence of pious individuals, who are silently performing their duty in training up youth for immortality. The fruits of these labours will soon appear in the moral and intellectual improvement of myriads, who will gratefully bless that benevolence which has thus snatched them from vice and ignorance, and brought them into the paths of virtue and truth.

It would extend this Report too much, did your Committee notice, at length, the progress of Sunday School instruction in other countries. They will therefore but briefly state, that in Great Britain, whence it originated, it still remains in full vigour, and has already obtained a footing in France: that its branches are extending to the remotest part of the earth. The Continent of Asia, the island of Ceylon, the interior of South Africa, and the coasts of the West; in at least five towns adjacent to Sydney, in New South Wales; and in the new settlements of Van Dieman's Land, are schools established and flourishing. How cheering the idea, that wherever our language is heard, it is the harbinger of truth; and that wherever the feet of our common ancestors, or of our countrymen tread, they carry with them the means of enlightening the ignorant, of raising the depressed, and of civilizing the most barbarous.

Your Committee, in bringing their Report for the last year to a close, cannot but indulge in one or two remarks.

The Reports which have been received are uniform in their testimony as to the benefits resulting from the plan which has been adopted of committing Scripture to memory. Indeed your Committee consider it to be impossible, if this is persevered in, but that incalculable good to the individuals instructed, and to all who are connected with them, must be the consequence. God will own his word. Fixed in the memory, it will find its way to the heart. The fruit will appear in holy obedience to his commands; in reverence for his day; in abhorrence of evil, in whatever shape it may appear; and in that order of deportment, and piety of feeling and of conduct, which are the distinguishing characteristics of unadulterated Christianity.

The system which your Society is now called to commemorate and applaud, approves and exults in one principle—the principle of the Bible—that “God has made of one blood all the nations of the earth, and that he is no respecter of persons.” Hence your Society, in the distribution of its benevolent intentions, knows no distinction of colour, no invidious separation. It looks only to the individual, as a moral and an accountable being, and in offering its humble endeavours to shed the rays of light on the regions of moral darkness, it recognizes the doctrine of the Apostle Paul, “That there is neither Jew nor Greek, Scythian nor Barbarian, bond nor free; but that Christ is all, and in all.”

JAMES EASTBURN,

*Chairman of the Standing Committee.*

New-York, 12th May, 1818.

#### UNITED FOREIGN MISSIONARY SOCIETY.

The Committee of Missions of the United Foreign Missionary Society, in giving publicity to the following abstract from the re-

port of their agent to the Carolinas and Georgia, congratulate the friends of missions on the liberality which the people of the southern section of our country have evinced on this occasion; and on the proof which this liberality gives of a growing interest in favour of the United Foreign Missionary Society—a Society organized under the patronage of the general assembly of the Presbyterian Church, and the Synods of the Reformed Dutch and Associate Reformed Churches; but open to, and we think deserving of, the patronage of all who sympathize with their benighted and deluded fellow-men. They also hope that the friends of Christianity in other parts of our country, bearing on their hearts the destitute condition of millions of their fellow-creatures in respect to gospel ordinances, will imitate the example set them by the people of the south, and casting their contributions into this Missionary Treasury, be instrumental in hastening the time when “the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.”

By order,

ROBT. B. E. McLEOD, Sec.

“To the Committee of Missions of the United Foreign Missionary Society, the undersigned reports:—

That in fulfilling your commission, I first visited the city of Charleston, in South-Carolina, where, on application to individuals, and taking up collections in two of the churches, I obtained subscriptions and donations to the amount of \$1083 35. This sum, considering the repeated applications which had been made to the friends of Christianity in Charleston during the last winter, was more than I expected, and is an additional evidence of their liberality. Besides the countenance which I received from distinguished individuals, I owe it to the officers of the First Presbyterian Church, and to the First Independent Church, under the pastoral charge of the Rev. Dr. Palmer, to state, that on my application they promptly and cheerfully gave me the use of their re-

spective places of worship, for the purpose of preaching and taking up collections in aid of the funds of our Society: and if those collections should appear small, it must be recollected, that during the preceding week liberal donations and subscriptions had been received by me from individuals belonging to both those congregations.

On Edisto Island, in the vicinity of Charleston, I received donations to the amount of \$422. It gives me pleasure to state, that the Rev. Dr. M'Leod, pastor of the Presbyterian Church on that island, treated me with the greatest politeness, and furnished me with every facility for the prosecution of my object.

In Savannah, State of Georgia, I obtained, principally from the people belonging to the Independent Presbyterian Church under the pastoral charge of the Rev. Dr. Kollock, \$432.

While at Savannah, I addressed a letter to John Whitehead, Esq. of Waynesborough, Geo. enclosing a copy of our constitution and address, and respectfully requesting him, if he had any thing to bestow towards the important object of our institution, that he would forward it to the Rev. Mr. Joyce, for me, at Augusta, or to some one of our board at New-York. It affords me pleasure to be able to inform the Committee, that Mr. Whitehead has forwarded to Mr. Joyce, and through him to the Rev. Dr. Milledoler, our corresponding secretary, \$100.

At Augusta, on applications to individuals, and by a collection in the Presbyterian Church, the use of which was cheerfully granted by the Session, I obtained \$343 37. Part of the sum collected in the church was obtained in a manner peculiarly gratifying to my own feelings, and highly honourable and praiseworthy on the part of the donors. Hearing on Saturday of my arrival at Augusta, and of the object of my visit, the pupils in one of the schools raised among themselves a contribution of \$10, which was given by them after sermon the next day in church.

In Columbia, S. C. the place I next visited, I obtained \$303. Of this sum, \$100 was given by the Session of the Presbyterian Church, out of moneys which, previous to my arrival, they had collected for missionary purposes. The remaining \$203 were the contributions of individuals.

At Fayetteville, in North Carolina, I obtained by a collection in the Presbyterian Church, under the pastoral charge of the Rev. Jesse H. Turner, \$78 90; and from 17 ladies of his congregation a contribution of \$40, for the purpose of constituting their pastor a member of our Society for life.

At Raleigh, in North Carolina, I obtained by a collection in the Presbyterian Church, under the pastoral charge of the Rev. William M'Pheeters, and by subscription \$68. After I left Raleigh, I received no further contributions to our funds, except an annual subscription of \$5 at the city of Washington.

From the above statement you will perceive, that the subscriptions and donations I received at different places are as follow:—

Charleston, S. C.	\$1083 35
Edisto "	422
Savannah, Geo.	432
Augusta "	343 37
Columbia, S. C.	303
Fayetteville, N. C.	118 90
Raleigh "	63
Washington, D. C.	5
Which, with the	100

received by Dr. Milledoler

from Mr. Whitehead, make \$2875 62

As the whole sum received under my agency.

The following is a list of the persons from whom the above amount was obtained:—

*Charleston, South Carolina.*

	Dol		Dol.
Nathl Russell	100	Mr Crocker	10
Thos. Jones	50	Collected in the Cir-	
A Tunno	25	cular Church .	125
Robt. R. Gibbs	30	Rev. Dr Palmer	10
Margaret Bethune	30	From a friend of	
Wm Payne	20	the Rev. Dr.	
Geo Macauley	20	Palmer. and on	
David Lamb	10	his behalf,	100

Mr. Stymnits	\$30	Collected in the
P. Danoan	50	1st Pres. Church,
Rev. J. Buehan	20	\$81 35
John Ashe	20	Rev. Andw Filina
M. King	10	Thomas Nassia
Wm. Young	5	Wm. Smith
Rev. John Reed	5	Wm Smith
Mrs. Nathl. Russell	25	Hugh Patterson
Robert Ludlow	20	Elias Horry
Wm. Cruikshanks	12	Alex Christie
David Halg	10	Caroline Ball
Mary C. Gregorie	30	Mrs Thayer

*Edisto-Island, South-Carolina.*

	Dol.		Dol.
Rev. D. M'Leod	30	Henry Bailey	10
Henry Calder	50	Joseph B. Seabrook	5
Joseph I Murray	20	Mrs. I Seabrook	2
James I. Murray	30	I. Dickson	10
Wm Seabrook	30	Gabriel Seabrook	5
Wm Edings	20	Isaac Auld	5
Wm. E. Wood	10	John C. Mikell	5
Laomi Baker	5	Wm. Hanahan	5
Normand M'Leod	20	Mr. Jenkins	5
Joseph Whaley	10	Wm. C Midgett	5
Christopher Jen-		Edward Whaley	30
kins	30	Ephm. Baynard	20
Benj. Bailey	10	James Clark	20
Ephraim Mikell	30		

*Savannah, Georgia.*

	Dol.		Dol.
Benj. Burroughs	30	P. Stanton	5
Mr. Harroway	20	Wm M. Joyner	5
J. Rea	10	G. B. Cumming	10
Mr. Hoyt	5	John M'Nish	5
Wm. Gaston	30	Robert Walls	5
Mr. Cleland	10	G. Goulon	5
N. M. Olmstead	5	Morris Ketchum	5
George Vates	5	C Cotton	5
Andw. Low & Co.	30	B. Howard	5
Jas. Dickson &		Mr. Kimball	5
Co.	20	Mr Herbert	10
Jno. Hunter	10	J. George	5
E. Wallen	5	J. H. Maurell	5
Jno. Bogue	5	J. Penfield	5
James Flemming,		N. Wallace	5
Milledgeville	5	Mr. Caruthers	5
P. Deurl	5	J. White	5
Jno. Speakman	5	Mr Gillett	5
Carnochan & Mit-		Mr. P Boers	5
chel	10	Thomas Johnson	5
I. Battun	5	Mr. Murphy	5
Mr. Dobson	5	Mrs Sarah Telfair	10
A. S. Semmes	12	M. M'Allister	10
Joseph Cumming	5	Eleazer Early	5
T U Welman	5	Thos. Young	20

*Augusta, Georgia.*

	Dol.		Dol.
J. M'Kinne	30	Mr. Philnizy	10
Thomas M'Dowall	10	W. Sims	5
R. Thomas	10	A Bigelow, Jun.	5
Carlos Tracy	5	B. Sims	5
Geo G. Faries	5	N. L. Sturges	5
Jno Campbell	5	Cash	2
John Cumming	20	Welcome Allen	2
Thos. Cumming	20	Cash	5
Wm. C. Ware & Co.	10	Jao. Fox	10
Mary Montgomery	5	Mr. Malone	2
R. Ketchum	10	S A. Condy	2
Mrs. Reid	10	Jas. Frazer	5
Augustus Moore	10	Oliver Danferth	2
Mr Ely	5	Wm I. Nobby	5
Mr Webster	2	James Rowan	5
Anderson Watkins	5	Collected in the	
William M'Lea	5	Presbyterian	
Mr. Cunningham	2	Church	\$103 37

*Columbia, South Carolina.*

	Dol.		Dol.
Rev. Dr B. B.		J. Gulry	5
Montgomery	30	David Thompson	5
Dr E D. Smith	30	Mary Ann Hooker	5
Zeb. Rudulph	30	John Bryce	5
Thos. Taylor, Sen.	30	James Douglass	4
Session of the Pres-		Samuel Green	5
byterian Church	100	Jonah Kilgore	5
Abm. Nott	20	Spencer L. Mann	2
Ainsley Hall	10	Rev Wm. B. John-	
David Ewart	10	son	5

*Fayetteville, North-Carolina.*

Collected in the	constituting their
Presbyterian	Pastor, the Rev.
Church	\$78 90 Jesse H. Turner,
From Miss Burch	a member
and 16 other La-	for life
dies of the Pres-	From do. as a do-
byterian Church,	nation
	10

*Raleigh, North-Carolina.*

Collected in the	Rev William
Presbyterian	M'Pheeters
Church	\$38

*Washington City.*

E. B. Caldwell, an-	Geo. sent on to
nual subscriber	the Rev. Dr.
\$5	Milledoler, as a
From John White-	donation
head, Esquire of	\$108
Waynesborough,	

Total, \$3875 62

All which is respectfully submitted,  
STEPHEN N. ROWAN.

## SECOND REPORT OF THE AMERICAN BIBLE SOCIETY.

ENCOURAGED by the increasing testimonies of public favour to THE AMERICAN BIBLE SOCIETY, and especially by indications of the Divine blessing upon its efforts, the Managers entered with alacrity upon the labours of their second year, which they have been enabled to complete with unimpaired harmony.

In the infancy of an institution so great in its object, so comprehensive in its plan, and so varied in its relations, difficulties are to be encountered and experiments made, which require much counsel, caution, and zeal, while yet they occupy but a comparatively small space in its visible operations. Many of those which are most essential are least observed, because they are only preparatory, and therefore do not furnish, except to the skilful examiner, a satisfactory test of its real progress.

Such has been the experience of the Managers hitherto. They have been employed in laying foundations on which a fabric, not unworthy, they trust, of its noble inscription, may rely for its future eminence and stability; and they have had no time to spare.

One of the first measures which engaged their deliberations after the Anniversary Meeting of the Society, was the proper distribution of their stereotype plates. On this subject there existed an anxiety which demanded prompt attention, accompanied by circumstances involving questions of some delicacy. The Managers were fully convinced of the importance of affording every possible aid to the circulation of the Scriptures in distant parts of the country; of guarding against whatever might excite local embarrassments; and of preserving unimpaired the unity of the National Society and the freedom of its agency through all its ramifications.

They, therefore, adopted as the basis of their proceedings with regard to the location of their stereotype plates, the principles

contained in the following report of a Committee appointed to digest a plan for that purpose, which they feel it to be their duty to give at full length for the satisfaction of the members of the Society.

"The Committee appointed to report a plan for the location and management of the stereotype plates belonging to the Society, respectfully report, That they have bestowed upon the subject referred to them that deliberation to which its great importance entitled it. In the opinion of the Committee, the stereotype plates, if judiciously located and placed under proper regulations, cannot fail of being powerful instruments in spreading the knowledge of the Scriptures. But on the other hand, should local jealousies be excited by the distribution of these plates, or should they, by an inconsiderate location, interfere with the issue of Bibles from the Depository at New-York, they would counteract that great principle of unity of efforts on which the American Bible Society is founded, and from which its fairest hopes of success are derived. Hence it becomes important to ascertain the general principle which ought to influence the location of these plates; and this principle the Committee think they find recognized and explained in the Address of the Convention to the people of the United States. On consulting this Address, we find that it was the intention of the Convention that the Society should "furnish great districts of the American continent with well-executed stereotype plates, for the cheap and extensive diffusion of the Scriptures throughout regions which are now scantily supplied at a discouraging expense." If, then, the principles thus recognized by the Convention be adopted by the Board, we are next to inquire how many sets of plates are to be disposed of. It is presumed that the Board will choose to retain for the use of their own Printing Establishment the plates presented by the New-York Societies, and at least one set of the octavo and duodecimo plates executed for the Society. One duodecimo set has already been promised to the

Kentucky Bible Society. Thus the Board have now one duodecimo and two octavo sets to dispose of. An important question here presents itself, which is, "Ought the octavo and duodecimo sets to be separated." The Committee believe that the Board acted wisely in procuring the large plates. The smallness of the Bibles hitherto distributed by our Bible Societies has been a subject of constant complaint; and it appears from reports of Bible Associations in England, that the poor, when they subscribe for Bibles, generally prefer those of a large type, although the price is proportionably high. Many of the poor read imperfectly, and find a large type far easier to read than a small one; while to many of the aged, the small type is entirely illegible. At the same time the small type is the cheapest, and answers for a large majority of readers. If we separate the sets, one district will be supplied with the small type only, and many of its inhabitants will feel the want of the important advantages enjoyed by the more fortunate district which possesses the Scriptures in a more legible form: at the same time, another, district will have an edition large and handsome indeed, but too expensive for gratuitous distribution. If, to remedy this inconvenience, it be proposed to place the two sets at such a distance from each other, as that an exchange of Bibles may constantly take place, the question immediately presents itself, Why incur the expense of two printing establishments, and the risk and trouble of a constant interchange of Bibles, when one establishment could supply each district with Bibles of the size desired? If it be admitted that the plates ought to be sent only to such districts, as in the language of the Convention, "are now scantily supplied at a discouraging expense," and that the large and small plates ought not to be separated, then it only remains to fix on the places in which the plates ought to be located, and the conditions on which the Society ought to part with them. The Board have already promised the Kentucky Bible Society the use of a set of the duodecimo plates; and, for the reasons already men-

tioned, the Committee recommend to the Board to offer to the same Society the use of an octavo set also. Whether Lexington, which is the seat of the Kentucky Bible Society, is the best place which could have been selected for a printing establishment in that part of the state, is a question which the Committee are not called on to decide; but they believe that, with the exception of Pittsburgh, it possesses superior advantages to any town west of the mountains; and it may reasonably be doubted whether the Pittsburgh Bible Society possesses equal resources for printing Bibles, either on their own account, or on account of the board, with the Kentucky Bible Society; which, from present appearances, promises to become a great and useful institution. There are other places besides Lexington, at which plates might be conveniently located; but the value of the plates is so great, and the reputation and future success of the Society will so materially depend on the prudence with which these plates are distributed, and the wisdom with which the use of them may be regulated, that the Committee hesitate in recommending at present any new location. The Society is yet without experience, and possesses little local information or acquaintance with the character and resources of its Auxiliaries. But little inconvenience can result from postponing the location of all the plates, except the two sets sent to Lexington, until the Board shall be put in possession of such information as may be necessary to make a judicious location. At present we are ignorant of the terms on which paper can be procured and Bibles printed in different parts of the United States; and it is possible that we might send the plates to a Society which could procure Bibles from another state cheaper than it could print them."

*(To be continued.)*

\*.\* Although so large a portion of this Number is devoted to Intelligence, still many articles are unavoidably excluded. We shall endeavour to provide for them in our next.



# THE EVANGELICAL GUARDIAN AND REVIEW.

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[When original articles of *biography* are not at hand, we shall occasionally select one for our pages. The following is from a very interesting article in the "Religious Monitor," entitled "Biographical Sketches of the Reformers in Scotland."—Ed.]

MR. JOHN SPOTTISWOOD.

MR. JOHN SPOTTISWOOD, one of the Reformers in Scotland, was born in 1509. He was the second son of William Spottiswood of the shire of Berwick, who lost his life in the disastrous battle of Flodden, along with king James IV. and many other of his countrymen, September 9, 1513; and of Elizabeth, daughter of Henry Hop-Pringle, of Torsonce, on the borders of Selkirkshire. He is said to have been left an orphan by the death of his father.

The persons to whose care young Mr. Spottiswood had been committed, sent him, when he had arrived at a proper age, to the university of Glasgow, where he made good proficiency in his education, and took his literary degrees. But as his mind was early impressed with a serious sense of religion, he applied himself chiefly to the study of divinity. Mr. Crawford says, that "he was for some time under the di-

rection of the learned and famous Dr. Major, who was then theology professor at Glasgow."

The doctrines of Luther were now making progress, not only in England, but also in Scotland. They attracted the attention of Mr. Spottiswood, and he assented to them, in so far as he understood them. But he perceived how dangerous it was to profess them openly in his own country, during the persecutions which were carried on in the reign of King James V. Being disgusted with the cruelties which were then exercised, and abhorring the thoughts of appearing as a clergyman in a Church which was, in many respects, directly opposite to the religion of Christ, he withdrew himself privately into England, where the Reformation had already made a considerable progress, and where a greater degree of liberty, with regard to religion, was then allowed. He went thither, most probably about the year 1534, when he had entered into the twenty-third year of his age.

He now intended, it has been said, to follow some secular employment; but the wise and sovereign Disposer of all events had determined, that this sincere inquirer after truth should have

his mind farther enlightened, and that he should serve him in the gospel of his Son. Providence so ordered, that he was introduced to Archbishop Cranmer, who afterward in the reign of the English Queen Mary, suffered death as a martyr to his religion. This great and good man was much pleased with Mr. Spottiswood; he admitted him into his familiarity, and fully instructed and confirmed him in the Protestant faith.

Mr. Spottiswood was in England about eight or nine years, but the particular manner in which he was there employed, is not sufficiently evident. It may be presumed, that if he had not received clerical orders before, he now received them from the hands of the archbishop. It is probable that he resided chiefly in the Archbishop's family as one of his chaplains, and assisted him in the various parts of public business, in which, from the nature of his office he was necessarily engaged. It must have been in some such situation that he became a person well known at the court of England.

But whatever his employments were, his affection was always strong towards his native country; and the time at last arrived, when his desire could be properly gratified. Several encouraging circumstances concurred; King James V. had died, December 14, 1542, and his successor was a daughter, only seven days old. The Earl of Arran, a reputed Protestant, was made regent, or governor of the kingdom. Cardinal David Beaton, the head of the Popish party, had been disgraced by the governor, and was a prisoner in the castle of Black-

ness. Notwithstanding the severities of the late reign, the Protestants in Scotland were numerous and powerful, as a proof of which the cardinal, a short while before the king's death, had presented to him a list of three hundred and sixty principal noblemen, barons, and gentlemen, whom he accused of heresy, and craved that he should be allowed to prosecute them.

Another circumstance which afforded encouragement to Mr. Spottiswood and the Protestant party was, that King Henry VIII. immediately upon his hearing of the death of his nephew, the Scottish king, entered very keenly into a design of effecting a marriage between the infant Queen of Scotland, and his son Edward, who was afterward the pious King Edward VI. He used various means to accomplish his purpose. He not only sent an ambassador to Scotland, to make proposals, but granted liberty to the Scottish noblemen who had been detained prisoners since the battle of Solway-moss, November 24, 1542, to return home, upon their having given a promise of exerting their endeavours in his behalf. As he chiefly confided in the Protestant party, he also sent divines from England, to preach the doctrines of the Reformation, and recommended some of these divines by special letters, to the Earl of Arran. In all these circumstances it may be supposed, that Cranmer heartily approved of Mr. Spottiswood's return to Scotland, and that King Henry was not ignorant of it.

But Mr. Spottiswood had found among the Scottish prisoners at London, one with whom he became intimately acquainted, and

who was always afterward his steady friend and powerful protector. This was William, fourth Earl of Glencairn, a zealous Protestant. It was most probably in the company of this nobleman, and of the other released prisoners, who arrived at Edinburgh in the middle of January, 1543, that Mr. Spottiswood again visited his native country.

He chiefly resided, after his return, in the house of the Earl of Glencairn, officiating, it may be presumed, in his clerical capacity; and he would not fail, on every proper occasion, to speak in favour of the match with England, on which the prosperity of the Protestant interest seemed so greatly to depend.

Scotland had never indeed before enjoyed such bright prospects with regard to religion, as during the greatest part of the year 1543. Preachers, especially from England, abounded, who openly declared the true principles of the gospel. In the month of March, an act of parliament was made and published, rendering it lawful for every person to read the Old and New Testaments in the mother tongue. And the treaty of marriage of the Queen of Scots with the Prince of England, was ratified by act of parliament, August 25.

"Then," says Mr. Knox, "might have been seen, the Bible lying on almost every gentleman's table. The New-Testament was borne about in many men's hands. The knowledge of God did wonderfully increase, and he gave his Holy Spirit to simple men in great abundance. Then were set forth works in our own tongue, besides those which came from England, that did disclose the pride, the

tyranny, and abuses of the Roman antichrist."

In 1543, we find Mr. Spottiswood in Scotland, happy with his Protestant friends, in the enjoyment of their religious freedom. But to gratify his friend, William, Earl of Glencairn, he was induced again to make a visit to England. The occasion was, Matthew, Earl of Lennox, an accomplished young nobleman, and who was remarkable for his courtly manners, came home from France in the month of April. His views were of a very elevated nature. The French court had taught him to expect, that he might be married to the Queen Dowager of Scotland, and made governor or regent of the kingdom. He therefore, for some time, laboured to promote that alliance with France, which the Papists had now in contemplation; but finding at last, that both the Earl of Arran and the Cardinal were his enemies, and that the French had deserted and deceived him, he changed his political conduct, and favoured the match with England.

Still, however, his ambition aimed at what was reckoned a high object. He sought to procure for himself in marriage the Lady Margaret Douglas, niece of King Henry VIII. She was the daughter of Margaret, Henry's sister, who after the death of her first husband, King James IV. married Archibald Douglas, commonly called the great Earl of Angus, and this young lady was the only child of that second marriage. Henry had taken care that his niece should be educated at the court of England, and she yet remained there.

The Earl of Lennox applied to her father, who was then in Scot-

land, and it appears from the letters of Sir Ralph Sadler, that the Earl of Angus referred the matter entirely to the determination of the English king.

But the Earl of Lennox was anxious to find proper persons to transact his affair at the court of England; and William, Earl of Glencairn, recommended to him Mr. Spottiswood, as one who would be very useful to him in that country.

Mr. Spottiswood accordingly went to England, it should seem, in the beginning of the year 1544. He was successful in his mission. The Earl of Lennox soon after followed; and the marriage was solemnized in summer 1544. It may be remarked, that the eldest son of this marriage, in which Mr. Spottiswood was so greatly instrumental, was Henry Lord Darnly, the second husband of Mary Queen of Scots, and father of King James VI.

Mr. Spottiswood remained with the Earl of Lennox some months after the marriage, and then returned to his native country, with a resolution never more to forsake it.

He now found another very valuable friend in Sir James Sandilands, Lord St. John, afterward the first Lord of Torphichen. He was brother to Sir John Sandilands the Knight of Calder. He and his brother were men of an eminent religious character, and zealous promoters of the Reformation. Mr. Spottiswood was almost constantly with them, and with a young nobleman of great hopes, the Lord James Stewart, prior of St. Andrews.

At length, in the year 1547, when the parish of Calder became vacant, Sir James and his

brother persuaded Mr. Spottiswood to accept of the ministerial charge of that parish; and had interest enough to procure that his acceptance of it should be allowed, though his Protestant principles were pretty generally known. He continued minister of Calder till his death; and the book of the baronage of Scotland says, that he took great pains in teaching his people the principles of the Protestant faith.

In the winter of 1554, when Mr. Knox was at Calder, Mr. Spottiswood, because of the situation of public affairs at that time, could not invite him to preach in the parish Church, but made no objection to, and it may be presumed, heartily approved of, his preaching in the great hall of Calder-house, where the prior of St. Andrews, and many other noblemen, resorted to him. And in the spring of 1555, Mr. Knox, being a second time at Calder, in his way from the Earl of Glencairn's house of Finlayston, again preached, and also dispensed the sacrament of our Lord's supper to great numbers of people, who convened there from the adjacent parts of the country, and from Edinburgh. They came to enjoy the privilege of receiving the holy communion, in the manner which their consciences approved.

Douglas, in his book of the peerage of Scotland says, that the sacrament of our Lord's supper was celebrated in Scotland for the first time in the Protestant form, in the great hall of the house of Calder. But this evidently was a mistake, for it appears from Knox's History, that it had been before celebrated in

that manner in the house of Finlayston.

While Mr. Spottiswood was useful to the people of his own parish, he was useful also to persons of a more elevated rank and station. To these persons, he found easy and daily access. They respected him for his talents and learning, his extensive acquaintance with the world, his singular prudence, and exemplary piety.

One of these persons was Lord James Stewart, natural son of King James V. In the year 1539, when he was almost yet in his infancy, he had been endowed with the rich priory of the Augustine monastery of St. Andrews. In his childhood Mr. George Buchanan had been appointed his preceptor, but he continued with him only three years. Mr. Spottiswood seems to have superintended the higher branches of his education; and assuredly was greatly instrumental in impressing upon his mind that love to the Protestant religion, for which he was so remarkable at the period of the Reformation, and afterward when he became Earl of Murray, and regent of the kingdom.

When the prior of St. Andrews, in 1558, was to go to the court of France, as one of the commissioners from Scotland, to witness his sister's marriage with the Dauphin, he solicited Mr. Spottiswood to go along with him, as his religious companion and safe counsellor. Mr. Spottiswood gave his consent, and accompanied him thither. When both returned in that same year, Mr. Spottiswood was in good health, but the prior ever afterward felt a degree of inward bodily weakness, which was ascribed to the effects of poison.

They found, on their return, that the Reformation in Scotland had made very general progress. The prior took an active part in behalf of the reforming congregation in the summer of 1559; and Mr. Spottiswood no longer thought it necessary to refrain in any place from preaching, in the strongest and most public manner, against the erroneous doctrines, the superstitions, and idolatries of the Church of Rome.

In the beginning of the year 1560, the Lords of the reforming congregation clearly foresaw what would be the issue of their contest with the Queen Regent.— They were therefore desirous that every person in the nation should know precisely what were to be the doctrines and constitution of that Church which they were endeavouring to establish.

April 29th, they gave a charge, in a most solemn manner, to six ministers, whom they reckoned most able, viz. to Mr. John Spottiswood, Mr. John Winram, Mr. John Willock, Mr. John Knox, Mr. John Row, and Mr. John Douglas, “to commit to writing their judgment touching the Reformation.” They required them to do this “in the name of the eternal God, and as they should answer in his presence.”

It was a very important work which was now assigned them, and they seem beforehand to have been turning their thoughts toward it; for on the 20th of May, they presented to the Lords the first book of Discipline fully written, and appear at the same time to have prepared the old Confession of Faith.

If at this period the form of church government for Scotland had been modelled according to

that of the Reformed Church in England, it would have been no matter of great surprise. Mr. Spottiswood, and some of the other preachers in Scotland, had long and successfully availed themselves of the support and directions which they received from persons of the English Church. And indeed Bishop Keith, quoting from a manuscript copy of Archbishop Spottiswood's history, says, "Divers of this number," viz. of the ministers to whom the above charge was given, "persuaded the retaining of the ancient policy, and to purge it from the corruptions and abuses only that were crept into it, forasmuch as they were not to make up a new Church, but only to reform it, and to reduce things unto that perfection from which they had swerved."

He afterward adds, still quoting the words of the archbishop, "But these advices took no place: John Knox, who then carried the chiefest away, liked that course best which stood in extreme opposition to the Church of Rome, and studied by all means to conform the government of the Church to that which he had seen in Geneva."

Thus we may reckon ourselves indebted to that great reformer, Mr. Knox, as the chief instrument in the hand of God, for the Presbyterian Church government, which, through the goodness of God, we now happily enjoy. Much depended upon the resolution that should be taken at that critical season. If Presbytery had not then been agreed to, and established, it might perhaps at any time afterward have scarcely been heard of in our country.

There is one circumstance,

which, as the consequences have been lasting, pious Christians may reflect upon with pleasure, whatever differences of opinion there might have been with respect to the outward government of the Church, there were none with respect to its doctrines. The good men above named, all heartily concurred in framing the doctrinal articles of the old Confession of Faith, which are truly Calvinistical; which were according to the doctrines preached by all our Reformers; and are the same in substance with those in the Confession of Faith now in use.

When the committee of Parliament, in July 1560, nominated ecclesiastical superintendants, as an expedient necessary in the infant state of the Reformed Church, Mr. John Spottiswood was allotted to superintend the counties of Lothian, Berwickshire, and Tiviotdale. His residence at Calder, and his connexions in the south of Scotland, seemed to point him out as the most fit person to preside in that district.

He was not however admitted in a formal manner to the exercise of this office, till March 9, 1561. The form of his admission is largely set down in Knox's history; and as it was to serve as a pattern for the admission of other ecclesiastical superintendants, it is still more particularly set down in the old "book of common order." I shall briefly relate some parts of it, chiefly with a view to show what was the state of Mr. Spottiswood's mind upon that serious occasion.

The ceremony took place in the High Church of Edinburgh. Earls, lords, barons, gentlemen, and others, residing in the dis-

trict, had been cited from the pulpits in the chief congregations.

Mr. John Knox preached, and presided. In his sermon, he showed, first, the necessity of having ministers and superintendants: Secondly, the crimes which might disqualify them: Thirdly, the virtues which were required of them; and, lastly, whether those who by public consent of the Church were called to such offices, might lawfully refuse the same.

When the people were asked, "If they would have Mr. John Spottiswood to be their superintendant, would honour and obey him, and comfort and assist him in all things pertaining to his charge?" They answered, "We will: and we do promise obedience unto him, as becometh sheep to give unto their pastor, so long as he remaineth faithful in his office."

One of the questions put to Mr. Spottiswood was, "Do you seek to be promoted to this office and charge for any respect of worldly commodity, or riches, or glory?" To which Mr. Spottiswood devoutly replied, "God knoweth the contrary."

Another question put to him was, "Know you not, that the excellency of this office, to which God hath called you, requireth that your conversation and behaviour be such, as that you may be irreprehensible, yea, even in the eyes of the ungodly?" To which he humbly answered, "This I unfeignedly acknowledge; and I humbly desire the Church of God to pray with me, that my life be not slanderous to the glorious evangel of Jesus Christ."

After some prayers and exhortations, the whole of the service

was concluded, with singing the old metre version of the twenty-third psalm.

But after he had entered on the full exercise of his new office, he soon found, that in consequence of his frequent visitation of Churches in different parts of the country, his people at Calder were much neglected. He was therefore desirous, either of giving up his new office, or of being allowed to quit his parochial charge. His parishioners also, who had long enjoyed the benefits of his ministry, complained of the inconveniency to which they were now subjected.

In the Assembly, July 4, 1562, "John Douglas, of Pumferstone, complained, in the name of the parishioners of Calder, that they were divers times deprived of the preaching of the word, since their minister was elected superintendant of Lothian; and desired that the said superintendant should be restored to them again, or that some other qualified minister should be provided for them."

"It was answered by the Assembly, that the profits of many kirks should be preferred to the profit of one; that the kirk of Calder should be occupied either by Mr. Spottiswood himself, or by some other qualified person in his absence; and that the inconvenience they were under could not otherwise be helped in the present scarcity of ministers. John Douglas also was told, that the parishioners should have complained twenty days before Mr. Spottiswood's admission to the superintendency."

In the Assembly, December 1563, in the first session, "Mr. John Spottiswood, superintendant

of Lothian, requested the Assembly to give him liberty to return to his former cure, because he was not able to bear so great a burthen as he was now burthened with."

In the fourth session of that same Assembly, "The parishioners of Calder complained, that Mr. John Spottiswood, who was presented to the parsonage of Calder fifteen years since by the Laird of Calder, had been promoted (promoted) three years since to be superintendant of Lothian without their knowledge; and that by reason of his public office and exercise, he was abstracted from his cure at the said kirk the most part of the year.

"They therefore desired, as before, that the Assembly should cause him either to renounce his office of superintendant, and return to his former vocation, or else to demit the parsonage, to the effect that another qualified man should be presented. This they requested in consideration of its being impossible for one man to brook and exercise two offices, without one or other of them being neglected; otherwise we should differ little from the Popish kirk, where one person had plurality of benefices; as the said complaint bore at greater length.

"The Assembly judged the former answer, given July 4, 1562, sufficient."

The last attempt to resign, which appears to have been made by Mr. Spottiswood, was in the Assembly, August, 1574, he and two other superintendants then offered a formal resignation of their offices, but the Assembly continued them.

It is however to be noted, that

by the first book of Discipline, each superintendant was required to be minister of a particular kirk within his district.

Mr. Spottiswood went on amicably with the Assembly in their ordinary business; and some important commissions were assigned him.

The Assembly, June 1566, honoured him by appointing him their commissioner to the Queen, to congratulate her in their name on the birth of her son, who was afterward King James VI. and who was born in the Castle of Edinburgh, June 19. His pious and dignified deportment on that courtly occasion is, according to Keith, particularly described, and mentioned as a family anecdote, in a manuscript copy of Archbishop Spottiswood's history.

The venerable superintendant, having complimented the Queen in the name of the Assembly, and requested that the child should be baptized in the manner of the Protestant Church, she, to show how much she was pleased, commanded that the child should be brought that he might see him. This being done, she delivered the child into his arms; and then the superintendant, immediately upon his receiving the child, fell upon his knees, and offered up to God a short and fervent prayer for the young prince's happiness and prosperity. The Queen seemed to pay great attention, and to join in the prayer.

It is added, that after he rose from his knees, and was still holding the child, "he willed her to say, amen: which the Queen took in so good part, that continually after she called Mr. Spottiswood her Amen. And the story having been told to the



prince, after he came to the years of understanding, he also called him after the same manner, and while he lived, did respect and reverence him as his spiritual father."

January 10, 1567, Alexander Gordon, who, though now a Protestant, retained the title and parliamentary honours of Bishop of Galloway; Mr. John Spottiswood, superintendant of Lothian; and Mr. John Row, minister of Perth, waited on the Queen at Stirling, and were graciously received. They obtained from her an act of privy counsel, "granting to every burrough a gift or donation of the alterages, annualls, and obites, which before were paid to the Papists, but which now should be disposed of for the maintenance of ministers and schools in the burroughs, and the overplus to go to the poor or hospital."

This act is inserted in Keith's history; and it appears to have been the last favour which was requested of Queen Mary, or which was granted by her to the Protestant Church of Scotland. Her troubles soon afterward began; and we are fully informed of Mr. Spottiswood's sentiments and conduct with regard to the changes which succeeded.

Mr. Spottiswood, as it might have been expected, felt a strong attachment to his old friend the Earl of Lennox, and to his younger friend the Earl of Murray. He entertained also an esteem of the Queen, for some of her good qualities. But after her husband, Lord Darnly, son of the Earl of Lennox, had been barbarously put to death, February 10, 1567; and when, in the month of May following, she had, imprudently at least, married the Earl

of Bothwell, who had been the chief conductor of that murder, his esteem of her appeared to be entirely lost from his mind.

He and the generality of the Protestants expressed great joy, when she resigned the crown, July 24; and more especially when the Earl of Murray, in August following, was declared regent. The Assembly highly approved of the advancement of this Earl, who was their sincere friend, to the head of the national affairs, and Mr. Spottiswood was one of the commissioners whom they appointed to meet with the Regent's commissioners upon all important matters relating to the Church.

After the Queen had made her escape from the Castle of Lochleven, May 2, 1568; and was at Hamilton, endeavouring to collect her friends, that they might restore her, if possible, to the possession of her crown, Mr. Spottiswood thought it incumbent upon him to write and publish a pastoral letter, addressed to persons of all ranks in the kingdom, and especially to such as were resident within the bounds of his particular jurisdiction.

Bishop Keith has given a copy of this long letter, as transcribed from the manuscript of Calderwood's history. The style or manner of Mr. Spottiswood's writing, appears to have been grave, sententious, and energetic. His letter does not contain desultory observations, but a regular train of argument. He asserts that the Queen had been most justly deposed; and that the present magistracy, as he calls it, or regency of the kingdom, was most lawfully established. He laments that many persons, who

had made a profession of the Protestant religion were now following the Queen, which he represents was greatly strengthening her party; for that if the Papists only had espoused her cause, they might easily have been overcome.

"Therefore," says he, "in the bowels of Christ Jesus, I exhort all in general, and such as are under my charge in special, who have communicated with her odious impieties, that they would deeply consider their fearful defection from God, and from his lawful magistrates, who, by his word and good order, are now erected within this realm: that by condemnation and public confession of their folly, they would travel speedily to return again to the bosom of the kirk, and to the obedience due unto the magistrates, from the which they have most traitorously declined.

"Assuring such as shall be apprehended to remain obstinate in their wicked enterprise, that in our next letters their names shall be expressed, and proclaimed before all congregations; wherewith if they be not moved to repentance, then will we, albeit with grief of heart, be compelled to draw the sword committed to us by God, to cut them off from all society of Jesus Christ; and for their stubborn rebellion, to give them up to the power of Satan, to the destruction of the flesh; that they may be confounded in themselves, and turn by unfeigned repentance from their wicked ways, and so escape condemnation in the day of Jesus Christ, whose omnipotent Spirit we pray to move the hearts of all that look for the life everlasting, to consider that his coming approacheth! Amen."

Without entering into the debate, whether the Queen had been apprised of the intended death of her husband, it may be sufficient to observe, that Mr. Spottiswood considered her as in one way or other highly culpable in that affair, otherwise he would not have applied to her the harsh epithets which appear in several parts of his pastoral letter.

There is one other national matter in which he is mentioned as having been concerned. James Hamilton, who bore the title of Earl of Arran, while he was regent or governor of Scotland, during a part of the time of Queen Mary's minority, was afterward raised by the French king to the rank and title of Duke of Châtellherault. In his way from France he visited in England Queen Mary, who was then held in a state of captivity in that country, and received from her an ample commission to act as her deputy in Scotland. He arrived at his castle of Hamilton, February 29, 1569, determined to espouse her cause.

He wrote to the Assembly, complaining of the proceedings of the Earl of Murray. He declared his affection to the Church, and that he was come with an intention to accommodate all disputes betwixt the Queen and her revolted subjects. He requested the Assembly to order intimation of his intention to be made to all the people; and at the same time mentioned, that he was willing to converse with any ministers whom the Assembly should send to him.

The Assembly, after having consulted with the Earl of Murray, deputed three of their number, viz. Mr. John Spottiswood,

superintendent of Lothian ; Mr. John Winram, superintendent of Fife ; and Mr. John Row, minister of Perth, to go to Hamilton, and confer with the Duke.

These three ministers, instead of being gained by the Duke to favour the Queen, had so much influence with him, by the arguments they made use of, that he professed his submission to the infant king, and to the regency of the Earl of Murray.

I willingly transcribe his son's account of his death and character. "How soon the troubles were ended, (*viz.* in 1660.) he was chosen superintendent of the churches of Lothian, Mers, and Teviotdale ; which, during the space of 20 years," (*N. B.* This was evidently an error of the press ; the numeral figures should have been 25,) "he governed most wisely. His care in teaching, planting of churches, reducing people and persons of all sorts unto the right way, was great ; and he was so successful, that within the bounds of his charge none was found refractory from the religion professed.

"He was a man well esteemed for his piety and wisdom, loving and beloved of all persons, charitable to the poor, and careful above all things to give no man offence. His happy life was crowned with a blessed death, which happened the 5th of December, 1585, in the 76th year of his age."

From all that is known concerning him, the above character given of him appears to be just. He seems to have been a lover of peace ; was pious, prudent, and highly respected by his contemporaries. He was serviceable in promoting the outward interests

of the Reformed Church, and was long successful in teaching the faith, and in inculcating the practice of true religion.

I add a short account of his family.

The wife of Mr. John Spottiswood, the superintendent, was Beatrix Crichton, who has the character of having been "a grave and a discreet matron." She was a daughter of Patrick Crichton, of Lugton and Gilmerton, one of the ancient Scottish barons.

John, his eldest son, who wrote a history of the Church of Scotland, succeeded him as minister of Calder. Having afterwards become a convert to episcopal government, he was made Archbishop of Glasgow in 1610 ; from whence he was translated to the Archbishopric of St. Andrews, in 1615. He was invested with the office of Lord High Chancellor of Scotland, in 1635 ; and died at London, in 1639. By order of King Charles I. he was interred with great funeral pomp in Westminster Abbey, near to the body of King James VI. whom he had faithfully served. A marble monument, with an inscription on brass, was erected to his memory.

James, the superintendent's second son, accompanied King James VI. in 1603, when he went to take possession of the crown of England. In that same year he was appointed Rector of Wells, in Norfolk, and in 1621, he was made Bishop of Clogher, in Ireland. He fled from the troubles occasioned by the Irish Papists, and died at London, in 1644. He was interred in Westminster Abbey, near to the body of his brother the Chancellor.

The superintendent had only one daughter, who was married

to — Tennant, laird of Lynnhouse, in East Lothian.

THE SCRIPTURES THE SUPREME  
JUDGE OF RELIGIOUS CONTRO-  
VERSY.

"IF ye continue in my word," said the blessed Saviour, "ye shall know the truth, and the truth shall make you free."

This promise is replete with instruction and comfort. Those who sincerely seek for truth, from the words of Christ, shall find it; and those who find it, shall have liberty from the "elements of the world whereunto others are in bondage."

The man, who knows the truth, and loves it, shall not remain the slave of prejudice or passion. His time is not a burden from which he seeks relief. He does not continually chatter with the creature; but, having access, with boldness to his heavenly Father, he converses with him upon subjects delightful and important. *My meditation of God shall be sweet; I will be glad in the Lord.*

There is one consideration, however, which often disconcerts the peace of a benevolent mind. Men entertain different sentiments about religion. When we perceive serious and learned men defending opposite opinions about the one thing needful, what are we to do? Shall we conclude that all is a delusion, and become sceptics; or shall we not rather give diligence to discover the abode of truth, and having found it, point out the road to others?

Truth is uniformly consistent with itself. It is the proper object of the human understanding.

The final perfection and eternal happiness of man are inseparably connected with the knowledge and the love of it. A man can have no lasting peace until he have arrived at that state of mind in which he can say of the principles of religion, "I am verily persuaded."

In order to attain to this persuasion, about the constitution and doctrine of the Church of Christ, we must apply to himself. *Lord, to whom shall we go? Thou hast the words of eternal life.* The Redeemer refers us to the volume of inspiration for our instruction. *Search the Scriptures—they are they which testify of me.* The Bible is the infallible standard by which religious opinions are tried. Every sentence in the Old and New Testament, both as to matter and form, has been written under the direction of an unerring Spirit. *Holy men of God spake as they were moved by the Holy Ghost.*

The Holy Spirit, speaking in the Scriptures, is the Supreme Judge of all religious controversy.

This proposition rests upon two axioms. 1. There is no tribunal to which we can appeal from the determination of God. 2. God has determined in the Scriptures every thing respecting the doctrine and order of the Christian Church.

I. There is no tribunal to which we can appeal from the decision of God.

To mention this to a sober man is sufficient to procure for it his unwavering assent. God is omniscient, he cannot himself be mistaken—Truth, he cannot deceive others—Infinite majesty, all his creatures are bound to submit.

The little portion of intelligence which God has communicated to us, enables us, confidently to decide about what we perfectly understand. It serves also to let us know that he is himself omniscient.

We are capable of knowing something about the system of being. The different material objects which come under our view, the changes which they undergo, and the laws agreeably to which these changes take place, attract our attention, and we reduce our ideas respecting them into a system. Yet, how imperfect that system! It is but a very small part of the material world which can be subjected to experiment. Some bodies by their grandeur excite our astonishment, but baffle our curiosity. Others are so minute as to elude the most vigilant examination. And it is still more difficult to understand the world of spirits. That immense field remains hitherto unexplored.—We are too closely allied with matter to speak even with accuracy upon such a subject. Our thoughts and our language are both incapable of a momentary abstraction from the qualities of body.

Finite creatures,—it is little we see or know of the universe; yet we take pride in dignifying with the name of science, the few ideas we have formed concerning the very small part of the family of being to which we have been introduced.

God alone is perfectly acquainted with every thing which exists. He created the essence and formed the qualities of the creatures. He is continually present with them, and all their changes are under his direction. His own

divine perfection, the nature of man, the plan of salvation, all that is connected with religion, he understands, and his understanding excludes the possibility of error. Let us also recollect that,

God is truth—he cannot deceive us. Elevated infinitely high above his creatures, he cannot be tempted to evil. It is no profit to the Almighty that we should mistake falsehood for truth. As we cannot doubt his integrity we may rest assured that all his words are truth.

Wisdom and faithfulness are in God, invested with infinite majesty. It is madness as well as impiety to attempt opposition to his judgments. Accountable himself to none, every one is accountable to him. *He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, what doest thou?* His decisions, although sovereign, are not capricious. The eminence of his perfection is the law by which he acts. We have no reason, no right, no power to appeal from his righteous tribunal.

II. God hath determined in the Scriptures every thing respecting the doctrine and order of the Christian Church.

Men frequently multiply disputes under the name of religion concerning many things which do not belong to that subject. They agitate *questions which engender strife, but minister not to the use of edifying.* Whether a garment shall be of this cut or of that colour, whether I should eat flesh or fish on Friday, are questions which God has not determined in his word. But he has determined that they are not questions of religion. *Let no man therefore judge*

*you in meat and drink. For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.*

The Scriptures of the Old and New Testament are sufficient to instruct us in every thing which it is necessary to know respecting the plan of salvation. To the Oracles of God nothing is at any time to be added by the inventions of men. The Holy Spirit, from whom Christians have an unction whereby they shall know all things, teaches them by the Scriptures. The inward light, which contradicts the written word, is not the testimony of that Spirit, but the suggestions of Satan transforming himself into an angel of light. *To the law, and to the testimony: If they speak not according to this word, it is because there is no light in them.* The Spirit of the Lord is not self-contradictory. The maxims which he inculcates on the soul are those which he has inscribed on the pages of the Bible. And these are sufficient to "perfect the instruction of the man of God."

The kindness of Jesus is too great to leave us at a loss for any information which could be profitable to his Church; and as there is no further addition to be made to the canon of Scripture, we conclude with confidence that there is none necessary. The awful threatening, "if any man shall add unto these things, God shall add unto him the plagues which are written in this book," denounces, not only the person who should pretend to enlarge the Sacred volume by new revelations, but also him who should proclaim its deficiency, and propose amendments from his own reasoning, or from the authority

of the Fathers. Divine revelation is intended to destroy the wisdom of the wise, and bring to nothing the understanding of the prudent, who establish maxims of carnal policy, casting down reasonings, and bringing into captivity every thought into the obedience of Christ.

The command of God, and the example of Christ and his apostles, require us to appeal, for the determination of every dispute relative to faith or practice, to the inspired writings; and the Pharisees and Sadducees are condemned for departing from the Scripture as their standard of judgment. *Ye have made the commandment of God of none effect by your traditions; but in vain they do worship me teaching for doctrines the commandments of men. Ye do err, not knowing the Scriptures.*

[To be continued.]

### BAPTISM.—NO. III.

#### THE IDENTITY OF CIRCUMCISION AND BAPTISM.

IN the explanation of the commission given by Christ to his ambassadors, the general nature of Christian baptism was unfolded to our readers. This would abundantly suffice on this subject, was it not a matter of controversy among the followers of Christ. Waiving the more minute differences of opinion, we shall confine ourselves to the two following, viz. First, The lawfulness of *infant baptism*; and, Second, The description or kind of infants who ought to be baptized.

With a view of proving the first, which to us is of the ut-

most moment, we select Colossians ii. 11, 12, as affording matter for preliminary remarks necessary to be made in illustration and defence of infant baptism. The apostle, in the 8th verse of this chapter, begins the polemic or controversial part of the epistle. He cautions the Colossian believers against Pagan philosophy on the one hand, and Jewish prejudices on the other. He assures them that they are complete in Christ, who is the head of all principality and power; and therefore have no need of any additions to his religion from any quarter, or on any pretence. Then follows the passage to which we have referred, wherein the apostle refutes the objection which a Judaizing teacher might make against his position. "You say," we adopt now the language of such a teacher addressing the apostle, "You say, that Christians are complete in Christ; but you are deceived, and do deceive others. They are not complete, or perfect, for they are not circumcised; and without circumcision they cannot be accounted the Lord's people, nor received into the covenant which God made with Abraham and his seed after him." Nay, replies the apostle, it is not so; for in him, i. e. Christ, Christians are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

A few remarks, explanatory of these words, are necessary. Here the apostle teaches us that cir-

cumcision in the flesh was a sign of circumcision without hands, i. e. putting off the body of the sins of the flesh. Here also we learn, that baptism signifies a burial with Christ, and a rising with Christ, through faith of the operation of God. The thing signified by both rites is thus identified. For the putting off the body of the sins of the flesh, is precisely of the same import with buried with Christ, and risen with him. To be buried with Christ in baptism has by some been considered an allusion to the mode of administering baptism by immersion. "It is however plain," says Dr. Evans, "that it is not the sign, (i. e. baptism) but the thing signified in baptism, which the apostle calls 'being buried with Christ.' And the expression of burying alludes to Christ's burial. As Christ was buried that he might rise to a new and heavenly life, so we are in baptism buried, i. e. cut off from the life of sin (being dead to it) that we may rise again to a new life in faith and love." This mode of expression then is equivalent to being crucified with Christ and dead with Christ, and in this connexion stands opposed to ver. 13, "being dead in your sins, and the uncircumcision of your flesh." Surely, therefore, no candid man can or will deny, that to be buried with Christ means the same as to put off the body of the sins of the flesh. Thus the apostle identifies baptism and circumcision, by showing that they have one and the same use and meaning. "But as the same thing cannot subsist in different forms at the same time, and as the first form, i. e. circumcision, is laid aside, it follows, that the seal of God's covenant is per-

petuated under the second form, i. e. baptism ; and that it signifies and seals in a manner suited to the evangelical dispensation whatever was previously signified and sealed by the rite of circumcision.\* Hence the apostle calls, in this place, baptism the circumcision of Christ, i. e. Christian circumcision. For he says, "Ye are circumcised with the circumcision made without hands"—by the circumcision of Christ. What is this ? He tells us directly, buried with him in baptism, and raised with him in newness of life—this is the circumcision of Christ. Jewish circumcision was no institution of Christ for the gospel Church. In its place Christ instituted baptism for a token of the covenant between God and his Church. It is impossible to give any satisfactory reason for the interchange of the names circumcision and baptism, and for the perfect identity of the things signified by both, if they were not to serve the same end, the one superceding the other by divine appointment. On no other principle than the identity of these two rites can we see the force or meaning of the apostle's argument. The reader will recollect, that he is speaking of completeness or perfection in Christ, independent of vain philosophy and of Jewish prejudices. As his chief contest was with the latter—for every part of his epistles show us how the Judaizing teachers sought to destroy the simplicity of truth—so here he answers their great objection arising from their favourite rite, circumcision. He maintains that Christians have the thing signified by

circumcision, i. e. a new heart and sanctified nature, here called the putting off the body of the sins of the flesh, and therefore needed not that sign ; and, lest they should object that Abraham had this thing signified before his circumcision, and therefore according to God's ordinance the sign was still necessary, he declares that there is a sign instituted by Christ, which is his circumcision—and that this sign is baptism. Since then we are here plainly taught that baptism is to Christian believers what circumcision was to Jewish believers ; since any other conclusion would involve the whole reasoning of the apostle in impenetrable obscurity, we do not hesitate to lay down this direct and plain position, that "the circumcision of Christ," or that circumcision of which he was the institutor, is baptism, in the name of the Father, and of the Son, and of the Holy Ghost.

Let us then inquire into the nature, the design, and the subjects of circumcision. The consideration of these particulars will afford additional evidence of the correctness of our position, and at the same time strikingly illustrate the nature, the design, and the subjects of Christian baptism.

The first mention of circumcision we find in Gen. xvii. 1—14. "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I *am* the Almighty God : walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face : and God talked with him, saying, As for me, behold, my covenant is

\* Christian's Magazine, vol. I. p. 394.



with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations. This is my covenant, which ye shall keep between me and you, and thy seed after thee; Every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man-child in your generations; he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant." Learned men, more disposed to display their ingenuity by inventing

theories than soberly to investigate plain matter of fact, have maintained that this rite of circumcision was borrowed from the heathen nations. There is, however, no doubt, that these latter borrowed the practice from the descendants of Abraham. The rite itself, like sacrifices, is *positive and significant*. God, in the passage just quoted, calls it a *token* of the covenant between him and Abraham; and the apostle, Rom. iv. 11. calls it a *sign and seal* of the righteousness of the faith which Abram *had*, being yet uncircumcised. What then, we ask, was this *covenant*, of which circumcision was a *token*? The answer to this question will explain the righteousness of faith, of which the apostle says circumcision was a seal. This covenant, commonly called the Abrahamic covenant, is a subject of much controversy among Christians. On a correct view of its nature, a variety of important particulars are dependent—and more especially is such a view indispensably necessary for a right understanding of *baptism*.

A *covenant* is the mutual stipulation of two parties, upon certain conditions, with promises suspended on the fulfilment of these conditions. In a covenant it is necessary that both the parties be *able* to fulfil the conditions. But, though *able* to fulfil these conditions, one of the parties may be in a state of dependence upon the other, prior to the covenant, so that he is under an obligation to perform the very things about which they have made the covenant. Such a state of dependence does not militate against the formation of a real covenant. The superior has a moral right to dic-

tate any terms in a covenant that he thinks proper, and the inferior must receive them. This gives it, in the first instance, the nature of a law, binding the other party to receive and observe it. When a promise of some good, not otherwise attainable, is annexed by the superior to the performance of the obedience prescribed, and the inferior freely accedes to the terms, for the purpose of obtaining the promise, it assumes the nature of a covenant. Thus a father may covenant with his child, and a prince with his subject, each promising a certain benefit, on condition that certain duties are performed. Of this kind was the covenant between God and Adam. Adam was *able* to fulfil the conditions which God required, because he was made upright—but these conditions he was, previous to God's promise, bound to perform on account of his dependent nature. The covenant of grace is of a very different kind. It was made with Christ, as the second Adam. He was not under any obligation prior to his own voluntary engagement—for he is "the man that is Jehovah's fellow." By this covenant he was constituted head of the elect; all the concerns of their salvation were put in his hand; and all the promises were made to him. Some of these promises belong to him exclusively, such as promises of direction, aid, and encouragement in his work—of being made heir of all things; of a numerous seed—an everlasting kingdom, and "a name above every name." Others are made to him concerning his elect, for all the promises made to them are in him yea, and in him Amen. This twofold view of the promises con-

strains us to consider the transaction between God and Christ as both a covenant and a testament. To him it was a *covenant*; for to him the Father promised a *seed*, on condition of his dying for them, and redeeming them from the curse. To them it cannot be a *covenant* in any sense, for they are not able to fulfil the conditions of eternal life. God can make no compact or agreement with them as a party. The transaction between God and Christ to them is a *testament*. God graciously intended to convey the blessings of the heavenly inheritance to such as he chose in Christ to be heirs of it, and made a grant in their favour to the Son, as their representative head, authorizing him, on the condition already mentioned, to transfer it to them. He performed the condition, redeemed the forfeited inheritance, and acquired a full right to convey it to his people. Thus he teaches us himself, Luke xxii. "I appoint unto you a kingdom, as my Father hath appointed unto me: that ye may eat and drink at my table in my kingdom." The deed of the Father was federal—that of Christ testamentary. The death of Christ, as a *surety*, sealed the covenant, being a fulfilment of *its condition*: his death, as *testator*, ratified the promises in that covenant which related to the elect, in virtue of which they assumed a testamentary form. In this way it appears to us we must understand the fourth section of the seventh chapter of the Confession of Faith of the Presbyterian Church, where it is said, "This covenant of grace is frequently set forth in Scripture by the name of a testament, in reference to the death of Jesus Christ,

the testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed." This distinction between covenant and testament also throws light upon many parts of Scripture. As a *covenant*, we see, in this transaction between God and Christ, in what way all the blessings of salvation are secured—not by the elect, but by their surety. As a testament, we see the riches of divine grace displayed, in conveying these blessings to them.

Having made these remarks on the nature of a covenant, and especially on the nature of the covenants of works and grace, it remains for us to determine whether the transaction of God with Abraham was a *covenant* or a *testament*. Assuredly it was not a covenant, if the explanation already given be correct—for Abram was *not able* to fulfil the conditions of a covenant. Our translation however calls this transaction a *covenant*, in the chapter already quoted, and also in Gen. xv. 18. where it is said, "the Lord made a covenant with Abraham." The original of "made a covenant" is, literally translated, "cut off a covenant." This cannot refer to the sacrifice of animals as a sanction of a covenant, for then the expression would be, "cut off the victim;" but the "cutting off" refers to the covenant itself. What then is the meaning of the original of covenant, ברית? In answer we observe, that their opinion who translate it by the word *purifier*, appears to be most correct, the least liable to difficulties, and most agreeable to the great design of the revelation of God's mercy. Cutting off, or slaying the *purifier*,

is the literal rendering of the word. But who is the purifier? and what is meant by cutting him off? The purifier is the Lord Jesus, who was promised as the Seed of the woman to bruise the serpent's head. His great work is to remove or destroy sin which is the moral defilement or impurity of our race. He was to be cut off, as we are told in Daniel, in due time, for the serpent was to bruise the heel of the seed; but this cutting off was not for himself, it was to finish transgression and make an end of sin. Hence, we are assured *his blood* cleanses from all sin. Of this cutting off of the purifier, this slaying of the seed of the woman, sacrifices of brute victims were appointed the standing memorials and types. Having ascertained the meaning of the words cutting off and covenant separately, it is necessary to see what is meant when it is said, "*The Lord cut off the purifier*," with Abraham. He did not cut him off in fact, but he did in the word of the promise, typified by the sacrifice of brute beasts, which he commanded Abraham to offer. Between the pieces of the victims sacrificed, "A smoking furnace and a burning lamp," symbols of Jehovah's presence, passed, and in the passage consumed them: thus cutting off the typical purifier and by this solemn act *promising* that the purifier should in due time be slain to purchase saving benefits, and bless the nations. But in God's transaction with his friend Abraham, there is something more than a mere promise included. The original covenant was made with Christ, and is exhibited and dispensed to us, as has been observed, by promises. These were

first made to Christ, who was to be cut off. As his death was necessary to make way for their fulfilment to us, so it gave them the form of a testament. Though the death of the purifier did not take place until the fulness of time, the promises, in the mean while, were testamentary, for from the beginning sacrifices typical of the death of the purifier were offered. This death thus typified made these promises testamentary. Thus the *promises* which God made to Abraham when *he typically cut off the purifier*, (i. e. promised that Messiah should be sacrificed,) were in the form of a testament, on account of the sacrifice which he offered. This sacrifice typified the death of the testator, Christ the purifier, by whose death alone, he, or any of our fallen race, could be made partakers of heavenly blessings. The transaction of God with Abraham is thus a *testament* as well as a promise of the purifier, and indeed, a testament confirmed by the typified death of the purifier. As a *testament* the apostle Paul exhibits it in his epistles to the Galatians and the Hebrews. In both these epistles, we find in the margins of the large Bibles that the word covenant in the text, is there rendered testament. Whoever reads these epistles with attention, will find that it is absolutely necessary to substitute the word testament for covenant, when this transaction of God with Abraham is noticed. As a proof, we quote but one passage, that is, Galatians iii. 15. "Brethren, I speak after the manner of men; though it be but a man's *covenant*, yet if it be confirmed, no man disannulleth or addeth thereto." You observe the apostle

refers to *the manner of men*. Now is there any such thing in existence among men as a *man's covenant*. In a covenant there must be parties. One man cannot make a covenant, but he may make a *testament*; and this is the apostle's meaning. To this, the words *addeth* and *disannulleth* correspond. A man's testament is confirmed by death alone, and then it is of force. Thus he teaches that through Christ's death, "the blessing of Abraham has come on the Gentiles through Jesus Christ." Here, then evidently the apostle teaches that God's covenant with Abraham was a testamentary disposition. Blessings were promised through the death of Christ, the Redeemer and Purifier. These constitute his testament, for the sum and substance of his testament is this, "I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you: and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh: and I will put my Spirit within you, and cause you to walk in my statutes; and ye shall keep my judgments and do them: and ye shall dwell in the land which I gave to your fathers; and ye shall be my people and I will be your God." Of this testament he is both mediator and surety. This may appear inconsistent, and yet, on examination of the place and work assigned to Christ in the plan of salvation, the inconsistency will disappear. This plan is a grant of eternal life, made by God in favour of sinners. But as this grant could not be made out to

them without satisfaction to justice, a mediator was necessary. The deed or grant was lodged in the hands of this mediator, that he might make the satisfaction required. Thus he mediates between God and sinners by *covenant*. But the deed must be executed—Jesus having made the satisfaction, gives the deed to his people in the form of a testament. As a covenant, it is God's deed immediately to him, and his work is to fulfil its condition. As a testament, it is his own deed to men, bequeathing to them the redeemed inheritance, and actually bestowing it. In the covenant, his work is to purchase;—in the testament, to give what is purchased. As he purchased great and inestimable blessings, so these were promised to Abraham and his seed after him in the form of a testament, or a deed of conveyance. In this two-fold view of a testament and promise, the former

confirmed by the latter, as has been explained, the transaction, commonly called the Abrahamic covenant, presents itself to our view in the Scriptures. Here we have the Lord cutting off the purifier in the consumption of the typical sacrifice, thus promising that in due time he should die to confirm every promise, and procure every good. And here we have, through the same sacrifice which typified the death of the testator, conveyed to Abraham and his seed in the form of a testament, the promises which Christ purchased by covenant. Such is the nature of this covenant, a promise on the part of God that Christ should confirm the covenant of grace by his death, and through this promise a testamentary grant of the blessings belonging to the covenant of grace to those for whom Christ died.

277a.

## REVIEW.

*Discourse delivered at the consecration of the Synagogue of ישראל pp in the City of New York, on Friday, the 10th of Nisan, 5578, corresponding with the 17th of April, 1818. By MORDECAI M. NOAH. New-York, printed by C. S. Van Winkle, 1818.*

THE Jewish Synagogue in this city is said to have been the first place of worship of the kind erected in this country. At its first erection the number of Jewish worshippers was small; it was therefore unnecessary to make the building large. But a century having passed over their heads,

and to their ordinary increase, numbers being added who fled from European intolerance to this asylum of the oppressed, it became necessary for their accommodation to enlarge the place of worship. Measures being accordingly taken for this purpose, and the building completed, it was opened for dedication; and on this occasion the discourse announced at the head of this article was delivered, owing to the want of a regular Pastor, by Mr. Mordecai M. Noah, one of the members of the congregation.

There is much in this discourse which we approve. It discovers a good deal of patient and candid research into the history of past ages; a vein of rich and splendid eloquence runs through some parts of it; it abounds with excellent remarks on the doctrine of civil and religious liberty, and is characterized by a liberality towards other religious denominations, which is seldom found in the writings of persons belonging to the Jewish nation. We can unite most cordially in Mr. Noah's congratulations, that the Jews have at last found a land of toleration and of equal rights. We lament all the instances in which they have been persecuted for *conscience sake* in other countries. We rejoice that the sages who formed our civil code, excluded every indication of preference for one religious denomination more than another. We bless God that we all "sit under our own vine and our own fig-tree," without any to alarm our fears; and we most sincerely pray, that all our present civil and religious rights may be transmitted unimpaired to the remotest

posterity. A specimen of Mr. Noah's style of eloquence, and of the manner in which he expresses his liberal and high-minded sentiments, is taken from p. 12.

"For the first time in eighteen centuries, it may be said that the Jew feels that he was born equal, and is entitled to equal protection; he can now breathe freely; he can cultivate his own powers, and pursue his own religion, while he advances, respects, and patronizes other religions founded on morality and good faith. We now look back on those dreadful times, like the traveller, who, after being enveloped in dark clouds and tempests, sees them rolling behind him stripped of their appalling influence, and finds himself on a plain where day breaks forth bright and glorious. The first of blessings in the gift of governments, is freedom of conscience, is the emancipation of the soul from temporal authority. Religious intolerance has laid waste the fairest countries, and has desolated the fairest cities; it has given to the sword the aged and the innocent; it has blasted the hopes of virtue, and cancelled the obligations of morality."

And again, p. 18, 19.

"Let us turn, then, from Europe and her errors of opinion on points of faith, to contemplate a more noble prospect. OUR COUNTRY, the bright example of universal tolerance, of liberality, true religion, and good faith. In the formation and arrangement of our civil code, the sages and patriots whose collected wisdom adopted them, closed the doors upon that great evil which has shaken the old world to its centre. They proclaimed freedom of conscience, and left the errors of the heart to be judged at that tribunal whose rights should never have been usurped. Here, no inequality of privileges—no asperity of opinion—no invidious distinctions exist; dignity is blended with equality, justice administered impartially: merit alone has a fixed value; and each man is stimulated by the same laudable ambition—an ambition of doing his duty, and meriting the good will of his fellow citizens.

Until the Jews can recover their ancient rights and dominions, and take their rank among the governments of the earth, this is their chosen country; here they can rest with the persecuted from every clime, secure in person and property, protected from tyranny and oppression, and participating of equal rights and immunities. Forty years of experience have tested the wisdom of our institutions, and they only will be surrendered with the existence of the nation."

It is one of the privileges of this happy state of things, that we may all think for ourselves, and that by a comparison and interchange of ideas, we may aid each other in thinking correctly. Mr. N. therefore, will not condemn us for differing from him in some matters of opinion and of faith; nor will he be offended, we hope, if in the spirit of candour and conciliation, we make brief animadversions upon a few things which arrested our attention, in perusing his discourse.

1. This discourse seems to assume for the *descendants of Israel* the exclusive belief of the *unity* of God. In the 2d page, we find this clause, "It has pleased ALMIGHTY God, whose unity and OMNIPOTENCE we have never ceased to acknowledge, and defend," &c.; and again, in p. 4. the people of Israel are said to be, "chosen by the Almighty to establish his unity and omnipotence." Now, independently of the redundancy of speaking of the *Almighty* as having *omnipotence*, and of the incorrectness of the assertion, that the Jews have never ceased to acknowledge *His unity*, (since their own Prophets repeatedly charge them with the sin of *changing their God* for dumb idols,) it was not proper on the part of Mr. N. to

make for his countrymen *exclusive* pretensions to belief in the unity of Jehovah. To say that the Jews *acknowledged* the unity of God, was well; but to say that they were chosen to *establish* and *defend* that *unity*, implies that all the world around them had denied and were fighting against this perfection, and that they had arisen as his only champions. All the *Christian* denominations of which we have any knowledge, subscribe most unfeignedly to the declaration in Deuteronomy vi. 4. Hear, O Israel: *the Lord* our God is *one Lord*. Socinians and Arians do, indeed, differ in sentiment and faith, from other nominal Christians as to the *manner* of the divine subsistence; but all concur in acknowledging the fact of his *unity*. It would be unnecessary at this late day, and in this connexion, to notice this acknowledged truth, had not the *Socinians* attempted to call off the attention of inquiring *Christians*, from the *real* difference between them, by altering their name—by calling themselves *Unitarians*. They call themselves so, because they deny the divinity of the *Son* and *Holy Spirit*; and in this respect they symbolize with the Jews. This may be the true solution of a fact, lately communicated by a gentleman from Baltimore, that the Socinian chapel now erecting in that city, was pointed out to him as a *Jewish Synagogue*! The Socinians have in fact better claims to the name of Jews, than they have to that of *Christians*. We call ourselves *Unitarians* in the most strict and proper sense of the term: and yet acknowledge the divinity of Father, Son, and Spirit. Nor are we at all discom-

posed at the arrogant assertion, that it is absurd and unreasonable to believe that *three* divine persons are the *one* God. We concede that reason cannot comprehend this doctrine; but it cannot be proved to be *contrary* to reason. Reason has nothing to do with this article of our faith, farther, than, that it is *reasonable* to believe what God has revealed. And we would inform Mr. Noah and his Jewish brethren, that our belief of this truth does not rest solely upon the New-Testament Scriptures, which they refuse to acknowledge as of divine inspiration; but also upon that portion of the divine oracles which was first committed to them. There are plain declarations of a *plurality* of persons in the godhead, Gen. i. 26. "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. xix. 24, "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven." And the number of those persons is confined to three, Psalm xxxiii. 6. "By the Word of the Lord were the heavens made; and all the host of them by the breath of his mouth." Isaiah lxi. 1. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to *them that are bound*." Now, though we differ from the Jews in the

interpretation of these passages, Mr. Noah will no doubt give us, what we cheerfully give him, the credit of *honestly* believing that we think our interpretation correct; and moreover that we have their own Scriptures in proof of our opinion. One interpretation must be *wrong*; and as correct sentiments in relation to the being and attributes of God, are of vital importance in any system of faith, we pray that whoever may be in error on this point, may speedily be brought to the acknowledgment of the truth.

2. Our attention was forcibly arrested with the assertion on page 5, that the *faith* of the Jews is "*the simple religion of nature*;" which is again repeated page 24, "The religion of the Jews—is *the religion of nature—the religion of reason and philosophy*." We have not perhaps taken up Mr. Noah's meaning; but in no sense that we can conceive him to have wished to convey in that assertion, do we think it true. If he means to convey the idea, that the religion inculcated in the *Old Testament*, as we call it, is congenial to nature, we think him at issue with Moses and all the Prophets. Every precept contained in their Scriptures is at variance with the natural tempers, inclinations, prejudices, and habits of men. *The ten commandments* are levelled against dispositions and vices, to which man is by nature prone; and the whole system of sacrifices and ceremonies was designed and calculated to counteract nature, and lead the Jews to dependence upon, and communion with, God, from whom their natures were alienated. Their own history, and the history of all men, affords melan-



obey and multiplied instances of *unnatural* and *unreasonable* rebellion against the God of nature ; which would not be the case, if it was *perfectly natural* to conform to the directions of their holy book.

Or if Mr. Noah means that *nature* could afford them such a system of truths as is contained from Genesis to Malachi inclusive, his assertion is equally incorrect. *The Jewish Scriptures are inspired* : they have been *revealed* to us by the Holy Spirit of God, through the instrumentality of holy men. The light of nature never *did*, never *could*, and never *will*, give us such a system of divine truth as is contained in the writings of Moses and the Prophets. Among those who never enjoyed the light from heaven, every thing was obscure and uncertain. Socrates, one of the wisest of the Heathen, acknowledged that he "knew but one thing with certainty, and that was, *his ignorance of all things.*" They indeed acknowledged the *being* of a God, because traces of his power were visible in all his works. But what was his nature, and whether there were *many* or only *one* Supreme being, were questions, which to them were covered with an impenetrable veil. Hence they at one time thought the *sun*, at another the *moon*, and at another the *host of heaven*, to be God, and accordingly made them in turn the highest objects of their worship. They were also in the dark with respect to the circumstances of man in the world ; how he originally came into it ; how evil obtained so general a prevalence ; what was the design of the Creator in giving him existence, and what is

to be his future destiny. The *light of nature*, in fact, taught them very few truths ; and even these few, *imperfectly*. The rays of light, occasionally emitted from their conversation and writings, shone from the midst of thick darkness ; and were to them like lightning to a lost traveller in a tempestuous night—they dazzled for a moment, but proved of no real service to direct them.

And is the state of the *modern* heathen in any respect improved ? After enjoying so many additional ages, the *infidel's boast—the light of nature*—are they not darkened in their understandings ? are they not ignorant of the true and eternal God ? Yes. And so benighted should Jew and Christian also have continued, but for the *inspired writings of the Holy Book*. To the light of *revelation* are we indebted for the knowledge of the true God and eternal life ; of our origin and our destiny, and of the sources of our misery and our happiness. What, but an impression that Moses had *divine authority* for enacting the law he gave the Israelites, could have induced them to receive it ? In its observances it was expensive and burdensome in the extreme. So much so that nothing but a miraculous interposition of Providence could have prevented its terminating in the ruin of the nation. It required every male from the most distant part of the country to leave his business, and even his country, open to the incursions of enemies, for the purpose of going up to Jerusalem *once every year* ; and one in every seven years, and two at every *jubilee*, it required them to let their fields remain uncultivated. Giving these as specimens, we

ask, could the mere authority of Moses, as a human legislator, have induced his countrymen to submit to such a system of laws? No. That submission can be accounted for on no other principle than that Moses was *inspired*, and received his authority immediately from heaven. And we are glad to find, on page 7, a clause which admits this—which partly qualifies the exceptionable declaration we have noticed. Speaking of the Jewish religion, it is there said, that “the most scrupulous maintain its *divine origin*.” And, on page 25, in allusion, we suppose, to the Scriptures of the Old Testament, it is said, “the word of God has been transmitted to us by our illustrious legislator.” Still we deem these declarations *inconsistent and irreconcilable*. If the religion of the Jews is the religion of nature and philosophy, it is not of *divine origin*, it is not the word of God. And we regret the use of such expressions on the part of a believer in divine revelation, because they take out of our hands the weapons of common defence, and putting them into the hands of infidels, encourages them to try to lay our fair fabric in the dust; and because they might give a show of plausibility to an assertion too often made, that many modern Jews are little better than Deists—disbelievers in the divine inspiration of their own Scriptures.

3. We think the author of this discourse has failed in assigning the causes of the persecutions and sufferings of his Jewish brethren.

The sufferings of the Jews, during the *first ages* of their existence as a separate people, Mr. Noah over and over again ascribes,

in pages 7, 8, 9, of his discourse, to the fact of their belief in, and their worship of, the *one living and true God*. It was perfectly natural in the early heathen nations, to prefer their own religion and their own mode of worship. But they never came in contact with the Jews, so as to enter into a *controversy* with them on religious subjects, which would have led to persecution. The only instance in which they in some measure mingled with each other, and in which the Jews might have been supposed so suffer on account of their religion, was while they dwelt in Egypt. But there is no evidence that this was the cause of their sufferings. They may be accounted for in the *cupidity* of the Egyptians, and their fear that if the Jews were suffered to multiply, they might ultimately overpower them.—These, at least, are the causes which Moses assigns in Exodus i. 8, 9, 10, 11. “Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the children of Israel are more and mightier than we. Come on, let us deal *wisely* with them, lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them out of the land. THEREFORE they did set over them *taskmasters*, to afflict them with their burdens.” The *policy* of the Egyptians, in the sufferings they occasioned the Jews was, not to interfere with their religion, but to hold them in slavery, for their own safety and profit. And their sufferings in the *land of Canaan*, from the heathen nations around

them, had other causes than the one adduced by the author of the discourse before us. They had exterminated many of the nations who formerly inhabited the land given them by God; and in so doing they did right, because they had God's command for their warrant. The sufferings they endured from the survivors of those nations then, were not a punishment upon the Jews for having exterminated the rest. For they had by that extermination committed no offence. Those nations deserved extermination *at the hand of God* for their horrid impieties; and God had a right to make use of the Jews as the instruments of their destruction:—as much right as he now has to make use of sword, famine, pestilence, and earthquake, as the expressions of his indignation against ungodly nations. And the Jews as instruments in the hands of God to effect the extirpation of those nations, were no more accountable than sword, famine, pestilence, or earthquake are, for the desolations they spread over the earth. It matters not, (as to the merits of the point in question) how far the Jews in that extirpation might have been actuated by a desire of gain and of conquest. For their motives of obedience they were accountable to God, but for their act of obedience they were not to be punished. Still the part they acted in that dreadful tragedy, would excite in the survivors a desire of revenge, and God wisely suffered many of them to survive, as the instruments of his chastisement of his chosen people, whenever they departed from, or rebelled against, Him. And this will be found to be the true cause of their suffer-

ings in that age of the world. They suffered not, as our author asserts, because they worshipped the living God, but because they did not worship Him—because they often sinned against Him by symbolizing with the wickedness of the surrounding nations, and worshipping their dumb idols. In the 28th chapter of Deuteronomy, which the author quotes, may be found a long list of judgments denounced for their disobedience, the fulfilment of which will fully explain the causes of the miseries of hapless Israel during the period alluded to. Their sufferings in subsequent periods,—after what our author calls, page 10, “the first dawn of civilization,” are deemed by him more extraordinary, and the causes of them more difficult to trace.

To us, who believe in the truth of Christianity, who recognize Jesus of Nazareth as the Messiah, promised to the Jews, and who consider unbelief in him as a sin deserving of the wrath of God, this subject has no difficulties. The causes of the sufferings of the descendants of Abraham for the last eighteen hundred years are obvious as the sun in his brightness. And we hope we shall not give offence, nor that improper motives will be ascribed to us, whatever may be thought of our prejudices, if we call the attention of our author and of his brethren among us, as a mere matter of history, to the coincidence of the fact mentioned in the fourth page of the discourse before us, and the belief of Christians as to the cause of that fact. “Eighteen hundred years have passed,” says he, “without shedding a ray of happiness upon the Jews.” A re-

trospoct of *eighteen hundred years* will bring us to the commencement of the Christian era. Then took place that event, of all others the most interesting to Christians, the death of Christ, as the great atoning Sacrifice. The fact of his death is not questioned. And if we ask *any* of the scattered tribes of Israel, who by a continually miraculous interposition of Providence, remain a people distinct from all the world; why *Jesus* of Nazareth was crucified? They will all answer, he was crucified (for that very article which we consider as the glory of our faith) for *making himself equal with God*. This has been received from the invariable traditions of their fathers, and may be traced to the very men who cried out "crucify him, crucify him, his blood be upon us, and upon our children." And what, according to the united testimony of all impartial history, happened shortly after this? Jerusalem, that holy city, was trodden under foot of the Gentiles!—and the calamities which its inhabitants endured under the besieging armies of Vespasian, were such as never befell any other city or nation! All these things were foretold by *our Lord*; and the fulfilment is faithfully recorded by *Josephus*, one of the Jewish nation, who was at once an eyewitness and a sufferer. Those sufferings certainly occurred in the order of time, *subsequently* to the death of Christ: we believe that in Him were found all the characters of Messiah drawn by the prophets, and that the rejection of Him in that character, is the true cause of Israel's wretchedness.

4. In note 19, at the end of this discourse, we find the record

of an interesting fact, viz. That *since the destruction of the temple, and the abolishment of sacrifices, the Jews have no longer priests*.

This fact we always knew; and always considered as one of the strongest arguments in favour of Christianity—in proof that the Jewish types and shadows had passed away, and a new order of things was introduced by the advent of our Lord Jesus Christ. But the acknowledgment and publication of this fact by a descendant of Abraham, gives us an opportunity of asking him and his brethren a few interesting questions.

By what authority are the Jewish sacrifices abolished? Is there any part of the Jewish Scriptures which forbids them? There is none. They were to continue as a perpetual ordinance in the Church, till the purposes were answered for which they were instituted. Upon the supposition then of the Jew, that there is no other expression of the will of God on the subject of sacrifices, than what is contained in the Old Testament, we again ask, by what authority are they omitted? It is not enough to say, that God, by scattering the tribes of Israel to the four winds—by driving them from the city and temple of Jerusalem—by depriving them of the *conveniences* which they there enjoyed for offering sacrifices, has given them a dispensation from compliance with this part of their religious ritual. For the *principle* upon which sacrifices was originally instituted is eternal—the reason for their offering, upon the Jew's own principle, still exists. They were predicated upon the fact, that all men are sinners—and that atone-

ment for sin is indispensable to the satisfaction of divine justice. And is not this fact recognized in the Jewish Scriptures? Does not their own prophet, Isaiah,\* declare, "We are all as an unclean thing, and all our righteousnesses are as filthy rags?"—and do not all their inspired writers proclaim the same truth?—are the Jews then, as individuals and as a nation, chargeable with no sin?—Has the circumstance of their temple being destroyed, and their dwelling in countries remote from Judea, washed away all their sins, and made them meet for the presence of an holy God? O ye descendants of Israel, the subject of atonement for sin, BY SACRIFICE, is to you and to us a most solemn one! We are all sinners. We all need an atoning sacrifice; and without one, we shall never be presented spotless before God. Your own prophet, David, (Psalm l. 13.) acknowledges the truth of our Scripture maxim, that "the blood of bulls and goats cannot take away sin," when, in the name of God, he asks, "Will I eat the flesh of bulls, or drink the blood of goats?" Then if, as you say, and we believe, that such sacrifices are abolished, reflect upon the true cause of their abolition. Examine, whether it was not, because the sentiment of David is correct, that they are utterly insufficient to make an atonement for sin; whether this was not true, as well when your temple stood in its glory as while it now lies in ruins; whether they did not always derive their efficacy to the souls of your believing ancestors from the merits of some great antitype; and whether that

antitype is not found in the great atoning High Priest of our profession, Christ Jesus. The subject is surely worthy of your intelligent, patient, and impartial investigation.

Again. Why, as our author states, have the Jews now no longer priests? Let us not be told, it is because they now have no altar at which they might minister. For the office was to be perpetual. Nor let us be told, it is because they have, in their dispersions and their troubles, lost the genealogy of their tribes, and therefore cannot tell who have a right to exercise the office of Aaron. The genealogy of the tribes was carefully preserved until the Christian era, and during all their previous dispersions, captivities, and sufferings. And why was it preserved thus long? Because it was of the greatest importance to the interests of truth that it should be thus preserved—that we might know that Messiah came from the house and lineage of David. And it has ceased to be preserved since that period, because its preservation ceased to be important—inasmuch as Messiah has come. If he has not come, Jews certainly cannot charge Christians with the crime of destroying their records, for the purpose of introducing a spurious Messiah. And if, as they admit, their genealogy has been lost in the Providence of God, how are they ever to know when their Messiah does come. By what proofs are they to establish the fact of his coming from the tribe of Judah? And are they ever to leave this most important item—this centre, and sum and substance of all their inspired writings, in uncertainty? From the begin-

ning to the end of the Old Testament the Messiah is exhibited as the grand pledge of Jehovah's love to miserable sinners. And what do those Scriptures say the Messiah is to do? Not to subdue all other nations, and extend the Jewish sceptre over the globe. With their limited numbers, compared with the power of other nations, it would be madness to think of this. But he is to deliver a world that lieth in wickedness from the wrath to come, and to place them in heaven under the smiles of their reconciled God. But how is he to do this? The figures of the Levitical service, and the prophecies of the Jewish Scriptures, answer, "He shall bruise the head of the serpent—He shall make his soul an offering for sin—His hands and feet shall be pierced—He shall make reconciliation for iniquity, and bring in an everlasting righteousness."

Such, if we are to believe *Moses* and the *Prophets*, is the work of Messiah. And who is sufficient for these things? Behold, "I HAVE FOUND A RANSOM!"\*—"Awake, O sword, against my shepherd, and against THE MAN that

is MY FELLOW, saith the Lord of Hosts."†

We now ask Mr. Noah, as a man of candour and impartiality, to examine whether there is not an exact and inimitable correspondence between *JESUS OF NAZARETH* and the *Messiah of the Prophets*; and take leave of his discourse, (doing what he, with too much asperity, charges us for not doing, and which we acknowledge to our shame, that we do not often enough) *praying* for him and his countrymen, in the language of their and our Scriptures, "Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies towards thine ancient people Israel? Are they restrained? O Lord, why hast thou made them to err from thy ways, and hardened their heart from thy fear? Return for thy servant's sake, the tribes of thine inheritance. O that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence."—Isaiah lxiii. 15—17. and lxiv. 1.

Σ.

### ON SAYING "NOT AT HOME."

The prevalent practice of saying *not at home*, when it is not convenient to admit visitors, has been loudly complained of by some, and obstinately defended by others.

It will not be disputed, that, according to the universally re-

ceived construction and import of our language, previously, at least, to the introduction of the fashion I allude to, the phrase *not at home* signified that the person of whom it was spoken, was really and truly and literally absent. So that the declaration *not at home*,

\* Job xxxiii. 24.

† Zeck. xiii. 7.

and the fact of literal absence, were indissolubly associated in every body's mind; and whenever the declaration was made by a credible person, the fact was understood and believed. Now, in such circumstances, if a servant said that his master was *not* at home, though in point of fact he *was* at home, who would have thought of denying or doubting that the servant had been guilty of telling a falsehood with a view to deceive? Whoever, then, introduced the practice, unquestionably committed a direct violation of truth between man and man. It is equally unquestionable, that all those who followed the example, were partakers in the guilt, so long as it was not understood by those upon whom the deceit was practised, that the words *not at home* had changed their meaning, and implied, or might be supposed to imply, *at home, but engaged*. But, it appears to me, that even at this day, these words are not so generally known to have undergone the extraordinary revolution which I object to, as to authorize every one who pleases to say, on every occasion, and to every visiter, *not at home* when he is at home. Your readers, I am convinced, will agree with me in thinking, that in five cases out of six, the phrase in question conveys to those to whom it is addressed, its ancient and literal, not its modern and virtual meaning. The simple inquiry then, is, can any Christian, or even any one who has a sacred regard to truth, bring himself, without some common self-delusion, to indulge in the fashion of which I complain? It is impossible, unless Christianity be a fable, and truth an empty name.

This view of the subject, in my opinion, completely destroys the argument drawn from the arbitrary nature of language. Of arbitrary nature of language I am fully aware. If all the world agree to make *yes* and *no* change places; so that *yes* shall be a negation and not an affirmation, who shall hinder it, or where would be the harm? In like manner, if it be universally understood that the words *not at home* shall henceforth mean *at home, but not visible*, I can see no valid objection to the change. But I maintain that this universal understanding does not exist, and cannot exist for a long while to come: and in the mean time, every individual, who takes it upon him to speak as if it had actually taken place, is aiding and abetting, not merely in the perversion of language, but in the commission of an act which deserves no milder name than *falsehood*. Nay, but I must go still farther, and maintain, that the universal understanding so necessary to justify the morality of the practice, cannot possibly be obtained without undoing every purpose that the practice is intended to serve. The practice is not alleged to originate in mere wantonness. It is to answer some desirable end. And that end is to avoid the unpleasant circumstance of bluntly denying one's self to a friend or a stranger whom one cannot conveniently see. It is perfectly evident, however, that whenever *not at home* and *engaged*, or *cannot see you*, come to signify precisely the same thing—to convey exactly the same idea, it is of no consequence which of the answers be given, and therefore there is no occasion for any

change in the mode of expression. But the truth is, and it is well known that when *not at home* is said at the door, the master or mistress intends and wishes that, in some degree, at least, it may be considered as an intimation of real absence. There may be exceptions to this among the very zealous of high life, who blush at nothing that is sanctioned by fashion, however irreligious or immoral it may be: but in general the fact is as I have now stated it to be; and for this I appeal to such of your readers as have any experience in the matter, or have had opportunities of observing. The case, then, comes to this; either the phrase in question is *intended* to deceive, and cannot, therefore, be vindicated to the satisfaction of any one who takes the gospel for his rule of conduct; or it serves no purpose at all, and therefore is a foolish perversion of the ordinary and approved modes of speech, to which no wise and reflecting man will ever lend his countenance or support.

It may be proper simply to ask, if there be any thing wrong or impolite in letting a person know, in civil terms, that I am indisposed or engaged, and cannot admit him to-day? We have really got to the *acme* of politeness, when, to avoid offending, in a case where no offence is intended, and where none could, with any shadow of reason, be taken, we must commission our servants to utter gravely, a broad, though genteel, lie. I should suppose that it is much more inconsistent with the spirit, if not the rules, of good breeding, to falsify to the very face of a friend or acquaintance, than to inform him plainly,

that I happen to have some very particular business on hand, which prevents me from having his company, that would otherwise, he is left to believe, be extremely agreeable. Even granting that the phrase in dispute is not designed to make the visitor absolutely believe that I am otherwise engaged, but that he may either suppose this or my real absence, I should still be glad to know by what statute, in the code of politeness, the practice is tolerated. I have always thought, that when one gentleman puts a plain and discreet question to another, it is true politeness to return a plain and direct answer,—not an answer which, like the oracular responses of old, may be understood in different senses, but an answer so explicit and unequivocal, as to give satisfaction with respect to the precise subject of inquiry. It seems, however, that in this I have been labouring under a gross mistake; for true politeness, we are now taught, is to be observed either by telling a downright falsehood, or by making use of ambiguous language! If the propriety of giving a distinct answer to a civil and friendly question be admitted as a general rule, it remains to be shown upon what principle, or upon what authority, the case of saying *not at home*, when “more is meant than meets the ear,” is to be regarded as an exception. I confess that, for my part, I have not ingenuity enough to discover even a plausible pretext for it.

I have read much, and heard more, about the *convenience* of saying *not at home*. But, surely, if saying *not at home* be wrong, no mere convenience resulting from it can ever be admitted by Chris-



tians as sufficient to remove it from the catalogue of sins. And after all, what is the convenience? Why, we are told that it avoids giving offence to our friends, whose feelings would be wounded by a blunt refusal of admission. But surely he is no true friend, nor is he a desirable acquaintance, who would unnecessarily break in upon my retirement, when I inform him, that to do so would be hurtful to my comfort or my interest, and who would prefer to receive from me a lie or an equivocation rather than a plain harmless truth. May I ever be preserved from such friends, and acquaintances! We are told also, that if we merely said we were engaged, the person that calls might reply, that he would wait for a little till our engagement be at an end, and thus plague us by his intrusion and importunity. But if our engagement is to be finished in a little, why should not we see our friend or acquaintance? Or if we fear the interview, why should he not be told, that we cannot see him to-day? And if he be still determined to have an audience, and insist upon it after he has been given to know that it is inconvenient, why should not we repel his rudeness by stronger measures, and meet his impertinence with an absolute and peremptory refusal? But allowing that the honest way of denying ourselves to a visiter is attended with unpleasant circumstances, it is surely the part of a good man rather to submit to these, than to violate his conscience or commit a crime. If we are always to take that mode of accomplishing an object, which is most agreeable to our taste, or most consistent with our outward

comfort and personal repose, or most acceptable to our fellow-creatures, we renounce the obligations of moral duty, and exchange the unalterable law of rectitude for the selfish and foolish policy of the world. It belongs to a Christian to do what is right, though it should occasion to him much uneasiness and pain; and he will always strive to please God rather than men. When we suffer for well-doing, the testimony of a good conscience is a sufficient compensation: and when our friends are disobliged by our sacred regard to truth, we may pity *them*, but have no reason to reproach *ourselves*. The maxim of the heathen is not a bad motto for a Christian, "*Amicus Plato, sed magis amica Veritas.*"

Were any doubt entertained concerning the essential impropriety of the practice under consideration, there should at least be none with regard to its injurious tendency. Persons in fashionable life, who indulge in it, may be able to reconcile it to their sense of duty so far as it respects themselves; they may be allowed to have a language for their own use, different from that which is commonly employed; they may make what alterations they please on the ordinary meaning of words and phrases; they may do all this, and not become liable to any imputation but that of silliness or caprice. But whenever such conduct interferes with the moral principles and best interests of others, and especially of those who should be the objects of their kind attention, it can no longer be considered as innocent, and should be immediately abandoned. But this is exactly the case with the fashion of saying *not at home*.

Who is the person employed in communicating this apology to visitors? Not one of the initiated: not one who is capable of entering into the spirit, and perceiving the propriety, (if there be any) of changes in the import of language. No; but the servant of the family, to whom all such exquisite refinements on the intercourse of life are absolutely unintelligible, and who will continue to attach to the words he utters that meaning with which he has been uniformly accustomed to associate them. And it is perfectly well known, that servants in general are impressed with the conviction, when they say *not at home*, that they are mouthing a genteel lie. How often has it happened, when, from some particular cause, the master or mistress has wished to see the caller, after the denial has been given, that the servant has blushed with shame at being detected in a fault! And has it not sometimes happened, that the servants have refused, positively refused, to act in this matter according to the instructions given them by their superiors? Such instances are highly commendable: they indicate that, with regard to servants, the words *not at home* retain their original meaning; they show a laudable adherence to honesty and truth; and I wish, with all my heart, that they were more numerous than I fear they are; for we should "obey God rather than man." But if servants do ordinarily comply with the orders they receive to impose on visitors by a false or equivocal answer, this demonstrates, not that servants are satisfied that therein they are acting properly and uprightly, but that they are disposed to oblige the family that employs them, and willing to promote their temporal comfort at the risk of displeasing their Maker. The more, however, that they manifest this corrupt sort of view, the more necessary does it become to set before them a correct example, and to avoid every thing by which they may be encouraged in sin. And their superiors, who neglect this prudent and affectionate management of them, will have no right to complain if they grow fraudulent and dishonest in other respects, and make this disregard to Divine authority, which they are so wantonly taught by those who should teach them better things, extend to every department of conduct, in so far as they may hope to escape detection and punishment. I know that masters and mistresses in general, pay little or no attention to the spiritual interests of their servants; and will at all times consult their own pleasure, though for that purpose it should be requisite to make their servants stay from Church, travel on Sunday, associate with worthless company, and tell falsehoods a hundred times a day. But I would, through the medium of your Miscellany, ask Christians—those who profess to be followers of Jesus—how they can answer to their own minds, and how they shall at last answer to God, the judge of all, for such cruel and criminal conduct, as that of encouraging their servants in what is contrary to the divine law?

The last thing I would mention on this subject is, the unhappy influence which saying *not at home* must have on the children, as well as the servants of a family in which it is practised. Children,

we all know, are sufficiently prone to deviate from truth. And a habit of falsehood acquired in childhood, is likely to be a permanent one, and calculated to have a baneful effect on the whole conduct and condition of after life. But what can tend more directly or more strongly to form and to fix this habit in children, than the practice I complain of? Will children comprehend refinements in language more readily than servants? Is it possible to convince them, that *not at home* is equivalent to an expression which implies *at home*? Can any argument be made use of to persuade them, that the declaration uttered at the door, is consistent with the fact which is before their eyes? Is not this a lesson to them, that whenever it may serve to secure them from punishment, or to procure them an indulgence, or in any way to gratify their inclinations, they are at liberty to speak in direct contradiction to what they know or believe? Is not this lesson given them by those to whose conduct and opinions they feel disposed to pay the greatest deference? And what effect can any verbal advices or admonitions respecting the sanctity of truth, and the sinfulness of falsehood, produce on their minds, when they see their parents practically and daily setting at naught the very distinction which they thus profess to inculcate?

I confess, when I take those views of the subject to which I have been directing the attention of your readers; when, independently of the intrinsic evil with which I think the practice fairly chargeable, I look to its injurious consequences as to servants and

children; I cannot conceive upon what principle a Christian can reconcile it with a sense of religion and of duty; upon what principle he can either indulge in it himself, or justify it in others, or speak of it as a matter of pure indifference.

I will not trouble your readers with my ideas further on the subject, but will narrate to them, as briefly as I can, two occurrences, which may show, that the fashionable practice alluded to is sometimes attended with awkward circumstances. One of these occurrences relates to a friend, and the other to myself. My friend shall have that precedence which he deserves in matters of greater moment. A friend of mine, who is remarkable for his integrity and regard to truth, and who, I believe, as it is recorded of Epaminondas, never told a lie even in jest, called one day in the town of D—, at the door of a man of business, whom he had seen entering the door a little before he came to it, and was told by a maid-servant that her master was “not at home.” My friend, though he is as much distinguished for his good temper as for his sincerity, could not repress his indignation on hearing truth so grossly violated. In a tone of voice much above its ordinary elevation, he said to the girl, “Will you tell a lie to my face, unprincipled hussy? you must have seen your master pass you in the lobby just now; go tell him that Mr. — wants to see him immediately on particular business; he certainly would not give you such a message as that which you have now delivered with such unblushing assurance.” Her master heard my

friend's voice, came to the door himself, and received him with that cordiality with which he is received by all who are acquainted with him. When I was a tutor in a genteel family, Captain ——— was one day *really* not at home, and his lady *was* at home : two very fashionable and well-bred ladies came to the door. There happened to be no servant at hand, which was seldom the case. Having left the younger part of my charge, I ran to the door along with my oldest pupil, a fine boy of about five years old. I might have allowed him to be spokesman, but whether I had wished to preserve my authority, or yielded to the impulse of the moment, I addressed the ladies in my best manner, and was asked if any of the family were at home? I never doubted with respect to what I should say. My pupil looked me in the face with all the innocent simplicity of his years. Abp. Tillotson, I think, says, "truth sits on the lips," or uses some such words. Truth was spoken without any effort. I said, the Captain was abroad, but Mrs. ——— was at home, and showed the ladies into a parlour. I then gave notice to Mrs. ——— that two ladies wished to see her. Mrs. ——— said with emotion, "I hope you said I was not at home." Then, for the first time, I blushed for having spoken the truth,—"No, ma'am," said I, with considerable embarrassment, "they are in the parlour, beside the school-room." I was soon, however, relieved from my confusion; for Mrs. ———, with that gentleness which was so natural to her, said to me, "never mind, no matter, no harm at all, say I will see them immediately." I

delivered the message, you may be sure, with pleasure; and my joy was auspicious, for the day was spent very agreeably by us all, and I was thanked both by Mrs. ——— and her visitors for having, by my *blunder*, been the means of bringing together persons so welcome and so congenial to each other. Thus my morality was confirmed, though it got a shock at first; and I have had a house of my own about 14 years, but have always used the terms "at home." in their plain and unpervverted signification.

*Edin. Ch. Instructor.*

#### ANECDOTES.

Mr. W. a merchant in Boston, agreeably to his usual liberality, sent a present of chocolate, sugar, &c. to the Rev. Dr. Byles, with a billet, desiring his acceptance of it as a comment upon Gal. vi. 6, "Let him that is *taught* in the word communicate unto him that *teacheth* in all good things." The doctor, who was then confined by sickness, returned his compliments to Mr. W., thanked him for his *excellent Family Expositor*; and wished Mr. W. to give him a *practical exposition* of Matt. xxv. 36, "I was sick, and you visited me."

King Charles II. once said to that great man, Mr. John Milton, "Do not you think your blindness is a judgment upon you for having written in defence of my father's murder?" "Sir," answered the poet, "it is true, I have lost my eyes; but, if all calamitous providences are to be considered as judgments, your majesty should remember that your royal father lost his head."

## Religious Intelligence.

### BRITISH AND FOREIGN BIBLE SOCIETY.

THE *fourteenth* Annual Report of the British and Foreign Bible Society has just reached us. This mighty moral machine continues to act upon the world with increased energy and effect. The same zeal, intelligence, and enlightened piety distinguish the proceedings of the Committee, as on all former occasions. Liberty, on the largest scale, is observable in all their movements. They watch with the most anxious care every new opening, and apply the bounty of the Society for its expansion and growth with a promptitude which ensures instant success. We wish this interesting report was in every person's hands—was it in our power we would present it entire. At present we can but give a brief extract.

The report pursues, as usual, a geographical course, commencing with the *United Netherlands* Bible Society. This Society numbers 52 auxiliaries. Its funds for the first year amount to 38,763 florins. The *Prussian* Bible Society has increased its strength, and greatly extended its operations. The various independent states of Germany appear to vie with each other which shall most extensively spread the word of the God of Truth. Various editions of the German Bible and Testament have been completed, and distributed, and yet the demand is considerable. In the department occupied by the *Thuringian Society* alone, not fewer than 3,974 copies of the Scriptures have been required. In *Switzerland* the *Basle* Society report its having completed its 13th edition of the German Bible, and that 50 copies were not left, besides an impression of 5000 French Bibles. The *St. Gall* Society have put into circu-

lation 13,696 copies of the Bible. In the renowned valleys of Piedmont, the *La Tour* Society have distributed 150 Bibles and 1806 Testaments, and have subscribed to the new edition of the French Bible, 1800 francs. In *France* the Protestant Testament, by Ostervald, and the Catholic, by Sacy, have been stereotyped, and many thousands circulated. At *Montauban*, Martin's Protestant Bible is printing, and in *Italy* editions of the Catholic New Testament, without note or comment, have been printed both at Rome and Naples.

The Danish Bible Society have printed during the past year 10,000 Danish Bibles, with 5000 extra Testaments. The *Holstein* Society had flourished so rapidly that at the end of the first year it numbered 10,000 members, and has since increased several thousands more. The *Swedish* Bible Society have printed during the past year 13,000 Bibles and 8000 Testaments, and in *Norway* a New Testament in the language of the country has been completed.

The Russian Bible Society is now established on a scale which almost dazzles the mind to contemplate. Within *four years* it has printed 43 editions of the Scriptures in 17 different languages; forming a grand total of 196,000 copies! Preparations were making for stereotyping the Scriptures in 5 more languages, and versions in the common Russian, Tartar, and Corsican.

Passing from *Europe* to *Asia*, we find the Parent Society has extended its liberal hand by a vote of 1500*l.* sterling, to promote translations of the Scripture in *India*. Two editions of the entire Bible in *Armenian* and *Roman-Malay* would soon be completed at Calcutta, and many other versions were in a state of forwardness.

The *Colombo Auxiliary* Society is proceeding with its accustomed zeal in trans-

lating and spreading the Scriptures. The Wesleyan Methodists have introduced them into the jail—the result of which is “that the prisons are no longer disturbed by the drunken noise and gambling which before too frequently prevailed.” In many parts of Ceylon the Scriptures have been eagerly sought for by the natives, and even by many of the Buddhist Priesthood, and many in consequence have renounced their idolatry.

The institutions in the Indian Archipelago continue to flourish, and the Asiatic details are closed by announcing the formation of a Society at Sydney, the seat of government in New South Wales.

The *American Bible Society* has a very distinguished notice in this Report, and its operations spoken of in high terms of commendation. Various auxiliaries had been formed in the British settlements, and were widely extending the Scripture.

The receipts of the British and Foreign Bible Society for the past year were 90,979*l.* 10*s.* 11*d.* (\$60,000 dollars.) The expenditure 71,099*l.* 1*s.* 7*d.*—but its engagements for the ensuing year already amounted to 42,000*l.* sterling. 3,903*l.* had been received, besides 690*l.* from two unknown benefactors. The number of copies issued by the Society in the past year, were 89,793 Bibles.

104,306 Testaments.

The versions completed during the same period, are

5000 Irish Bibles.

5000 Dutch do.

5000 New Testament, French and English, in parallel columns.

5000 Martin's Italian Testament; besides various editions of the Scriptures.

The Society has now in press,

German Pocket Testament, 10,000.

Portuguese Bible, 5000, and as many extra Testaments.

Malay Bible, 5000, and 10,000 extra Testaments.

Hindoostanee Testament.

Syriac Old Testament, 4000, in 4to.

Arabic Bible and Turkish Bible.

The anniversary of this Society was crowded to excess three hours before the time for taking the chair. Animation and zeal pervaded all its exercises on this memorable day. Rank, talent, and piety were volunteered in its service. There was no indifferent eye, nor cold heart found in this vast assembly. No unholy jealousies, or invidious distinctions dared venture into this Society. Every man felt that he was bound to promote its interests to the utmost in his power, and we believe all retired with the full determination to bend their attention towards spreading the precious seed of the word of God through every part of the earth.

#### MISSIONARY SUMMARY.

Our reports reached us at so late a period, that we are unable to enter into details on the extended plan of Missionary operations in the present month's Magazine. We shall therefore present but an outline, reserving details for future numbers.

THE LONDON MISSIONARY SOCIETY was increasing in zeal, numbers, and efficiency. Its anniversary is represented as having been unusually interesting. The receipts for the past year were 22,132*l.* 1*s.* 6*d.* sterling, or \$100,000.

THE CHURCH MISSIONARY SOCIETY seems already to have outrun the last-mentioned Society. The receipts for the last year were 23,000*l.* sterling; its expenditure 20,500*l.* The state of the Missions was reported under seven divisions—THE MEDITERRANEAN; the CALCUTTA and NORTH INDIA; the MADRAS and SOUTH INDIA; the CEYLON; the NEW ZEALAND; the WEST AFRICA, and the WEST INDIES.

THE METHODIST MISSIONARY SOCIETY, though it embraces but the operations of a single body, very nearly equals the two former. The receipts for the last year were 17,000*l.* sterling, the whole of which had been expended. They act in the most per-

fect harmony with all the other Societies in spreading the sound of the Redeemer's name.

THE JEWS SOCIETY still proceeds in its great object of restoring the lost sheep of the House of Israel. The annual report was deeply interesting. In Poland, Russia, and various other countries there is a spirit of inquiry excited, which promises the best results. The Jews receive the New Testament gladly, and seriously peruse its contents. The Missionaries sent out by the Society have been successful so far in awakening the attention of God's ancient people to their everlasting interest.

The receipts for the past year were 9,284*l.* 17*s.* 6*d.* sterling; the expenditure 8,495*l.* 18*s.* 3*d.*

## SECOND REPORT OF THE AMERICAN BIBLE SOCIETY. (Continued from page 144.)

"With regard to the conditions on which the Board ought to dispose of these plates, it would probably be most expedient that they should be of general application. The committee, therefore, recommended to the Board the adoption of the following resolutions: viz.

"Resolved, that, whenever the Board of Managers shall grant to any Auxiliary Society the use of any of their stereotype plates, the grant shall be made on the following conditions:

"1st. The plates shall remain the property of the American Bible Society, and subject to be removed at the pleasure of the Board, whenever, in their opinion, they can be more advantageously placed elsewhere. The plates shall be transported from New-York at the expense of the Board.

"2d. The Auxiliary Society to which the plates are sent may print from them, at their own expense, as many Bibles as they may think proper for gratuitous distribution or sale within their own district; but they shall not send out of their district any Bibles thus

printed. The Auxiliary Society shall render to the Board, as often as may be required, a particular account of the number and cost of the Bibles printed and distributed by them.

"3d. In consideration of the gratuitous use of the stereotype plates, the Auxiliary Society shall cause to be printed, bound, and distributed, at the expense of the Board, and agreeably to their orders, as many Bibles as they may from time to time direct.

"The Committee beg leave to offer the following remarks on the above conditions:

"By the first condition the Board reserves the important privilege of changing the location of the plates, should expediency require it; and to this no real friend to the Bible cause can consistently object. The Board also assumes the expense of transporting the plates, and will thus render the offer of them more acceptable than it would otherwise be.

"On the second and third conditions, the Committee would remark, that in the disposition of the plates the Board of course will be anxious not to violate any of the fundamental principles of the constitution. One of these principles is, that no auxiliary shall, at its own expense, distribute Bibles beyond the limits of its own district, the general Society being entitled to all the funds of its auxiliaries which may not be appropriated to the distribution of Bibles within their respective districts. The Board cannot, therefore, either give or loan to any auxiliary a set of plates for the purpose of supplying any but its own district; otherwise the Society would lose its character of an auxiliary, would never have any surplus funds to transmit to the general Society, and would, in fact, become a branch of the American Bible Society: at the same time, it would be of comparatively little use to send plates to an auxiliary, if the Bibles to be printed from them were never to pass the confines of the district in which the Society is established. In order, therefore, to preserve inviolate the principles of the constitution, and the prerogatives of the Society,

and at the same time to render our plates instrumental in giving to the Bible as wide a circulation as possible, the auxiliary is restricted by these conditions from distributing Bibles out of its own district on its own account; and it is at the same time obligated to act as the agent of the Board when required. Every Society imposed this restriction on itself when it became an auxiliary; and the condition leaves to the auxiliary all the rights to which it is entitled. It may expend all its funds in supplying the wants of its own district. The auxiliary to which the plates are sent will probably begin immediately to print Bibles; and then, the Board will have all the advantages of an experiment, without participating in its risk. We shall soon ascertain on what terms Bibles can be printed at Lexington, for instance; and should we deem it advisable to establish there a great depot of Bibles for the supply of the Western States and Territories, the Kentucky Bible Society will, under the *third* condition, afford great facilities for the accomplishment of this important object. The Board may direct any number of Bibles to be printed for them, and may distribute them with no other trouble than giving an order on the Depository in Lexington.

"On the whole, the Committee believe, that the plan they now recommend is at least free from danger; that no injurious consequence will result from its adoption; and that until the Board shall possess more information it would be imprudent to locate the remaining plates, with the exception already mentioned; since in concerns of so much magnitude and importance it is easier to avoid mistakes than to correct them when made."

Conformably to the principles contained in the above report, an offer was made by the Board to the Kentucky Bible Society of a set of the *octavo* in connexion with one of the *duodecimo* stereotype plates of the Bible. The Managers of that Institution have expressed their entire approbation and acquiescence in the conditions stipulated, and their grateful acceptance of the grant.

While using their endeavours "that the word of the Lord may have free course and be glorified" throughout the United States, and especially in those parts where there is an incredibly swarming population, the Board have not been unmindful of their *brethren of the woods*. The condition of these natives, divided from us by their language, their manners, their ignorance, their degradation,—by every thing which distinguishes savage from civilized man—too often by the fraud and other injuries of profligate whites, addresses to us a mute but piercing expostulation for that help which they can obtain only in very small portions from any other quarter.

What their aggregate numbers are, it is impossible to calculate with precision, but small as their population is in proportion to the territory over which they are spread, yet surely it is not beneath the notice of Bible-philanthropy: nor, should they escape the extermination which threatens them, will they fail to make, by their conversion and increase,\* a large accession to the Redeemer's glory, when he shall appear "having on his head many crowns."

The Managers have taken up this matter with a view to ascertain what is practicable in itself, and can be accomplished by the Society.

Two modes present the only alternative; either to teach them English, as the medium of their access to the Bible, or to translate it for their use into the vernacular tongues. The former has its advantages. It would put into their hands the same translation from one end of the Continent to the other; and that derived immediately from the originals, instead of being translated from a translation, as must in a considerable degree be the case if the Bible be rendered into Indian. It would tend to break down the great barrier to friendly intercourse between them and the whites of a better disposition than they

\* It is satisfactorily proved, that where the Gospel has been introduced among the Indians, accompanied, as it regularly is, with improvement in civilization, the population increases; while that of the heathen tribes diminishes.



are accustomed to see. It would facilitate the introduction of useful arts, and the exchange of their roving for a settled life. Having moreover no letters, it is not easy to embody their speech in sounds of the English alphabet, and no successful attempt has yet been made to simplify their language, when written, by the invention of original characters.

But these advantages are counterbalanced. In common with all other nations, the Indians are strongly attached to their mother tongue. They will not submit to the pain of learning another, without such a thirst for knowledge as no savages possess. You must either convince them of its necessity by instructing them in the things of God through an interpreter, or their children must acquire it imperceptibly from their familiarity with the white settlements around them. Experience shows the first to be an Herculean task; and the question will always recur, *why the worship of God is not as acceptable in Indian as in English?* The second cannot take place but upon a small scale; it is a very slow process; the Indian strength is weakened with its acceleration; the young people are in danger of learning vice as fast as they learn English; the tribe is ruined when it is able to understand you; and your end is defeated. Besides, as the propagation of our language must keep pace with the extension of our frontier, we shall not readily gain admittance far beyond the line of the worst examples that can be set before them; and it will prove, not an encouragement, but a hindrance to their embracing Christianity. Their repugnance also to the whites, which, in this situation, must every day grow more inveterate from feeling themselves continually pushed off their grounds, will keep alive their prejudices, will kindle their resentments, and render them not very friendly to the white man's talk. Indians speaking to their brother Indians, "in the tongue wherein every one was born, the wonderful works of God," bid fair to carry the Gospel from the Mississippi to the Pacific

and from Canada to the Gulf of Mexico; while the English preacher is wasting his life in penetrating a few miles into their own country. And why should we imagine that God, with whom "there is neither Jew nor Greek, Barbarian, Scythian, bond, nor free," may not in his mercy "open the hearts" of the red men of the woods, as well as of a "seller of purple," to receive the things of his word, and purify their lips to proclaim among their fellows, "the unsearchable riches of Christ?"

The principal difficulty in the way of the Indian translations of the Scriptures arises from the multiplicity of the Indian dialects. It is long since the researches of Philologists have exploded the greater part of what were supposed to be radically distinct languages. Those of the Indians are ascertained, in many instances, to be dialects so near akin, that unlettered as he is, a young Indian can make himself master of several.

The branches to which the Managers would more immediately bend their attention are the *Mohawk* and the *Delaware*. The former would serve for the *Five Nations*, the *Tuscaroras*, and the *Wyandots* or *Hurons*. The latter, or *Delaware*, is of higher importance, as it has extended itself further than that of any Northern tribe. It can convey the Scriptures to many kindred tribes that are strewn along the frontier of the United States from Canada to Georgia. These are the *Monsees*, the *Sassoness*, the *Kickapoo*, the *Kashaskias*, the *Twightwee*, or *Miamis*, and the *Chippewas*, *Hurons* or *Algonquins*. This last is said to be the most numerous tribe on the northern borders of the United States.

Among the *Delawares* the United Brethren have a mission already. The congregation amounts to about five hundred. They are taught to read in their own language; they cultivate the soil; begin to practise some of the mechanic arts; and are increasing both by natural population and by accessions from the neighbouring tribes.

In their efforts to bring in these outcasts, who are indeed afar off, the Managers must

submit to their circumstances, and take such parts of the Bible as from time to time they can procure to be translated. A beginning has been made. The Rev. Christian Frederick Dencke, one of the Missionaries of the United Brethren to the Delawares, stationed at New-Fairfield in Upper Canada, has completed, and forwarded to this Board, a translation of the Epistles of John; and has also finished a translation of John's Gospel, and commenced that of Matthew; both which will probably be received in the course of the year.

The first, by request of the Managers, has undergone a revision by the Rev. Mr. Mortimer, of the United Brethren, in this city, and by him pronounced to be correct.

In consequence of this acquisition, the Board, on the 2d of April last, ordered an edition of *one thousand copies*, with the English on one page, and the Indian on the other. Of these, *three hundred* are to be sent to the Rev. Mr. Dencke at New-Fairfield, and *one hundred* to Mr. Leichenbach, missionary in the State of Ohio, to be by them distributed among the Aborigines. The residue is lodged in the Society's depository, to be transmitted, as opportunity offers, to missionaries in other quarters, except so many as may be requisite to send to the British and Foreign Bible Society, and the National Bible Societies on the continent of Europe.

The Board has also voted a donation of *one hundred dollars* to the Rev. Mr. Dencke, to encourage him in the prosecution of his work.

With regard to the *Mohawk* language, the Managers find that the *Gospel of Mark* has been translated by the celebrated Indian chief, *Brandt*; and the *Gospel of John* by *Captain Norton*, a resident of Upper Canada. Should further assistance be required, it may be obtained from the Rev. Mr. Jenkins, formerly a Missionary among the Oneidas; and perhaps from *Cornplanter* himself, who is represented as very favourable to such an undertaking.

In the mean time, the Managers have ordered an edition of *one thousand copies*

of *Brandt's* translation of *Mark*, and *Norton's* of *John*, to be struck off and distributed among the tribes usually denominated the *Six Nations*.

The Managers cherish the expectation of receiving the countenance of the Christian community in the arduous attempt of translating the Bible into the Indian languages; especially as one Society has appropriated its surplus funds to be applied, under their direction, to this specific object.

The Board have also ordered to be cast a set of stereotype plates for the New Testament, in *Spanish*: which will be executed as soon as a suitable copy can be procured for the purpose.

Hitherto the affairs of the Society have been carried on, and the several species of their property have been kept in a small depository, and, for want of room, in several other places. The value of this property, amounting, besides the funds in the hands of the Treasurer, to twenty-four thousand dollars; the continual jeopardy of a large proportion of it; the advanced premium of insurance consequent thereon; the time lost in travelling from spot to spot; and the labour incurred by this perplexing mode of superintending different parts of the same business; added to the daily increase of all these evils, induced the managers to concentrate their business into a single establishment, either under one roof, or in convenient buildings contiguous to each other. They would have preferred owning a suitable edifice, as ensuring greater permanency, and a more perfect control; but the amount of their funds which such a purchase must absorb, would have so diminished their means and crippled their efforts, that they deemed it more advisable, in the infant state of their affairs, rather to waive some advantages, than to incur the hazard of disproportionate expenditure; and have resolved to *hire* for the present.

It is evident that the business of the Society, embracing a multiplicity of objects which are every day accumulating, involves a responsibility and a labour which are incompatible with a divided and casual in-

spection. It is not possible for men, occupied with their own concerns, to detach so much of their time as justice to the public demands; and the danger was, that even the most capable would successively relinquish their charge, or the business of the Society run into confusion.\* All things considered, they judged it to be of substantial benefit, and to subserve the purpose of real economy, to appoint an agent for this special trust, with a reasonable compensation; and they have accordingly made such an appointment.

A serious article of expense arises from duties accruing to the United States, on the importation of Bibles in foreign languages, and of paper for the purpose of printing Bibles; also on the postage of letters.

Foreign paper, especially the French, is preferred, as being made of better materials, and of a more durable texture than what is manufactured in this country at the same prices; and could it be procured free of duty, would enable the Society to furnish the Scriptures at a reduced rate, and thus to circulate them in greater abundance, as well as bring them more easily within the reach of the poor.

In addition to the above will be the duties payable on a set of stereotype plates for the Bible in the French language; which, it will be recollected by the Society, the Managers in their first report agreed to receive as part of the donation of the British and Foreign Bible Society, in lieu of money.

Impelled by the above considerations, and by the desire of turning their means to the best possible account, the Managers have laid the case before Congress, requesting that copies of the Holy Scriptures in foreign languages, and paper imported by the Society for its own use, may be exempted from impost, and that all letters to and from its officers, upon its public business, may be conveyed free of postage. They deputed an active and intelligent friend, *Samuel*

\* For a more detailed view, the managers refer to an extract from a representation of their committee, appended to this Report.

*Bayard, Esq.* to present the matter to Congress during the late session. The Philadelphia Bible Society having at the same time presented a petition for the exemption of duties on stereotype plates and Bibles in foreign languages imported by them, both applications were referred to a committee of that honourable body, who agreed to report favourably on the several objects therein specified; but judging it best to divide them into two classes, and to present in the first instance, for the consideration of the house, those exemptions for which both Societies united in petitioning, that committee reported, in part, the form of a bill exempting the American Bible Society, and the Philadelphia Bible Society from payment of duties on copies of the sacred Scriptures in *foreign languages* that have been or may be imported by them, and on stereotype plates for printing the Scriptures. No final decision has yet taken place; but the Managers cherish the hope, that in aiding an enterprise of such magnitude as the diffusing, throughout even the most indigent district and classes, the principles of knowledge and virtue so valuable to a republican government, the councils of our country will not refuse to add the national bounty to the bounty of individuals, and emulate the patronage given by other governments to that noblest of charities which, without distinction or pre-eminence of sect, blesses their constituents with the word of life.

The Managers having become acquainted with the labours of the *Rev. Frederick Lee* at Paris, in procuring, by his extraordinary exertions, the printing of two fine stereotype octavo editions of the New Testament in French, one according to the translation of the *Rev. Mr. Osterwald*, and the other according to the translation of *Le Maître de Sacy* from the Vulgate, and in circulating them with unwearied diligence, at the expense of great personal toil, judged it proper to countenance so pious a work by a donation of *five hundred dollars*, which they transmitted to Mr. Lee through their ex-

cellent countryman, *S. F. S. Wilder, Esq.* They have had the satisfaction to receive the most grateful acknowledgments of *Mr. Leo*, and to learn from *Mr. Wilder*, that nothing could have been more opportune or encouraging.

During the past year the Board have received from England 700 *Gaelic*, 200 *German*, and 500 *Welsh* Bibles, bought of the British and Foreign Bible Society, for the purpose of supplying the wants of foreigners in this country who speak those languages. 399 copies of the *Gaelic* Bible have been sent to Fayetteville, in North-Carolina, agreeably to a request made to that effect by the Fayetteville Bible Society. One German Bible has been sold. The remaining copies of that importation are still on hand.

During the same period there have been printed for the Society about nineteen thousand Bibles, chiefly of the *brevier* type, 12mo. making the total number printed to be 29,500.

Of the 1,050 copies of the *French Bible* in sheets, presented last year to the Board by the New-York Bible Society, six hundred have been sent to the Louisiana Bible Society for *gratis* circulation among the French inhabitants in that region; and six copies have been delivered to an individual going to Mobile, for *gratis* distribution in that place.

Of the *stereotype plates for the French Bible*, to be sent out by the British and Foreign Bible Society, only those of the *Old Testament* have been as yet received. The remainder are expected shortly.

In addition to the Scriptures in the French language above-mentioned, the Board have made, since the last anniversary, the following donations of Bibles in English, viz.

In June 1817, 100 copies of the *Brevier Bible* were sent to the Steuben County Bible Society, and one hundred to the Essex County Bible Society, for the destitute inhabitants on the frontiers of the State of New-York; in July, one hundred to St. Louis, Missouri Territory; in September,

one hundred to the Saratoga Bible Society, and fifty to the Bible Society of Adams and its vicinity, in Massachusetts; in November, sixty-five to the United States' ship the *John Adams*, for its crew; and 100 to the Female Bible Society of Wilkesbarre, in Pennsylvania; in December, 250 to the Marine Bible Society of New-York, for the supply of seamen from all quarters frequenting the neighbouring ports; and in January last, 50 copies to the African Bible Society: making in all 1,521 Bibles *gratis* circulated by the Society in the course of the past year. Many more would have been distributed in the same manner during that period, had not the means of printing for the Society been so limited, by the want of sufficient accommodations, as scarcely to enable the Board, besides making the above grants of Bibles, to supply the increasing calls of Auxiliary and other Societies desirous of purchasing them. The enlargement of its printing establishment, and the continuation of the public bounty, will, it is hoped, place the managers in a situation, during the coming year, to make a more ample distribution of the Scriptures in destitute parts of the land.

In consequence of sundry applications made to the Board, by individuals and by Bodies other than Bible Societies, to obtain from it copies of the Scriptures for gratuitous circulation, the subject was maturely considered by the managers, and at their meeting on the 19th of March last the following resolution was adopted.

"Resolved, that in ordinary cases occurring within the United States, it is inconsistent with the best interests of this Society to distribute the Bible *gratis*, except through the medium of Auxiliary Societies."

"The Managers embrace the opportunity which this notice affords them, of recommending the formation of Auxiliary Societies in all those places where the inhabitants are destitute of the Bible. However small these Auxiliaries may be in the number of members, and unable to contribute, for the present, to the funds of

the American Bible Society, they may still be the depositories and distributors of the Bibles which the Managers may deem proper to afford them gratuitously."

The number of *Bibles issued* from the depository in the course of the past year is 17,594; which, added to those mentioned in the year preceding, (6,410) make the total number issued by the Society since its organization to be *twenty-four thousand and four Bibles*.

The above have been distributed in nearly every state and territory of the Union.

Of the six sets of stereotype plates cast for the Society, the correction of only two sets, of the *octavo* size, has been completed. The first set of the *minion type*, *duodecimo*, will soon be finished; and an edition of 2,000 copies of the Bible to be printed thereon may be expected out in the course of the next month.

In addition to the very respectable list of *AUXILIARIES* to the Society, mentioned in the first Annual Report, the Board have the satisfaction to state; that during the past year *seventy-three* Societies have officially announced their accession: *twenty-four of which existed before the establishment of the National Society, and forty-nine were formed since*. The above, together with those mentioned in the last Report, make the total number of *Auxiliaries* to the American Bible Society, as now known, to be *one hundred and fifty-seven*.

The managers also acknowledge, with gratitude, the receipt of \$365 47 from *Congregational collections* made for the benefit of the Society, in answer to their application.

By a resolution of the Board of Managers it was determined, that all the *Members of the Convention* which formed the American Bible Society, should be constituted *Directors for life*; in addition to which, *eleven* persons during the year have been made *Directors for life*, by contributions of *one hundred and fifty dollars* each; and by contributions of *thirty dollars* each,

either by themselves, their friends, or congregations, one hundred and seventy-four persons have in the same period been constituted *members for life*.

The managers have directed the extension of their correspondence to all the foreign National Bible Societies.

From the *Russian Bible Society* they have received a copy of its Reports, accompanied with several copies of Bibles and portions of Scripture published by that Society, in various languages of the Russian empire, together with sundry other documents.

From these Reports and documents it appears, that this Society is treading close in the steps of the British and Foreign Bible Society; and bids fair to be more extensively useful to mankind than any similar institution on the Eastern Continent. It is patronized by the Emperor with distinguished liberality, and by his nobles and the dignitaries of the church with uncommon union. It has *thirty-two* Auxiliaries in the prominent parts of the empire, and has printed, or ordered to be printed, *two hundred and seventy thousand* Bibles, and *two hundred and eighty-two thousand* New Testaments, in the following languages and dialects, viz. the Calmuc, Armenian, Finnish, German, Polish, French, Slavonian, Dorpatian-Esthonian, Reval-Esthonian, Lettonian, Persian, Georgian, Samogatian, Ancient Greek, Modern Greek, Moldavian, and Tartar. Considering the extent of the empire, and its present political influence upon the old world, it is a matter of thankfulness and joy to all who love the Bible, that the operations of this Society are carried on with so much zeal and success.

With the *BIBLE SOCIETY OF THE NETHERLANDS* their correspondence has embraced no public business, and extends, as yet, only to expressions of kindness and good will.

The *BRITISH AND FOREIGN BIBLE SOCIETY* has transmitted a complete set of its versions; a detailed view of which is herewith annexed.

The thirteenth Annual Report contains an astonishing variety of matter, including intelligence from all quarters of the globe, demonstrating the extent to which its beneficial influence has reached; introducing to our knowledge and notice associations of every kindred, and nation, and tongue, rising up to lend their aid in the mighty work of subduing, by means of the Bible, the whole world to the obedience of Jesus Christ. The managers are at a loss to express themselves with propriety in regard to this stupendous Institution. Resistance adds new strength to its operations, and expenditure new contributions to its treasury. It goes on with increasing vigour in diffusing its blessings; and the managers of the AMERICAN BIBLE SOCIETY can only subjoin their hearty GOD SPEED. A selection from its printed correspondence they cannot refuse themselves nor the Christians of the United States the pleasure of appending to their present Report.

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*Extracts from the Report of the Superintendents of the Theological College of the Reformed Dutch Church, located at New-Brunswick, New-Jersey.*

In conformity with the order of General Synod, the Board of Superintendents of the Theological College, beg leave to make their annual report.

The Board communicate, for the information of Synod, the following summary account of the College, viz.:

The Board met in the Theological Hall, at New-Brunswick, on the last Tuesday of May, 1818, for the purpose of superintending the annual examination of said Seminary, and its other concerns. The Board found your School in deep mourning on account of the death of our greatly beloved and highly esteemed junior Professor. The Rev. Dr. John Schureman is no more. He is lost to his family, to the School, and to the Church. God who gave, has taken him away from us in the midst of his use-

fulness. But we must neither murmur nor despair. It becomes us to submit with resignation, and to say, The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

The senior Professor furnished the following list of the names and standing of the students of the College—Cornelius Bogardus, David R. De Freest, and Brogun Huff, of three years standing; Jacob Fonda, John Peltz, James Romeyn, Henry Smalts, John Vandervoort, of two years standing; Eli Baldwin, Jared Dewing, Isaac Fisher, Gabriel Ludlow, John Van Liew, Abraham J. Switz, Seymour Vonk, and Paul Wiedman, of one year's standing.

The Board having attended to the examination of all the students on Didactic and Polemic Theology, approved of their proficiency in said branches.

The Board then proceeded to examine Cornelius Bogardus, David R. De Freest, and Brogun Huff, (students of three years standing) on Ecclesiastical History, Church Government, Pastoral Theology, and the Hebrew Language, and being satisfied with their proficiency in said branches, and in Didactic and Polemic Theology, the Board unanimously resolved, that the above-named students be recommended to the senior Professor for certificates, which may admit them to examination for licensure before any Classis or Particular Synod. From the above statement, it will appear that three students have finished their course of study; and that thirteen remain in the School, five of whom have entered on the third, and eight on the second year of their term.

During the year past, the Board have granted for the relief of six indigent students the sum of \$840, in the following proportions; to one student \$180, to another \$70, to another \$155, to another \$180, to another \$135, and to another \$120.

The Board take this opportunity to express their approbation of the faithful and unremitting labours of our venerable surviving Professor, and to express their fervent prayer that the Great Head of the

Church may long continue him in the midst of us, as a blessing to his people.

From a view of the wants of our School, and of the state of our funds, the Board recommend to General Synod, that a successor to Dr. Schureman be appointed so soon as they shall deem it expedient.

The Board add, that they have reason to expect an accession to the School in the course of the present year.

PHILIP MILLEDOLER, *Pres.*

W. ELTINGE, *Clerk, P. T.*

*Extracts from the Report of the Committee on the State of Religion in the Reformed Dutch Church, presented to the Synod, June, 1818.*

The Committee on the State of Religion beg leave to report—

That they have carefully examined the minutes of the particular Synods of New-York and Albany, and have drawn from them, and from other sources, all the information they have been able to procure.

From the summary manner in which information is communicated by those Synods, on the State of Religion, your Committee are confined to general statements on this subject.

The state of religion, within the bounds of the Synod of Albany is, with but few exceptions, very encouraging. Although there have been no general or very remarkable outpourings of the Holy Spirit, yet there is an increased attention to the means of grace, and a gradual advancement in vital piety.

The accounts received by your Committee, from the Particular Synod of New-York, are interesting indeed. Whilst copious showers of Divine Grace have fallen upon other districts of our country, and upon other Churches, this portion of our Reformed Zion has, in great mercy, been remembered by its Lord. Times of refreshing from the presence of the Lord, have been experienced in several Churches,

and sinners have been made to feel that the Gospel is the wisdom of God, and the power of God, unto salvation.

Your Committee are happy to observe that union in sentiment, and soundness in the faith, appear to pervade our Church. The Heidelberg Catechism is steadily and regularly explained, and we believe it to be owing, under God, to this circumstance, that we have hitherto been preserved from those dangerous innovations in doctrine which have threatened the harmony of other Churches. So long as that form of sound words, which happily and correctly expresses the truths of the Gospel, shall be faithfully explained and enforced, there is little danger of being carried away by those new speculations, and winds of doctrine, which arise from an ignorance of systematic truth.

Your Committee have noticed with pleasure, that a more than ordinary attention has been paid by our Congregations, in the past year, to the institution of societies for social worship. The experience of the Church, in time past, has sufficiently demonstrated, that associations of this nature, when properly conducted, are nurseries of piety, and effectual means for preserving, among ourselves, and for extending to others, the savour of vital godliness.

It is worthy to be observed, that in those congregations within our bounds, which have lately been visited with Divine influence from on high, the first droppings of the showers of grace have been felt in their meetings for social prayer. Family visitation, and the catechetical instruction of our youth, ministerial duties of high importance to the prosperity of the Churches, have, for the past year, been generally and faithfully regarded.

The discipline of God's house is reviving, and its government exercised in many parts of our bounds in such a manner as to be a terror to evil-doers, and a praise to them that do well.

The establishment of Cent Societies, for the support of our Theological College, has

appeared to your Committee to be so closely connected with the general interests of religion in our Churches, that they have considered it to be their duty respectfully to notice them. These Societies are now coming into general operation. From what has been realized already, and may fairly be expected for time to come, they bid fair to become powerful auxiliaries in supporting our Professorial Establishments, and thus furnishing the Church with an intelligent, a faithful, and a learned ministry. Viewed in this light, it is hoped and believed that they will more and more engage the attention, and call forth exertions in their support, from every well-wisher of our Zion.

Missionary zeal, hitherto so languid, is beginning to revive. Our Churches will soon realize, we trust, that whilst it is their duty faithfully to maintain the Gospel and its ordinances at home, it is also their duty to adopt prompt and vigorous measures for extending these inestimable blessings to every nation under heaven. As connected with this subject, your Committee have noticed with pleasure the late organization of the United Foreign Missionary Society, in the city of New-York. This Society, instituted under the immediate auspices of three great religious denominations in our country, bids fair to produce the most happy results. It is earnestly recommended by your Committee that it receive the decided support, and the fostering care of General Synod.

Although your Committee are obliged, in faithfulness, to state, that in many places iniquity abounds, and the love of many waxes cold, yet they have found abundant cause of gratitude to the great Head of the Church, for what He has done and is still doing in the midst of us. He is increasing the number of faithful labourers in his vineyard, cherishing the Church, and riding forth upon the chariots of salvation, from conquering to conquer.

PHILIP MILLEDOLER, *Ch'm.*

From the statistical tables, accompanying the above Report, it appears that 1274 persons have, during the last year, come out from the world, and professed their attachment to the cross of the Lord Jesus Christ. It is presumed these were not all, who were added to the Church of such as (it is hoped) will be saved—as we perceive there are no reports from one entire Classis, and from several Congregations in the other Classes.—*En.*

### LITERARY NOTICE.

IN PRESS.

On the Literary character, illustrated by Men of Genius, drawn from their own feelings and confessions. By the Author of *Curiosities of Literature*.

Lectures on the History of Literature. By F. Schlegel.

Journal of a Visit to South Africa, in 1815 and 1816, with an account of the Missionary Settlements of the United Brethren near the Cape of Good Hope. By the Rev. C. I. Latrobe.

Greenland, the adjacent Seas, and the Northwest Passage to the Pacific Ocean, illustrated in a voyage to Davis's Strait, during the summer of 1817, with charts. By Bernard O'Reilly, Esq.

A Journey to Rome and Naples, in 1817, giving an account of the present state of society in Italy; and containing observations on the Fine Arts. By Henry Sass.

### TO CORRESPONDENTS.

ST., IA., Pastor, AM., ES., and E., will, we hope, give us the pleasure of hearing from them again.

□, Zeta, BD., S., and V., and our other regular correspondents, are informed that we shall take as early an opportunity as possible to insert their valuable communications.



# THE EVANGELICAL GUARDIAN AND REVIEW.

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**BRIEF MEMOIRS OF THE LIFE AND CHARACTER OF THE REV. JOHN SCHUREMAN, D.D. PROFESSOR OF ECCLESIASTICAL HISTORY, ETC. IN THE THEOLOGICAL COLLEGE OF THE REFORMED DUTCH CHURCH.**

'Tis done! and now he's happy!—The  
glad soul  
Has not a wish uncrown'd. Ev'n the lag  
FLESH  
RESTS TOO IN HOPE of meeting once again  
Its better half, never to sunder more:  
Nor shall it hope in vain.

BLAIR.

**I**T is a pleasing thought that the day is fast approaching when the estimate of human character shall be very different from what it is at present. Now, he whose every step is marked with blood, and dies a conqueror on the embattled plain; or he, who, without sacrificing the lives of his fellow-men at the shrine of his ambition, advances a nation's honour and establishes a wholesome system of government; or he, who, in the retirement of the closet, explores the fields of science, and makes a variety of important discoveries, is after death quickly exhibited to the public in all the pomp of his achievements and the splendour of his talents. The world contemplates the character with pleasure; the traits of cele-

brity which the biographer has eloquently portrayed, are read and remembered, and told with admiration, while the account of one whose walk had been with God, and whose death displayed the power of a Saviour's love, attracts but little notice, and is soon forgotten. But, the time is not far distant when the radiance of faith and piety will eclipse the sickly lustre of earthly greatness when the delineation of the life of a good man will be more admired and prized than all that was ever said of heroes, and statesmen, and philosophers. Yes, the time is not far distant, when the names of those Christian worthies who, in the different ages of the Church, distinguished themselves for piety and usefulness shall be universally known, and esteemed more precious than the most precious ointment—their virtues and services read to be imitated—their titles, and honours, and riches, though of a spiritual kind, contemplated to excite to zeal and diligence in the Gospel race—when the record of—THESE WERE THE SERVANTS OF GOD, IN THEIR DAY, AND THESE ALL DIED IN FAITH, shall be published from shore to shore, and thrill every heart with joy. THEN the full

import of the inspired declaration shall be seen and acknowledged—"The memory of the just is blessed, but the name of the wicked shall rot."

Under the influence of these sentiments, both friendship and duty prompt us to attempt a sketch of the excellent man whose name is prefixed to this article.

His ancestors were men of piety and influence. His great grandfather came from Holland to this country as the associate and intimate friend of the Elder Frielinghuysen—afterward the distinguished pastor of the then united Churches of New-Brunswick, Raritan, North Branch, Millstone, and Six-mile-Run. With this eminent servant of Christ Mr. Schureman laboured much in the good work of promoting the Redeemer's kingdom in that favoured section of the Church; and by his faithful and judicious co-operation, contributed to the maintenance and dissemination of that pure system of truth which is happily to this day inculcated in those congregations, and followed with the blessing of the Most High. This gentleman was respectable for his literary acquirements as well as for his piety. He wrote several pieces of poetry, which we are informed display genius, and do honour to his memory.

The grandfather of the subject of this memoir, the late John Schureman, Esq. after whom he was named, was a very estimable member of society. He lived as a merchant in New-Brunswick, where such was the respect entertained for the endowments of his head and the excellent qualities of his heart, that he was appointed one of the judges of the

county courts, and frequently elected a member of the State legislature. In the Church he was conspicuous for unaffected piety, fervent zeal, and fruitful benevolence. It is said, that like his divine Master, he went about doing good.

The Hon. James Schureman, the doctor's father, is still living; and his mother, who is a descendant of that branch of the Schuyler family which removed from Albany to New-Brunswick at the first settlement of the place, is also living. Her grandfather Williamson was an elder in the Reformed Dutch Church, and both her father and mother are members of the Church at Cranberry.

Such a descent is truly noble—for what earthly greatness can be compared with that which is in a peculiar sense the gift of heaven? What is it to be able to reckon up among our ancestors men whom the world has honoured, compared with the inestimable privilege of tracing back through a series of generations the cultivation and exhibition of such excellencies as the love of God produces in the heart?

Happy are such parents, for the blessing of the Lord descends upon their offspring—and happy the children of such parents, for they inherit a promise which is of more worth than any thing high birth or great wealth can bestow.

Doctor John Schureman was a native of the State of New-Jersey, and born Oct. 19, 1778, in the neighbourhood of New-Brunswick, at a place to which his parents had fled while that city was occupied by the enemy in the revolutionary war. At a very early part of his life he was the subject

of strong religious exercises. Long before his worthy parents had a suspicion of the fact, his mind was favoured with those gracious views and feelings which invariably result in sound conversion; and before he had attained the age of twelve years he was often observed to be devoutly engaged in the study of the Scriptures and prayer.

In youth his conduct was irreproachable. His naturally mild and cheerful disposition—dutifulness to superiors, and affectionate behaviour among his friends and relations, rendered him amiable in the eyes of all who knew him. He was apt to learn; and with respect to divine things in particular, he frequently made such inquiries as afforded a pleasing evidence of his capacity, and a hopeful presage of his future eminence in the Church of God.

At this period his respected father was called much from home in the public service of his country, and the charge of his education devolved chiefly on his pious and venerable grandfather, whose instructions and prayers no doubt contributed to improve the good dispositions which grace had implanted in his heart. Under the watchful care of such a friend, and the influence of so salutary an example, with a heart so susceptible of religious impressions, he could not but receive important spiritual benefit.

Where, or under whom, he was initiated in the learned languages and obtained the usual preparation for college, the writer has not been informed. That he was early placed at a suitable grammar school, and made considerable proficiency, may be inferred from the fact of his completing his collegiate course be-

fore he had reached his seventeenth year. He graduated in Queen's college, a Bachelor of Arts, September 30, 1795.

While prosecuting the studies which were necessary to qualify him to act an enlightened and useful part in the world, it must not be supposed that he neglected, as pious youth too often do when they come to be surrounded with gay and thoughtless companions, the cultivation of personal religion. There is reason to believe, on the contrary, that he was scrupulously attentive to the interests of his soul—that he advanced in the stature of a Christian as he advanced in the stature of a man, and continued to exhibit in all his walk and conversation, the sweet savour of divine grace. It is probable that, from his early years, he had the Christian ministry in view, and that, with this object constantly before him, he endeavoured gradually to store his mind with that kind of knowledge which would render him a profitable labourer in the vineyard.

After the lapse of some little time he came to New-York, and commenced the study of Theology with the learned and venerable Dr. Livingston; and with him remained until the year 1800, when he underwent the necessary examinations before Classis, and was licensed a candidate for the ministry.

In 1801 he was solemnly set apart by ordination to the service of the sanctuary, and installed as pastor of the Reformed Dutch Church, at Bedminster, New-Jersey.

His labours among this people were very acceptable, and highly useful. With love and zeal he

preached, he visited—he watched for their souls as one that must give account.

About two years after his settlement in this place he married a daughter of Col. Couwenhoven, of Monmouth, New-Jersey—a lady well qualified, from her amiable natural temper, education, and piety, to make him an agreeable companion; and whose vivacity and affectionate deportment ever gave a cheerfulness to his domestic hours which could not fail to have a happy influence upon him in the discharge of his ministerial duties. In making this remark, the writer hopes he will not be suspected of any unworthy design. He cherishes none. He pays no unmerited compliment, and such conjugal excellence ought to be commended. Now, when death has bereaved her of him whom she loved, it must be a source of no little consolation to her, that she loved him while he lived, and habitually studied to alleviate his numerous cares, and to strew his path with the sweets of domestic happiness.

In 1807 he received a call, which he accepted, from the Reformed Dutch Church at Millstone, New-Jersey; and in 1809 he was called and installed one of the pastors of the Collegiate Reformed Dutch Churches in this city. Such were the respect and affection entertained for him in both the country congregations in which he had served, that it is said his separation from them was attended with every expression of regret, and that he left not a solitary enemy in either.

In this city he maintained an honourable standing in the Church. He was not indeed what

the world calls an eloquent herald of the cross, who by strong and pathetic appeals to the passions—by bold and impressive imagery, can rivet the attention of an auditory, and fetch tears from every eye; but one whose simplicity and pious fervour of manner, good sense, and sound doctrine, rendered his discourses very acceptable. But, under the pressure of his pulpit labours, and of the various and importunate avocations peculiar to city situations, the state of his health, which had never been the best, soon became seriously impaired. And when he found his health beginning to decline, having received the offer of the vice-presidency of Queen's college, he conceived it his duty to resign his charge in this city, and remove to New-Brunswick.

This he accordingly did in the year 1811.

In the new and untried situation in which he was now placed, he had many, and some almost insuperable obstacles to contend with—obstacles which few men would have ventured to approach. The college had been on the decline for some time before, and from the exhausted state of its finances, together with other unfavourable circumstances, it was supposed by many judicious persons to be next to impossible to restore it to any degree of celebrity—but attachment to the institution, and zeal for the Church, determined him to make at least an experiment in its favour; and the experiment was made with an ardour and diligence which were worthy of the best result. He was respected for his talents and the dignity with which he presided over its concerns; and although he had

not the pleasure of seeing his efforts crowned with success, yet he had no reason to regret his acceptance of the office, for the change it induced in his habits of study, and the rest it afforded him from public speaking, effectually contributed to the restoration of his health.

As soon as his health appeared in a measure confirmed, the Reformed Dutch Church of New-Brunswick invited him to become their pastor. This invitation he accepted, and was installed in the pastoral charge of the congregation, January, 1813. Here he was useful in healing the divisions which for some time had marred the peace and harmony of this old and respectable society, and the prospect of being the instrument of still greater good to them was flattering; but a return to the pulpit speedily brought on a return of his disorder, and he was soon under the necessity of resigning his call.

Oct. 1815, The General Synod of the Reformed Dutch Church appointed him Professor of Ecclesiastical History and Pastoral Theology in the school under their care. This appointment was peculiarly gratifying to his feelings; and it is but justice to state, that he *honoured* it. His lectures on the subjects assigned him were studied with care, and from the perspicuous arrangement of the topics, and the copious illustration with which these were blended, became highly interesting and instructive to the students. They were well calculated to enlarge their conceptions of whatever pertained to the history of the Church—the nature of the ministerial office—the various methods of sermonizing, and the

principles of Church government.

His condescending and modest, yet dignified, deportment towards them, conciliated their esteem and affection—he put on no magisterial airs—he treated them as a friend, and they loved him as such.

The next year after his induction into the office of Professor, the honorary degree of Doctor of Divinity was conferred upon him by the Trustees of Columbia College.

He was rising in reputation daily. His influence and usefulness were daily becoming more extensive, when it pleased the great Head of the Church to remove him by death to another and better world.

He died of a typhus fever, May 15, 1818, aged about thirty-nine years and seven months.

In the course of the narrative which has been given of the life of this worthy servant of Christ, some traits in his character have been exhibited; but the sketch would be imperfect if no mention should be made of other traits in it, not less distinguishing, nor less worthy of being remembered. Dr. Schureman was most amiable in private life. As a husband, father, and friend, none could be more affectionate, none more faithful, none more sincere. He was a Joshua in his family, serving the Lord with all his house—offering up morning and evening the sacrifice of thanksgiving and praise; and such were his habitual kindness of temper and courtesy of manner, that he seemed to render all happy who were beneath his roof. With his friends he was open, communicative, and often pleasantly facetious. He made no professions,

the purity of which could not bear to be tested; nor was his good opinion of any one easily changed either by the insinuation of envy or the tales of slander. He was ever ready to discharge the tender offices of friendship; and when he conferred a favour, it was done with all the promptness and good-will, which, while they appear designed to lessen the sense of obligation, most effectually strengthen it.

In addition to what has already been observed respecting him, as a minister of the Gospel, it is proper to state, that he loved with all his heart that precious system of truth which is exhibited in the standards of the Reformed Dutch Church, and substantially contained in all the Confessions of the Reformed Churches. This truth was deeply engraven upon his breast. He felt its power. He lived under its benign influence. Christ he adored, and served as the most glorious object in the universe—as uniting in his person all excellencies, human and divine. The blood of Christ was the fountain of his pardon; the righteousness of Christ the exclusive ground of his justification before God; and the glory of Christ the great end which he incessantly laboured to promote. In the pulpit, therefore, as may naturally be supposed, his sermons were fraught with evangelical sentiments, expressed in language adapted to the plainest capacity, and delivered with a pious fervour, which evinced how much he felt their importance, and desired that others might experience their efficacy. It was evident that he did not go into the sacred desk to preach himself—to titillate the ear—to enchain the imagination,

by an unnecessary exuberance in expression, or an overwhelming profusion of figures; but in a plain and intelligible manner to humble the sinner, to exalt the Saviour, to declare, explain, and urge the unsearchable riches of divine grace. He was far from being an uninteresting preacher. His arrangements were judicious and natural—his discussions and illustrations forcible and appropriate, and his applications warm and affectionate. Out of the pulpit his exemplary conduct, attention to his flock, and uniform affability, procured him great respect.

The literary attainments of Dr. Schureman were considerable. His mind was well cultivated, and possessed of a natural energy, which, if his health had permitted him to apply himself with unremitting diligence to his studies, would have enabled him to proceed with celerity in the acquisition of knowledge. His apprehension was quick, his judgment clear and discriminating, his taste good. Few men were better acquainted with human nature. He was a silent, but close observer of men and of manners. He could not easily be deceived. It was seldom that he ventured to express an unfavourable opinion of any one unless some good end was to be answered by the disclosure; but whenever circumstances rendered a seasonable hint necessary, he was as seldom found to have formed an erroneous opinion. In those hours of frank and confidential friendship, which the writer of this sketch has had the happiness to spend with him, he has been frequently astonished at his discernment in this respect. But it must not be inferred from this remark, that he has ever indulged in the little

suspicious of envy, or sought to raise himself as many do, by endeavouring to lessen others. Dr. Schureman was above such conduct. He cherished a spirit of Christian charity. He respected merit. He loved all good men.

This excellent man was honoured in no ordinary degree with the confidence of his brethren in the ministry. A sufficient proof of this is found in his appointment to the station of a public teacher in the Theological College. The candour of his mind was such, his moderation, firmness, and talents were so well known to them all, that there was not one perhaps whose counsel in cases of difficulty and importance was more desired or sought. He was punctual in his attendance on the several judicatories of the Church, and took an active part in their deliberations; and, by inspecting the records of their proceedings for many years past, the name of Schureman will be found to hold a prominent place—a fact which must be viewed as no inconsiderable evidence of the respect entertained for his judgment, piety, and fidelity. Although free from a spirit of bigotry or sectarianism, yet he loved the Church to which he belonged, and by his prayers, his counsel, his influence, and his efforts, endeavoured to promote and advance her interests.

His character is well drawn in a few words, by the venerable Professor Livingston, in a letter to the writer of this article.

“You knew him. He was mild and pleasant; discerning and firm; steadfast, but not obstinate; zealous, but not assuming. The frequent hemorrhage of his lungs and the habitual weakness of his constitution, prevented him from

close and intense studies, yet he was a good Belles Lettres scholar. His style was correct and pure; and he made such progress in the official branches of his Professorship, that his lectures upon Ecclesiastical History and Pastoral Theology were highly acceptable and very useful. The suavity of his manners, and the propriety of his conduct, endeared him to the students, and recommended him to the respect and affection of all who knew him. He was growing into extensive usefulness, and had he lived, and progressed as he began, would have become a treasure to the Theological College.”

A short account of the closing scene of his life will conclude these memoirs.

During the progress of the disease which has terminated in his death, Dr. Schureman spoke but little. The disease proceeded with rapid and irresistible violence, baffling the skill of medicine and the assiduities of affection, and for the most part of the time was attended with a lethargy which rendered it difficult and irksome for him to converse. He however retained the use of his reason, and on the last afternoon, when the stupor had abated, and just before he obtained release, he attempted to converse with his mother, but his speech failed, and what he said could not be understood. His afflicted wife was too much overcome to witness his departure, but his parents, who were in the room, he took affectionately by the hand as soon as he found himself to be in the agonies of dissolution. Then waving his hand, and pointing to the light of the upper part of the window, he LAUGHED ALOUD, thus expressing

his joy that his spirit was about to be disengaged from his earthly frame, and to wing its flight to the regions of light and bliss, just like a bird, that tired of its cage, claps its wings when about to be set at liberty. With "one eye on death and one full fixed on heaven," he seemed to say, in the moment of expiring, *Now that God has given me the wings of a dove, I will fly away and be at rest.*

The following lines of Doddridge admirably describe this closing scene.

"When death o'er nature shall prevail,  
And all the powers of language fail,  
Joy through my swimming eyes shall  
break,  
And *mean* the thanks I cannot speak."

He is gone, and to him the language of another poet may be applied.

"Sunk though he be \_\_\_\_\_  
So sinks the day-star in the ocean bed,  
And yet anon repairs his drooping head,  
And tricks his beams, and with new-  
spangled ore  
Flames in the forehead of the morning  
sky."

Schurman! Sweet repose to thy ashes, and imperishable honour to thy memory. Thou art removed beyond the reach of sorrow, pain, and sin. Heaven is thy home, which, after many conflicts, and toils, and pains, thou hast happily gained; and we would not, if we could, call thee back to earth. But the full heart will ever cherish with mournful pleasure the remembrance of the numerous and amiable virtues which adorned thy character.

Since the decease of the Doctor, his widow has become the mother of a son. It is devoutly wished that the child may be spared to be a solace to his mo-

ther—that the mantle of the father may descend upon the son—and that, like him, he may shine as a bright ornament in the Church of God.

ayana.

#### THE SCRIPTURES THE SUPREME JUDGE OF RELIGIOUS CONTRO- VERSY.

[Continued from p. 158.]

In additional confirmation of the principle maintained in this dissertation, let us examine and define the province of *human reason*, *ecclesiastical authority*, and the *writings of the ancients*, in matters of religion.

1. It is necessary to define the province of human reason. This term is often used in an improper sense, and such use of it is dangerous. It presents to the mind an imaginary object, in the pursuit of which, man is bewildered and lost. By human reason sometimes is understood a certain system of doctrines for the direction of our belief and practice, distinct from Divine revelation. This is a system, however, which has no existence, which no man can define, and the belief of which, as it is a nonentity, must be productive of mischievous consequences.

Human reason is nothing but the *faculty of reasoning and the exertions of that faculty*. It is not the rule of direction, but the power of ascertaining and applying the rule.

The faculty of reasoning in relation to the sacred Scriptures, is as the eye to the light. The organ of vision is not the principle of illumination; but is necessary to perceive the light of



heaven, and the various objects which are illuminated by its rays. Considered as the gift of God, this faculty is an inestimable privilege,—a spark of intelligence communicated to the creature, from the eternal principle of knowledge. It is however limited in its exertions to a narrow sphere. Incapable in its best possible condition of embracing every object, the vision becomes dim beyond a certain distance, and in our present fallen state, it necessarily receives erroneous views of the most important concerns of life.

It cannot indeed be denied, that man in the exercise of his power of reasoning, has made great progress in natural science, and settled many controversies respecting it by the increasing light of repeated experiments. But we cannot conclusively argue from his success in science, to his progress in the knowledge of religion by the same means. The method of salvation through a crucified Saviour, as it originates in the good pleasure of God's will, is made known only by divine revelation, and the special influence of divine grace is indispensably necessary to the saving knowledge of it, even when revealed. Natural science invites us to its study, without regard to virtue or vice. It imposes no restraint on criminal affections. It presents no barrier to sensual gratifications. But religion is at war with every lust. It gives indulgence to no kind of vice. There is a connexion between doctrinal and practical truths. If we receive this doctrine, we must, in order to be consistent, practise this duty. Man, unwilling to practise holiness, wishes that the doctrine which is accord-

ing to godliness were false. Thus "*the natural man receiveth not the things of the Spirit of God.*" Regenerating grace is requisite, in order that human reason may apply the rule of revelation.

It is the same God, who has given us the power of reasoning and the oracles of inspiration. The latter gift is not intended to destroy the former, or to supersede its exercise. On the contrary, it increases our information and corrects our errors. If the bodily eye is indebted to another sense for its aid in determining the figure, the magnitude, and the distance of visible objects, how much more is the human understanding indebted to divine aid for assisting our reasoning faculty in ascertaining principles, the knowledge of which is essential to our improvement and happiness.

The exercise of reason, respecting the doctrines of revelation is necessary. God addresses man as a rational creature, and commands him to employ the talent which he has received.

Its province is to contemplate the claim of the Scriptures to inspiration, to receive them as the word of God, and to examine their contents. The question which the Christian has to determine by the use of his reason is perusing the Scriptures, is not whether this doctrine was known independently of the Bible; whether it was discoverable by reason; or whether when revealed it is comprehensible by the human mind; but, the question is merely, whether this is a doctrine of the Scriptures. The ground of our belief, in any part of the Bible, is not its reasonableness, but its being sanctioned with

"*Thus saith the Lord.*" The most sublime mystery of the Christian religion has as great a claim upon my belief, as that two and two are four. No perception of my soul is more clear and certain than that God is incapable of falsehood.

It is also the duty of man, practically to apply the maxims of inspiration. The inferences which are legitimately drawn from the Scriptures are of divine authority. God will not fail to recognize every sentiment which is contained in his words. It would, indeed, be in some cases unfair and unmerciful to charge fallible man with believing every sentiment which might justly be inferred from his expressions; but the omniscient God has revealed nothing the full force of which he did not comprehend.

The Redeemer has set us an example of argument by inference, in his reply to the Sadducees; and the inspired apostles followed the example of their Master in their disputes with the Jews. Christians, therefore, while they submit implicitly to the supreme authority of divine revelation, must use the reasoning faculty in deducing consequences for the direction of life from its established axioms.

2. It is proper to settle the province of ecclesiastical authority.

There are some principles which are common to the Church with other societies of rational creatures. The exercise of the social affections; the preservation of order; the establishment of subordinate rules of conduct; and the right of the Body to control any member in agreeableness to the supreme law.

The Church does not give authority to the Scriptures, but derives it from them. All ecclesiastical acts are to be tried by the doctrines of revelation as the supreme standard. From these divine oracles all Christians are to learn, whatever station they fill, how to *behave themselves in the house of God, which is the Church of the living God, the pillar and ground of truth.* The pillar, upon which, in allusion to the practice of the Romans, in publishing their laws, the statutes of God are inscribed for the information of his subjects; and the ground upon which the summary exhibition, made of Scripture truth, rests. The confession of our faith in the articles of religion receives authority, in a ministerial and subordinate sense, from ecclesiastical acts; but the Church itself receives authority for all its righteous deeds from the sacred Scriptures, *built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.*

The officers and judicatories of the Church have no power to increase or diminish the number of ordinances specified in divine revelation; but must regulate the order and seasons in which these ordinances are to be dispensed. Whatsoever is prohibited in God's word cannot be authorized by the church; but a duty enjoined requires the arrangement of all things necessary to a compliance with it. No ecclesiastical act can render any part of time holy, as the Lord hath sanctified the Sabbath; but special acts of devotion required by God, impose upon the Church a necessity of specifying the times for attending to them. The Lord's day demands

of us the suitable exercises of religious worship; in other cases, the exercises of devotion demand the time necessary for their proper observance. Setting his people at liberty from the *doctrines and commandments of men*, Christ commands them to *stand fast in that liberty* against the encroachments of ecclesiastic domination. About such things, however, as God hath left undetermined, there is no need of the Christian's contending. Whether a minister of the Gospel should preach twice or three times on the Lord's day; whether he should begin public worship by prayer, by singing, or by exhortation; whether he should sing once or twice before sermon, are questions about which there should be no contention; but being settled by the Church for the sake of harmony and order, all its members should submit. It is the will of God that every thing should be done "decently and in order," in agreeableness to what he has required in his word.

3. The writings of the ancients may be perused with advantage in order to assist us in understanding more clearly some passages of Scripture. Allusions are made frequently in the Bible to the prevailing usages of the periods in which its various parts were written; and an accurate acquaintance with the languages and customs of the ancients are exceedingly serviceable in ascertaining the meaning of such passages of revelation as refer to them.

No uninspired writings are, however, of any authority in determining what is the doctrine and order of God's Church. It is indeed very natural to man to be

influenced by authority. It is pleasing to be in the company of those whom we esteem. Reverence for characters produces respect for their opinions; and this cannot fail to influence the judgment. Many men, it is also to be observed, are unwilling to take the trouble of thinking closely; and are therefore satisfied that others should think for them while they practise upon the principle of implicit faith. The religious opinions, however, which are founded upon human authority are not worthy of the Christian. His faith rests upon the Gospel of Christ, which is the power of God and the wisdom of God.

The province, which the works of the fathers should occupy in matters of religion, can be very easily defined. Writings which come down to us well authenticated, which are evidently genuine, which have been composed by persons of discrimination and veracity, may undoubtedly be admitted as witnesses of matter of fact. Such testimony will, of course, decide what were the opinions of certain men, and what were the customs of the Church at a certain time. But these opinions, and these customs, are still to be tried by the Scriptures. If upon examination they are found to be conformable to the will of the supreme Lawgiver, the Christian will rejoice. He is always pleased at finding the Church abiding by the law and the testimony. But if they are found to be otherwise, he is at no loss whether to follow the writings of the ancients, or the Scriptures of inspiration. All Christ's disciples will say to the writers of antiquity, as Peter and

John did to the Jewish Sanhedrim, *Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.*

How pleasing is the sight of a pious and zealous Christian, going on from strength to strength towards Zion. With an humble sense of his own infirmities, unwavering dependence on God's Spirit, diligent endeavours to discover truth, sincere resolution to hold it fast, and anxiety to have a saving interest in it, he searches the Scriptures, knowing that in them he shall find eternal life. In them God speaks to him. From their decision he knows, and he rejoices to know it, there can be no appeal. They determine every thing which requires a determination. Their maxims he endeavours prudently to apply in all his conduct. He diligently employs every help to the understanding of them. Sensible of their perfection he compares Scripture with Scripture. What is less clearly intimated in one part of the sacred volume, is more clearly explained in other parts. The histories, the promises, the precepts of revelation, all contribute to establish his faith, and to animate his hope. Delighted with the whole plan of grace, he admires the manner in which salvation is dispensed to man. The visible order appointed for the Church by the blessed

Saviour, he receives as the best; and he esteems as worthy of himself to support what was worthy of God to bestow. He is disgusted at the man who proposes amendments to it as offering an insult to the love which inspires, the wisdom which orders, and the authority which establishes the constitution of the Christian Church. "Zion" is, in his view, "the perfection of beauty." In his Christian warfare, in his afflictions, yea, in the hour of death, he is supported with this reflection.

The Holy Ghost, says he, speaking in the Scriptures, has been my instructor. I have not built my hopes upon the foundation of human authority. The decrees of councils, the traditions of elders, the writings of fallible men, have been received only as far as they are supported by God's testimony. Upon the word of revelation, a word which cannot fall to the ground, and which God will own when I appear before him, I now venture, yea, I confidently rest my immortal soul, while I resign my body to the dust. To my God, whose revelation has been the guide of my life, I now come. *Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.*

## Poetry.

GENTLEMEN,

The following lines are at your disposal, if you think proper to give them a place in your valuable Magazine.

*LUCRETIA, OR THE WORLD HAS LOST ITS CHARMS.*

Down the deceitful stream of busy life,  
 With thoughtless multitudes Lucretia sail'd,  
 Unconscious of her port. Her joyous spring  
 In gay delight, pass'd heedlessly along,  
 And airy dreams of visionary bliss  
 Wrapt up her sense. Her happiest hours she deem'd  
 In gayest mirth, when thought was lull'd to sleep;  
 And those whom once congenial sentiment  
 Together link'd in friendship's sweetest ties,  
 But now by grace disjoin'd, too sober grown.  
 Delusive charms, false lustres of the world  
 Enamour'd more than the sweet charms of grace.  
 Delighted fancy was allur'd with toys  
 Which better reason would have thought too vain.  
 Fondly she look'd around and saw the world  
 Spread its delicious sweets; each balmy breeze  
 Wafted fresh odours from the spicy fields  
 'To captivate the sense; the song of dance  
 Was heard among the youthful train, where mirth,  
 And gayety, and folly, in a round  
 Of thoughtless pleasure, stole away the hours.

Thus fond Lucretia, centred all her hopes  
 In sublunary joys, nor thought that one  
 Unlucky breeze might sweep them all away;  
 That the gay world, with all its glittering toys,  
 Its false, deceitful charms, its vain delights,  
 Its empty vanities and giddy rounds  
 Is but a theatre of sin, and frail,  
 Uncertain life, a transitory dream;  
 That when we seem in freshest, fairest bloom,  
 We're tottering on the very verge of death.  
 The voice of wisdom oft essay'd to charm  
 To more substantial and enduring joys;  
 Bid her seek bliss beyond this fading world,  
 And fix her hopes eternal in the skies.  
 As oft it charm'd in vain; still idle dreams  
 Play'd in her fancy and betray'd her mind  
 On pleasure bent, unreal, giddy, vain.

As walking by herself in lonely path,  
 Along the grove, in silent shade retir'd ;  
 When busy thought was planning wonted joys,  
 And idle fancy roving 'mong the gay ;  
 A voice thus sudden whisper'd in her ear :  
 " Why seek the foolish pleasures of the world ?  
 Why love the giddy circles of the vain ?  
 What is there here can satisfy thy soul,  
 Or give true comfort on a dying bed ?  
 Behold, but few thy days—soon life will end,  
 And all its vain delights ; then wisely prize  
 The day of grace, and seek substantial joy  
 In wisdom's ways ; there only it is found."  
 It was the guardian angel sent from heav'n  
 To breathe celestial influence, and awake  
 From worldly folly, to diviner life.  
 She saw the error of her ways—she wept,  
 And pray'd that heaven would graciously forgive  
 An humble penitent, and grant henceforth  
 That she might live a holy life. Her prayer  
 Was heard. Now heavenly truth beam'd on her mind,  
 And brighten'd up her path ; new hopes inspir'd  
 New joys. Farewell, ye giddy throng, ye gay  
 Delights, ye false enchanters of the brain ;  
 Come, ye who once I deem'd a gloomy set,  
 Be my associates ; now I taste your joys,  
 Now I perceive from whence your pleasure springs.  
 Grace ! O delightful theme ! sweet sound divine !  
 It shall employ my tongue, while being lasts,  
 And endless years roll their successive round.

MELOS.

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### Selected.

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#### THE ORPHAN.

Where shall the child of sorrow find  
 A place for calm repose ?  
 Thou Father of the fatherless,  
 Pity the Orphan's woes.

What friend have I in heaven or earth,  
 What friend to trust, but thee ?  
 My father's dead, my mother's dead ;  
 My God, remember me !

Thy gracious promise now fulfil,  
 And bid my trouble cease ;  
 In thee, the fatherless shall find  
 Both mercy, grace, and peace.

I've not a secret care or pain,  
 But he that secret knows :  
 Thou, Father of the fatherless,  
 Pity the Orphan's woes !

A VERY sweet and plaintive  
 voice sang these words. I could  
 not at first discover from whence  
 or from whom it proceeded. It  
 was a beautiful moonlight even-  
 ing in the month of September,  
 and being a stranger in the village,  
 to which my walk had extended, I

approached the Church, which stood upon a hill at some distance from the houses, proposing to myself the pleasure of a lonely contemplation among the graves of the departed. I had scarcely arrived at the gate, which stood opposite to the Church porch, when the above verses were softly sung by some person, not in sight. Fearful of interrupting this artless hymn, which was evidently accompanied by broken sighs, as of one weeping not far off, I stood still to listen.

At that moment a poor girl, apparently about fifteen or sixteen years of age, came from behind a projecting part of the church, and soon returned again, without discovering that she was observed and overheard. I could not help feeling a momentary concern lest my approach might terrify, or at least disturb the feelings of the distressed girl, who seemed to be overcome with much affliction of heart.

Whilst I was gently opening the gate, she again sang the two last lines as before,

Thou Father of the fatherless,  
Pity the Orphan's woes.

At that moment the noise of the gate shutting, after I had passed through, caught her ear: she came forward, somewhat startled, and said, "Who is there?"—"One," replied I, "that can feel for the fatherless, and pity the orphan's woes. Do not be afraid, but tell me, whether the words you have been singing, are applicable to your own case? Are you deprived, by the providence of God, of your own parents?"

Bursting into tears, she said, "Indeed, Sir, I have lost them

both, and am left without a friend on earth."

"But, I trust," added I, "not without a Friend in heaven."

"I hope not, Sir," said the girl, "but my heart is very heavy. It is not a fortnight since my poor mother was laid in that grave beside my father, who died last year."

"And what brings you here to-night?" said I.

"Sir, I come here, as often as I can at an evening, when my day's work is over, to look at these two graves, and think about my dear father and mother. They were the best that any poor child ever had; and my greatest comfort now is, to come here by myself, and think over all their kindness and love to me, whilst they lived." Tears again prevented her saying more.

"And where did you learn that hymn, which I heard just now?"

"Sir," said she, "it is one that the minister of our parish made for some children in the Sunday-school, who lost their father and mother a few years ago; he called it, 'The Orphan's Hymn,' and we sometimes used to sing it at Church and at school. But I did not know then, how soon it would be my own turn to feel the same loss, and sing it for myself. But it is the Lord that hath done it, and I desire to submit to his will."

"Did your parents bring you up in the fear of God, and the knowledge of his blessed Gospel?"

"Oh! yes, Sir, it was all their wish and pains to do so. They loved and feared God themselves, and they did all that lay in their power to teach me to do so too."

"And I hope from what you say," added I, "that their instructions have not been in vain. You can read, and know the value of God's word."

"I hope I do, Sir: I have learned from it, how good Jesus Christ has been to sinners. Poor, friendless, and distressed as I am, I would not part with the hope, which the word of God gives me, for all the world. My mother told me——" (Here she with difficulty went on)—"My mother told me, a little before she died, that she had nothing to leave me but a blessing, a Bible, and the prayers which she had been offering up for me, ever since I was born. But, she said, that is enough, if God is but pleased to accept them." Indeed, Sir, you cannot think what a dear good mother I have lost. And now I am obliged to live with some neighbours, who use me very hardly, and force me to work beyond my strength to get bread to eat. Sir, I have now no father nor mother to take care of me, feel for my difficulties, and teach me the ways of God, as they used to do. I am young and inexperienced: and I am afraid lest, without a guide, I should fall into errors and snares, which their kind care might have prevented."

"Let this be your comfort," I replied, "when father and mother forsake you, then the Lord will take you up. For God is the helper of the fatherless, and has given an encouraging promise to the believing parent, that he may leave his fatherless children, and God will preserve them alive."

"Those," said the girl, looking up with great earnestness, "were the last words my dear mother

spoke to me: I can never forget them."

"And do you not believe," replied I, "that in God the fatherless find mercy?"

"I do, Sir," answered she, "and am persuaded that he will neither leave me, nor forsake me. I know I am a sinner, and, as such, deserve only his displeasure, but, through his grace, I can trust his word. Weak, helpless, and sinful, as I feel myself to be, I nevertheless desire to cast my burthen upon him, and believe that he will sustain me."

"And is it your heart's desire to be a follower of these good parents, who, through faith, inherit the promises, and are now at rest with God?"

"Sir," replied the girl, with the most affecting solemnity of manner; to live as they lived, and to die as they died, is the first wish I have in this world."

Highly pleased with the strong marks of filial piety and dutiful affection, which this interesting young person manifested, I asked her what prospects she had for her livelihood: She said, "Her wish was to enter into the service of some pious family, if the goodness of God should lead her into such a situation."

I was strongly prepossessed with the simple and unaffected declaration of her sentiments, and viewed the circumstances of my seemingly accidental meeting with her, as a providential opportunity of rendering a service to a young and unprotected girl; I therefore offered her a servant's place in my own family, to assist in the nursery, being convinced that a child, so dutiful as she had been to her own parents, was the most suitable companion and at-



teadant, whom I could select for my own little ones. I assured her of the friendship and parental protection which her circumstances and conduct so justly entitled her to.

She expressed her gratitude in the properest manner, and referred me to the clergyman of the parish, for any inquiries I might wish to make respecting her.

Instead of returning home, I took up my lodging for that night at the little village inn, and the next morning obtained the most satisfactory accounts of the girl.

She has now lived three years in my family, and conducted herself as a most faithful, affectionate, and grateful servant. Twice in the year I have indulged her with the desired and most acceptable permission of going to her native place, to visit her parents' graves, and, I am persuaded, it has been attended with the happiest effect on her disposition and conduct. She honoured them when living: and when dead, she reveres their memory. The principles of true religion have taken deep root in her heart, and she is a living witness to the power and grace of Christ. In him alone she evidently rests her whole hope, and accompanies it with an humble, modest, and grateful behaviour.

I often reflect on the interesting scene which the village churchyard first presented: and as often rejoice in thinking, that the fatherless has found a father, and the orphan's woes have been pitied and relieved.

#### A VISIT TO THE INFIRMARY.

I went a few months since to visit a parishioner, then in the  
VOL. II....No. 5.

county infirmary, within some miles of which I reside, and was informed that in an adjoining ward there lay a very good old man, confined by a mortification in his foot, who would take particular satisfaction in any Christian conversation, which my time would allow me to afford him.

The nurse conducted me into a room, where I found him alone on a bed. The character of his countenance was venerable, cheerful, contented, and pious. His hoary hairs proclaimed him to be aged, although the liveliness in his eye was equal to that of the most vigorous youth.

"How are you, my friend?" I said.

"Very well, Sir, very well. Never better in all my life. Thank God for all his mercies:" replied the man, with so cheerful a tone of voice, as at once surprised and delighted me.

"Very well? How so? I thought, from what I heard, you were in much pain and weakness?" said I.

"Yes, Sir, that is true: but I am very well for all that. For God is so good to my soul; and he provides every thing needful for my body. The people in the house are very kind; and friends come to see me, and talk and pray with me. Sir, I want nothing, but more grace, to praise the Lord for all his goodness."

"Why, my friend, you are an old pilgrim, and I am glad to see that you have learned thankfulness, as you travel through the wilderness."

"Thankfulness!" quickly returned he; "No, Sir: I never did thank the Lord, I never could thank him; no, nor I never shall thank him, as I ought, till I get

to glory. And then—O! then—how I will thank him for what he has done for me." Tears of affection filled his eyes, as he spoke.

"What a good Master you serve," I added.

"Ay, Sir, if the servant was but as good as the Master. But here I am, a poor old sinner, deserving nothing, and receiving every thing which I need. Sir, I want nothing, but more grace, to serve him better. I lie here on this bed, and pray and sing by night and day. Sir, you must let me sing you my hymn, I always begin it about four o'clock in the morning, and it keeps my spirits alive all the day through."

Without waiting for my reply, he raised himself up, and in an aged and broken, but very affecting tone of voice, he sang two or three verses, expressive of God's goodness to him, and his own desire to live to God's glory. The simplicity, serenity, and heartfelt consolation, with which this venerable disciple went through it, gave a colouring to the whole, and left an impression on my mind, which it would be impossible to convey to the reader.

As soon as he had finished his hymn, he said, "Do not be offended, Sir, at my boldness: you love the Lord too, I hope; and then I am sure you won't be angry to hear me praise him.—But now, Sir, talk to me about Jesus Christ. You are his Minister, and he has sent you here to-day to see a poor unworthy soul, that does not deserve the least of his mercies. Talk to me, Sir, if you please, about Jesus Christ."

"Neither you, nor I, are able to talk of him, as we ought," I answered: "and yet, if we were

to hold our peace, the very stones would cry out."

"Ay, and well they might, Sir, cry shame, shame upon us, if we refused to speak of his goodness;" said the old man.

"Jesus Christ," I continued, "is a sure refuge, and a present help in time of trouble."

"That's right, Sir, so he is."

"Jesus Christ has taken care of you, and watched over you all the days of your life, and he will be your guide and portion in death."

"That's right again, Sir, so he will."

"You have committed your soul into his keeping long since, have you not?"

"Above forty years ago, Sir; above forty years ago, (when I first used to hear good Mr. Venn, and Mr. Berridge,) he came to seek and to save me, a vile sinner, who deserved nothing but his wrath. I can never praise him enough."

"Well, my friend, and this very Saviour, Jesus Christ, whom you love, and in whom you trust, lived for you, and died for you; he rose again for you, and has sanctified you by his Holy Spirit, and now lives to make daily intercession for you; and having done all this, do you think he will leave you to perish at last?"

"No, Sir," said the old man, "faithful is he that hath promised, and will do it. Mine, alack, is a changing heart, but he changeth not. I believe that he hath laid up a crown of glory for me; and though the old enemy of souls sometimes tells me I shan't have it, I believe in Christ sooner than in him, and I trust I shall have it at last."

"And do you not find by experience," I added, "that his yoke is easy, and his burthen light? His commandments are not grievous, are they?"

"No, Sir, no: it is a man's meat and drink, if he loves the Lord, to do what he bids him."

"Where were you, before you came into this infirmary?"

"In the parish workhouse at S——."

"Have you a wife?"

"She died some years since, and got to her heavenly home before me?"

"Have you any children?"

"Yes, Sir, I have two sons married, and settled in the world with families. One of them has been here to see me lately, and I hope he is in a good way for his own soul, and brings up his children in the fear of God."

"Have you any worldly cares upon your mind?"

"Not one, Sir. I am come to this house, I plainly see, to end my days; for this mortification in my leg must, before it be very long, bring me to the grave. And I am quite willing, Sir, to go, or to wait the Lord's own time. I want nothing, Sir, but more grace to praise him." Which last words he often repeated in the course of the conversation.

"You have reason," I said, "to feel thankful that there is such a house as this, for poor and sick people to be brought to, both for food, lodging, and medicine."

"That I have indeed, Sir; it is a house of mercies to me, and I am ashamed to hear, how unthankful many of the patients seem to be for the benefits which the Lord provides for them here. But, poor creatures, they neither

know nor love him. The Lord have mercy upon them, and show them the right way. I should never have known that good way, Sir, if he had not taken compassion upon me, when I had none upon myself." Tears ran down his aged cheeks, as he spoke these last words. Here, thought I, is a poor man, that is very rich, and a weak man, that is very strong.

At this moment the nurse brought in his dinner.

"There, Sir, you see, more and more mercies! The Lord takes care of me, and sends me plenty of food for this poor old worn-out body."

"And yet," said I, "that poor old worn-out body will one day be renewed and become a glorified body, and live along with your soul in the presence of God for ever."

"That's right, Sir," said the good old man, "so it will:" "though after my skin worms destroy this body, yet in my flesh shall I see God." "But come, Sir," seeing me look at my watch, "you must speak a word to your Master, if you please, as well as for him. I will put down my dinner, while you pray with me."

I did so, the man often adding his confirmation of what I offered up, by voice, gesture, and countenance, in a manner highly expressive of the agreement of his heart, with the language of the prayer.

Having ended, he said, "God be with you, Sir, and bless your labours to many poor souls: I hope you will come to see me again, if my life be spared. I am so glad to see those who will talk to me about Jesus Christ, and his precious salvation."

I replied, "May the God of Abraham, Isaac, and Jacob, who carried them through the days of their pilgrimage, and brought them safe to a city which hath foundations, bring you there too, and bless you all the remaining days of your journey till you get home. I am going to see several serious friends this evening, who would be glad, I know, to receive a message from one, who has had so much experience of a Saviour's mercies. What shall I say to them?"

"Tell them, Sir, with my Christian love and respects, that you have been to see a poor dying old man, who wants nothing at all in this world, but more grace to praise the Lord with."

So ended our first interview. I could not help reflecting, as I returned homewards, that as the object of my journey to the infirmary had been to carry instruction and consolation myself to the poor and the sick; so the poor and the sick was made instrumental to the conveying of both instruction and consolation to my own heart in a very superior degree.

I saw him four or five times afterward, and always found him in the same happy, patient, thankful, and edifying state of mind and conversation. The last time I was with him, he said, "Sir, I long to be at my heavenly home, but I am willing to remain a traveller, as long as my Lord and Master sees good."

He died not long after my last sight of him, in the steadfast assurance of faith, and with a hope full of immortality.

#### DISCOVERY OF A MURDER.

The truth of this relation is unquestionable; it was given by the clergyman of the place where it happened, and many people there remember very particularly every minute circumstance of it.

About the year 1766, John Andrew Gordier, a gentleman of French extraction, and considerable fortune, in the island of Jersey, was upon the point of marrying the daughter of a wealthy merchant of Guernsey; but, on a sudden, he was lost to his friends and relations, as well as to the lady who was to have been his bride; and, notwithstanding the most diligent inquiry in both islands, with every possible search that could be made, not the least intelligence could be obtained either of his death or of his retreat.

It happened, however, that after a time, when all discourse concerning him had subsided, his body was accidentally found in Guernsey, by some boys, in traversing the beach, with two wounds on the back, and one on the head, thrust into the cavity of a rock, whose mouth was so small that it must have been with difficulty that the body could be thrust into it. This discovery, with those evident proofs of murder, alarmed the two families; the former inquiries were in vain renewed; not the least light could be gathered to trace out the murderer; and all that could be done was to pay the last duty to the remains of the unfortunate youth, by solemnizing his funeral with all the marks of unaffected sorrow. The mother of the young gentleman remained incon-

solable : and the lady, to whom he was soon to have been wedded, pined in secret for the loss of the only man in the world whom she could love. She was, indeed, courted by a young merchant ; but though she was in a manner constrained by her parents to admit his addresses, she was inwardly resolved never to give him her hand. The mother of Gordier, who never ceased to ruminate on the sad catastrophe which had befallen her son, was not a little solicitous for the welfare of the young lady, whom she looked upon as her daughter-in-law, and whom she regarded with the greater tenderness, as she heard how severely she was affected by the sudden disappearance of her intended husband.

Some years afterward, being told that the young lady's life was in danger, she resolved to cross the sea that divides the islands, in order to afford her every consolation in her power, by condoling with her, sharing her griefs, and thereby endeavouring to alleviate the sorrows of her heart. As attendants on her voyage, Mrs. Gordier took with her a beloved brother and her only surviving son. When they arrived, they were advised by the apothecary who attended the young lady, not to surprise her by an unlooked-for visit, till she was prepared by degrees to receive it ; but, notwithstanding all the care that was taken, the sight of the mother brought to her mind the full remembrance of the son, and the shock was too great for her weak spirits to bear. She fainted upon the first approach of Mrs. Gordier, and it was with difficulty that she was brought to herself. The mother was curious to know

every little circumstance that attended the last interview of the two lovers, and of all that had passed since the discovery of the murder of her son ; and the young lady was no less earnest to prolong the conversation ; but her fits returned at almost every period, and she could only say how tenderly they parted, and with what ardency she expected his promised return the next day. It was no small concern to the afflicted mother to see the poor lady in this weak state, dying, as she plainly perceived she was, of a broken heart ; and the company present could not forbear vehement execrations against the author of this double distress. Mrs. Gordier, all on a sudden, burst into a flood of tears, on seeing a jewel pendant to the young lady's watch, which she knew her son had purchased as a present to her before he left the island of Jersey. The violence of her grief was observed by the young lady, who had just spirits enough to ask her the immediate cause. Being told that the sight of the jewel, the presentation of which to his beloved bride, was to be the pledge of their mutual happiness, revived in her mind her irreparable loss ; the young lady was seemingly struck with horror and astonishment at the declaration, and touching the jewel, as with an expression of contempt, sunk into the arms of her weeping visiter ; and, without uttering a single word, except only *cl—e—r—*, breathed her last. The manner of her expiring seemed to involve a mystery. All present were astonished. The confusion which her death occasioned, stopped, for some time, all further utterance ; but, when

every means had been used to restore her, without being able to bring her to life, and, when the effusions of sorrow poured forth at her death, had for awhile ceased, all that were present began to speak what they thought of her behaviour in her last dying moments. Mrs. Gordier, who was totally unacquainted with the soft and delicate temper of the deceased, could not help dropping some unfavourable expressions concerning her manner of leaving the world, which, she thought, plainly enough indicated a knowledge of the murder. Her own parents, who were present at this last afflicting scene, fired with indignation at the insult offered to the unspotted innocence of their darling child, could not help resenting the ungenerous interpretation put upon the closing scene of her blameless life. A scene of trouble and mutual reproach ensued, which it is easier to conceive than to relate. When the commotion, however, was a little abated, and reason began to take place of passion, the friends of both families very cordially interposed, and endeavoured to reconcile the mothers by a cool examination of the circumstances that occasioned the unseasonable heat.

Young Mr. Gordier recollected that he had heard his brother declare, that the jewel in question was to have been presented to his bride on her wedding-day; and, therefore, as that had never happened, his mother might be justified in her suspicions; though, perhaps, the lady might be innocent. The sister of the deceased calmly replied, that she believed that the warmth which had happened was founded on a

mistake, which she thought herself happy in being able to correct. "The jewel," she said, "which her sister wore, was not presented to her by Mr. Gordier, but was a present to her some years after his unhappy death, by Mr. Galliard, a very respectable merchant in Jersey, who had very assiduously paid his addresses to her, encouraged so to do, from a view, if possible, to relieve her mind, by diverting her affections to a new object; that, as many jewels have the same appearance, that purchased by Mr. Gordier and that presented by Mr. Galliard, might probably not be the same. Mrs. Gordier very readily acquiesced; and, having had time to recover her temper, fell again into tears, and in the most affecting manner apologized for her late indiscretion; adding, at the same time, that if it was the jewel purchased by her son, his picture was artfully concealed within it, which, by opening, would put the matter beyond a doubt. Neither the sister nor any of the family had ever seen it opened, and knew nothing of such a contrivance. Young Gordier in a moment touched a secret spring, and presented to the company the miniature inclosed, most beautifully enriched. The consternation was now equal to the discovery. The mystery was unravelled. It was instantly concluded that the horror of the murder must have struck the deceased, and the detestation of the murderer overcame her. The contempt with which she wanted to spurn the jewel from her, and her desire to declare from whom she had it; all these circumstances concurred to fix the murder on

Mr. Galliard, who having been formerly her father's clerk, the last word she attempted to utter was now interpreted to mean the cl—e—r—k. The clergyman, who was present, and who gave this relation, being the common friend of Galliard and of the family where he now was, advised moderation and temper in the pursuit of justice. Many circumstances, he said, may concur to entangle innocence in guilt; and he hoped, for the honour of human nature, that a gentleman of so fair a character as Mr. Galliard, could never be guilty of so foul a crime; he therefore wished that he might be sent for on the present melancholy occasion, rather as a mourner than as a murderer, by which means the charge might be brought on by degrees; and then, if innocent, as he hoped he would appear, his character would stand fair; if guilty, care should be taken that he should not escape. He added, in support of his counsel, that a man once publicly charged with murder, upon circumstances strong as the present appeared, though his innocence might be clear as the sun at noon-day, to those who examined him, yet would never again be able to redeem his character with the world, let his whole life after be ever so irreproachable.

The greatest part of the company seemed to approve of his counsel and reasons; but it was visible by the countenance of Mrs. Gordier, that she, in her mind, had prejudged him guilty. However, in conformity to the advice that had been given, Mr. Galliard was sent for, and in a few hours the messenger returned, accompanied by him in per-

son. The old lady, on his entering the room, in the vehemence of passion, charged him abruptly with the murder of her son. Mr. Galliard made answer coolly, that indeed he well knew her son, but had not seen him for many days before the day of his disappearance, being then out of the island upon business, as the family in whose house he now was, could attest. "But this jewel," said the mother, (showing him the jewel, open as it was) "is an incontestable proof of your guilt: you gave the deceased this jewel, which was purchased by my son, and was in his possession at the time of his death." He denied ever seeing the jewel. The sister of the deceased then confronted him; and taking it in her hand and closing it, "This jewel (said she) you gave to my sister in my presence, on such a day, (naming the time and place) pressed her to accept it, she refused it, you pressed her again, she returned it, and was not prevailed on to take it until I placed it to her watch, and persuaded her to wear it." He now betrayed some signs of guilt, but looking upon it when it was closed, he owned the giving it, and, presently recollecting himself, said he knew it not in the form it was first presented to him. "But this trinket (said he) I purchased of Levi, the Jew, whom you all know, and who has travelled these islands for more than twenty years. He, no doubt, can tell how he came by it." The clergyman now thought himself happy in the counsel he had given; and, addressing himself to Mrs. Gordier, "I hope, madam, you will now be patient till the affair has had a full hearing; Mr. Galliard

is clear in his justification ; and the Jew only, at present, appears to be the guilty person ; he is now in the island, and shall soon be apprehended.' The old lady was again calm, and forced to acknowledge her rashness, owing, as she said, to the impetuosity of her temper, and to the occasion that produced it. She concluded, with begging pardon of Galliard, whom she thought she had injured. Galliard triumphed in his innocence, hoped the lady would be careful of what she said, and threatened, if his character suffered by the charge, to refer the injury to the decision of the law. He lamented the sudden death of the unfortunate young lady, and melted into tears when he approached her bed. He took his leave, after some hours stay, with becoming decency ; and every one, even the mother of the murdered youth, pronounced him innocent.

It was some days before the Jew was found ; but when the news was spread, that the Jew was in custody who had murdered young Gordier, remorse, and the fear of public shame, seized Galliard, and the night preceding the day on which he was to have confronted the Jew before a magistrate, he was found dead, with a bloody penknife in his hand, wherewith he had stabbed himself in three places, two of which were mortal. A letter was found on the table in his room, acknowledging his guilt, and concluding with these remarkable words : " None but those who have experienced the furious impulse of ungovernable love, will pardon the crime which I have committed, in order to obtain the incomparable object by whom my

passions were inflamed. But thou, Father of mercies ! who implanted in my soul those strong desires, wilt forgive one rash attempt to accomplish my determined purpose, in opposition, as it should seem, to thy Almighty Providence !" What infatuated language is this ! O, how the god of this world blinds the eyes of the children of disobedience ! Surely this tragic story confirms the doctrine of an universal and overruling Providence ! Surely, even an infidel must, in this matter, see the *finger of God* ! May every one that reads this, adore the God of Providence—reverence his authority—obey his laws, and trust in him for all things ! Amen.

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#### CURIOUS METHOD OF REFUTING A POPISH PRIEST.

King James the Second hearing that the Duke of Buckingham was somewhat out of order, thought that a proper season for working upon his credulity, and making a convert of him to Popery ; and accordingly sent Fitzgerald, an Irish priest, to him, to use his utmost endeavours for that purpose. The Duke, who had been apprized of the intended visit, as also of the motive to it, and was consequently prepared for the reception of the priest, was no sooner informed of his arrival, than he gave orders for his introduction with great ceremony, which the father thought an happy omen ; and the usual compliments having been passed, he desired him to sit down. An inquiry into the Duke's health followed then of course ; and he owning himself



indisposed, the father, after expressing himself greatly concerned about his future welfare, declared the design of his coming, and by whose order he came. His Grace pretended great willingness to be better instructed, if he was in any error; but desired that they might drink a glass of wine together, previous to their entering into a conference; to which the priest agreeing, a bottle was called for, and brought. But, guess the poor father's surprise, when, after having drank a glass or two, the Duke (a man of incomparable sense, and a celebrated wit) taking the cork out of the bottle, and stroking it several times with great gravity, asked him very seriously, how he liked that horse. He was confounded to the last degree at such a question; and yet more so, when His Grace, finding him continue silent, repeated it again without changing his countenance in the least; but persisting, on the contrary, in stroking the cork, in calling it a horse, and launching into the most extravagant encomiums on its goodness and beauty: he at last, however, answered, he found His Grace had a mind to be merry, and that he had chosen an unseasonable time, and he would therefore come again, when His Grace was better disposed to hear what he had to offer. "Merry!" cries the Duke, in a seeming surprise; "I'll assure Your Reverence, I was never more serious in all my days. Why, is not Your Reverence of the same opinion? Do not you think it as fine a steed as ever you saw in your life? What fault can you find with it?" "I beg Your Grace would compose yourself a little, and consider," says the father. "Consider

what?" answers the Duke: "What objection have you against him? you certainly have not sufficiently observed him." "Ah! my lord," replies the father, "do not you see that it is but a cork? and do you not know, that you took it but a few minutes ago out of that bottle?" "A very pretty story, indeed," says the Duke. "What! would you persuade me that this fine courser, whom I have been so long commending and stroking, is but a mere cork, and that I am under a delusion?" "Nothing more certain, my lord," answers the father. "I would not be too positive of any thing," replies the Duke calmly: "perhaps my illness may have discomposed me more than I am aware of: but I wish that you would convince me that I am mistaken. I say this is a horse; you affirm it is a cork: how do you prove it to be so?" "Very easily, my lord: if I look at it, I see it is a cork; if I take it in my hand, I feel it is a cork; if I smell to it, I find it is but cork; and if I bite it with my teeth, I am assured that it is the same: so that I am every way convinced thereof, by the evidence of all my senses." "I believe your Reverence may be in the right," says the Duke (as just recovering from a dream) "but I am subject to whims: let us, therefore, talk no more of it, but proceed to the business that brought you hither."

This was just what the father wanted, and he accordingly entered upon the most controverted points between the Papists and us; when the Duke, cutting him short, told him, what was most difficult of digestion with him was their doctrine of transubstantiation; and if he could but prove

that single article, all the rest would soon be got over. Here-upon the Priest, not doubting but he should soon make the Duke a proselyte, enters upon the common topics used by all those of his persuasion on such occasions, insisting, above all, greatly upon the words of consecration, "This is my body," and "This is my blood," &c. To all which the Duke replied, that these were but figurative expressions, and no more to be understood literally than those others, "I am the vine," and "I am the door;" besides which, continued he, the bread and wine still remain unchanged as before, after the words of consecration. "No, my lord," cries the father, with humble submission, "there is only the appearance or form of those elements; for they are actually changed into the very real body and blood."

"Nay," says the Duke, "I will convince you to the contrary, father, by your own argument: I look upon it, and see it is bread; I touch it, and feel it is bread; and I taste it, and I feel it is but bread, mere bread still: remember the cork, father, remember the cork." This answer silenced the father.

#### ANECDOTE.

Sir James Thornhill was the person who painted the inside of the cupola of St. Paul's, London. After having finished one of the compartments, he stepped back, gradually, to see how it would look at a distance. He receded so far (still keeping his eye intently fixed on the painting) that

he was got almost to the very edge of the scaffolding, without perceiving it: had he continued to retreat, half a minute more would have completed his destruction; and he must have fallen to the pavement underneath. A person present, who saw the danger the artist was in, had the happy presence of mind to suddenly snatch up one of the brushes, and spoil the painting, by rubbing it over. Sir James, transported with rage, sprang forward, to save the remainder of the piece. But his rage was soon turned into thanks, when the person told him, "Sir, by spoiling the painting I have saved the life of the painter. You was advanced to the extremity of the scaffold, without knowing it. Had I called out to you, to apprise you of your danger, you would naturally have turned to look behind you; and the surprise of finding yourself in such a dreadful situation, would have made you fall indeed. I had, therefore, no other method of retrieving you, but by acting as I did."

Similar, if I may so speak, is the method of God's dealing with his people. We are all, naturally, fond of our own legal performances. We admire them to our ruin, unless the Holy Spirit retrieve us from our folly. This he does, by marring (as it were) our best works; i. e. by showing us their insufficiency to justify us before God. When we are truly taught of him, we thank him for his grace, instead of being angry at having our idols defaced. The only way, by which we are saved from everlasting destruction, is, by being made to see, that 'by the deeds of the law no flesh living shall be justified.'

## Religious Intelligence.

### FOURTEENTH ANNIVERSARY Of the British and Foreign Bible Society.

ON Wednesday, the 6th of May, 1818, was held, at Free Masons' Hall, London, the Fourteenth Anniversary of the British and Foreign Bible Society.

Among the numerous and respectable assemblage, upon this interesting occasion, were the Bishops of Norwich, Gloucester, Cloyne, and Derry; their Excellencies the Ambassadors from the United States of America, and from his Serene Highness the Prince of Hesse Homburg; the Earl Harrowby, Lord Gambier, the Right Hon. Nicholas Vansittart, M. P. Sir Thomas Dyke Ackland, Bart. M. P. Thomas Babington, Esq. M. P. Joseph Butterworth, Esq. M. P. Charles Grant, Esq. M. P. Charles Grant, jun. Esq. M. P. W. T. Money, Esq. M. P. William Wilberforce, Esq. M. P. Admiral Sir James Saumarez, Bart. K. G. C. B. &c.

Lord Teignmouth, in opening the business of the day, read a note from the Bishop of Salisbury, at his lordship's particular request, stating, that he was much mortified at being prevented, by illness, from attending the meeting.

An abstract of the Report was read by the Rev. W. Dealtry, from which it appeared that the cash account stood as follows:

Total net receipts, exclusive of sales	L.	s.	d.
	68,369	10	9

Of which sum 55,857*l.* 7*s.*

5*d.* was contributed by Auxiliary Societies.

Received by sales, the major part of which was for Bibles and Testaments purchased by Bible Associations

	L.	s.	d.
	18,620	0	2

	L.	s.	d.
	86,979	10	11

Total net payments

	L.	s.	d.
	71,699	1	7

That the issue of Bibles and Testaments, within the year, have been 89,795 Bibles, 104,306 Testaments; making the total issued by the British and Foreign Bible Society, in somewhat less than thirteen years, more than two millions of Bibles and Testaments.

The Right Hon. N. Vansittart, (Chancellor of the Exchequer.)

*"My Lord,*

"I take the liberty of rising, to move that the Report of the Committee be received and adopted. And if that were the sole object of my addressing you, it would be unnecessary for me to add any thing to the impression which the Report itself must have made. I might leave its contents to make their own impressions on your minds. For I can appeal to all who have heard it, whether a Report replete with more important facts, and leading to more animating conclusions, was ever delivered to this, or any other Society. I must be permitted, my Lord, to take this opportunity of expressing the gratification with which I am again enabled to partake of this great feast of Christian benevolence. I must be permitted to state the admiration and gratitude with which, in common with those around me, I see the great plans of Providence developing themselves, and its mysterious purposes apparently about to be effected—and in particular, that we are allowed, and enabled, in however humble a degree, to co-operate in so great a work. We find, that, while the zeal, the liberality, and energy of this Society have, in no respect diminished, within the British dominions, its operations have been widely extending, and receiving the most energetic aid, among foreign nations. I particularly allude to what we have heard respecting the Empire of Russia, and the States of America. Can we be too grateful to that Providence which has touched the hearts of

kings and of statesmen, which has raised up a zealous protector and propagator of the Gospel, in the great Sovereign of the North? Can we be too grateful that those extensive dominions, stretching in a solid mass throughout the longitude of one half of the circumference of the globe, are about, in the numberless languages spoken in that vast empire, to receive the blessings of Christianity?

"In the other hemisphere, the prospect is equally cheering and delightful. Happy, indeed, is the time when the two greatest maritime nations upon earth are seen uniting their numberless fleets, to circulate, universally, the glad tidings of the Gospel. If we may suppose, my Lord, that the spirits of the just, delivered from the burden of the flesh, are allowed, on any occasion, to take a part in human affairs, with what delight must they co-operate in a work like this; when, after the lapse of so many ages, in which the cause of truth appears rather, perhaps, to have receded than advanced, we find the ice beginning to be melted by the beams of the Sun of Righteousness; when we see idolatry and superstition, heathenism and ignorance, every where yielding to the simple, the inoffensive, the benevolent exertions of the Christian Missionary. This spectacle must be viewed with delight, by those who have gone before us, and who, many of them, sacrificed their lives, and *all* offered their prayers, for such a consummation as we witness. Truly we may say, in the language of Scripture, that 'many prophets and kings have desired to see the things that we see, but have not seen them, and to hear the things which we hear, but have not heard them.'"

*The Bishop of Cloyne.*

"I rise to second the motion of the Right Honourable Gentleman who preceded me—but perhaps it may be expected that I should say a few words upon the business which calls us together. I congratulate you upon the progress of your exertions to spread the name of Christ over the world, to carry into execution, as far as you can,

the great apostolic commission, "Go, and baptize all nations." For how could they be baptized in the name of Jesus, without first becoming acquainted with the fact which the Bible reveals—that the blessed Jesus is their Saviour? That there should be persons in this country, who view our proceedings with suspicion, is to me matter of surprise and concern; especially as I see, among the ranks of those who are enemies to our Society, the names of scholars whom I admire, and of friends whom I love. Yet, conscious how very differently the same object strikes all of us, as it appears in different lights, I do not condemn their judgment—while I claim the great right of a Protestant Minister to consult my own.

"I have, however, my Lord, still more to lament, that there seems, of late, an increasing spirit of hostility against those of us who are Members of the Establishment. At first, our opponents disputed with us; they then pitied us; and now they censure us. One gentleman has ventured to assert, that the whole of our exertions may be resolved into a fondness for popularity, and indifference to the established Church. A little while after, another person went much further! for he declares us to be an Anti-Christian Association, formed for Anti-Christian purposes. Now it appears to me extraordinary, not to say absurd, that persons, sending the Bible to different countries, and disseminating it among the poor at home, should be accused of not believing in the Bible. I confess that I am shocked at a charge of such a nature, brought against so many respectable persons. Gentlemen, I am a member of the United Church of England and Ireland. I believe its doctrines, from the bottom of my heart, and I perform its functions; but I detest the intolerance which, on account of a shade of difference in doctrine or discipline, would consign any one to the uncovenanted mercies of God. What, gentlemen, because Luther differed from our Church in some respects, was he therefore no Christian? The man that first seized the torch which

illuminated all the west of Europe, and taught us to read and understand the Gospel, was he no Christian himself? What shall we say of the different Reformed Churches in Germany? What of the Church of Scotland—of the Presbytery of Glasgow, which forms so respectable a part of it, and which has certainly been deeply imbued in the guilt that attaches to our efforts? For, no persons have assisted us more with their purses and with their prayers. And, to come nearer home, gentlemen, ought such charges to be hastily thrown out against the Prelates of the Established Church? I say nothing as to those who are present; they want no defender; but I may be allowed to repel the attack with indignation, as far as it applies to some who are absent, and to one who is no more; men who have defended the Christian doctrines by their writings, and adorned it by their lives; to the venerable names of Porteus, and Burgess, and Barrington. Are such men not to be Christians?—I fancy the respectable audience I address, the noblemen and gentlemen on the platform, the merchants of the city, the ministers of state, who have come forward, much to their credit, on more than one occasion, to declare their concurrence in our principles, will be rather startled at hearing, that they are none of them Christians? Half Europe will be astonished at the discovery, that Mr. Wilberforce is not a Christian. Gentlemen, such charges, against such men, can only be dismissed from our minds with utter contempt, conscious as we are of the truth of the common maxim, that no disputant has recourse to hard names, until he finds himself deficient in good reasons.

“I must say a few words about another adversary of ours, and I will say them as mildly as I can; I mean one that appeared some months ago, His Holiness the Pope. This respectable personage, and respectable he is in many particulars, has condescended to publish a Bull against us. He says, that many heresies will appear, but that the most baneful of all heresies is, the

reading and dissemination of the Bible. So, then, to propagate that Book on which Christianity is founded, is to propagate heresy. The misfortune of this Bull certainly is, that it comes into the world a thousand years too late. It might have done some harm in the ninth century, but will have very little effect in the nineteenth; and I am glad to know that we have still the countenance of many respectable men of that communion. This is not a time or place to say more, and I shall leave the subject, with one quotation from St. Paul: ‘I thank my God, that after the way which they call heresy, so worship I the God of my fathers.’ Proceed in your exertions, gentlemen, God will prosper them; and neither our enemies at home, with all their pamphlets, nor the Pope himself, with all his Bulls; nor the great enemy of mankind, with all his arts, will be able to prevail against us.”

His Excellency Mr. Rush, Envoy Extraordinary, and Minister Plenipotentiary, from the United States of America.

“I have been requested, since I came here this morning, by one of the officers of this Institution, to move that the thanks of this Meeting be given to the Right Honourable Lord Teignmouth, President of this Society. Although sensible of my incompetency to this task, I feel, at the same time, that I cannot decline it. Nor can I help expressing the great and solid satisfaction which every bosom must feel at this Anniversary commemoration. Happily, there is a common ground upon which all the nations of the world, who make up the family of Christendom, can associate together; and it is a still happier and more consoling reflection, that it is a ground upon which they can always meet, and ought always to meet, as friends and as brothers. Kings, Emperors, Republics, whatever the grandeur or the means of their human sway, all look up to the same power, are all protected by the same almighty hand; the precepts and the truths contained in the Sacred Volume, which it is

the great and the useful purpose of this Institution to disseminate, are such as command the consentaneous reverence of all nations; and why? Those precepts and those truths teach the maxims of charity and love, not merely between man and man, but taking a far more extensive range, they inculcate peace and good will between nation and nation. And hence, the representative of another nation, through a kindness so often extended to foreign ministers in this metropolis, is permitted to be present at such a celebration as this. I was a listener to the eloquent reflections with which the Report concluded.—They are, they must be, true. The poets and orators of Britain may select, if they will, other topics of renown, but in the sober records of the moralist and the historian, in the eyes of other nations, in the eyes of the great family of mankind, the establishment of the British and Foreign Bible Society will ever put forth the purest, the most incontestable titles to their praise. I felt the force of those kind sentiments, in relation to the kindred Institution of the country to which I belong, to which the Report also has allusion: I felt grateful at the kind manner in which these sentiments were received. I am sure I shall but anticipate the wishes of the Bible Society of the United States, if I return their most grateful thanks. I felt with equal force and gratification, the sentiments uttered by the Right Honourable and distinguished Gentleman who first spoke. May the canvass of the two countries spread more extensively over the world the riches of Christian benevolence than it does the riches of commerce; and henceforth, may that be their only strife.”

The Earl of Harrowby, (President of the Council.)

“It is with peculiar pleasure that I seize this moment of offering myself to your notice, immediately after the speech we have heard from the representative of the United States of America, because I do not know a more striking proof of that feeling which a society like this is calculated to ex-

cite, and to spread, than that it should fall to my lot, in this metropolis, to have the pleasure of seconding a motion made by the Minister of a foreign state. In truth, my Lord, it is a strong proof, that in this cause there is nothing foreign; but from the progress of this Society, and of societies like this, we may be sanguine enough to hope that the period may be approaching, (whether with steps more slow, or more rapid, can be known only to that Providence which guides every step of it,) when, in the true sense of the word, all men shall be one fold, under one Shepherd.

“My Lord, I had another reason for wishing to take an early opportunity of addressing myself to your Lordship, a reason which perhaps reflects some degree of shame upon myself; and it is this, that I have not the happiness of being one of those who were early engaged in the ranks of this Society: whether, because I was distracted by many other subjects, or whatever was the cause, such was the fact; and what was it that first directed my attention to this subject? It was the sounding of the trumpet of alarm. Though I had not sufficiently attended to the progress of the Society, to be myself a competent judge of its proceedings, yet it did strike me, as a most singular circumstance, that it should be a subject of alarm to that Church which I had always conceived to glory, that its foundation was the Bible, and its object to spread that Sacred Book more extensively; that that which was a Protestant Church, which rested its own defence of separation from the Church of Rome, upon the right of private judgment, should hold forth such distrust, should hold so much at a distance from itself all those who (whether right or wrong) had presumed for themselves to exercise the same right which the Church of England had exercised for itself; that it should be deemed, if not a stain, yet a deduction from the advantage and benefit of a good work, to partake with them in the pursuit of it? But, if there was nothing in argument, was there any thing to be found

in the conduct of this immense Society, which could justify that alarm by fact? To argument upon the subject, I paid every possible attention: to pretend to say that I, or any man, could have read, with deep attention, every publication that has appeared upon the subject, would be absurd; but this I can truly say, that I have read, with the best attention in my power, every publication that has materially attracted the notice of the public. I have read every statement of facts on both sides of the question, which were represented to me as worth reading; and the deliberate result of that investigation, has been a confirmation of the opinion which first struck me, that, so far from any danger existing to the establishment of which I am a member, the union of that Church with this Society only adds to its credit, its dignity, and its usefulness, and therefore cannot but add to its strength.

"My Lord, I have been unfortunately prevented from arriving here early enough to have more than a cursory view of the Report which has been read to you, and this Assembly. I can only speak of the general impression it has given me; and that impression is gratifying in the highest degree; it proves that, during a period of more than ordinary pressure, whatever retrenchments have been made, persons have not applied their economy to the Bible Society, and that it has been assisted in every part of the world, by exertions nearly corresponding; that its influence has spread to an extent, and its great name has arisen in a manner, in which no other Society, however respectably constituted, or well conducted, could have done: no insulated Society, in this country, belonging to one peculiar class, be that class what it may, could excite, in all nations, and in all countries, and among all sects, the same degree of enthusiastic adherence which has risen from the very nature of the Society before us. How could we successfully call upon them to lay aside any of their prejudices; to forget for a moment, and for a moment

only, their own peculiar predilections, unless we set them that example ourselves?

"To return to the motion which I have the honour of seconding. To many of us, whose minds have not been so well disciplined as your Lordship's, your situation on this day might be a subject of pride and exultation; to you, I am persuaded, it is a subject of humble gratitude to that Providence which has permitted you to be the instrument of such extensive, such ever-during benefit. Others may fully partake of the pleasure arising from the general success of this Society, but there is one quarter of the globe to which your Lordship must look with peculiar interest: it must be an object of gratification to your mind, to reflect upon the anxiety with which, during your presence in India, you endeavoured to provide for the temporal welfare of millions; but with feelings of a higher order must you now recollect, that, since your absence, your influence in this Society has contributed to diffuse among them blessings of a far higher description. That the prospect which is opened before us, may be abundantly more extended, must be the object of our wishes, and our prayers, and ought also to be that of our exertions."

*Lord Thynmouth.*

"Gentlemen—I cannot sufficiently express the happiness which I feel, and my gratitude to the Author of it, in being permitted once more to attend the Anniversary of our Institution, and to rejoice with the Members of it on its past success and encouraging prospects. The experience of fourteen years has realized the hopes with which the Society, in humble dependence upon the Divine favour, began its career; and we are now, more than ever, authorized to indulge the confidence, that the liberality which has accelerated the exertions, and enlarged the operations of the Society, will never relax, while the inhabitants of any portion of the earth implore or require its assistance.

"But, while we contemplate the auspicious results of our Institution with the

delight they cannot fail to inspire; while we reflect, with complacency, on the honour this country has acquired in the estimation of foreign nations, by an institution which has gained their respect by the piety, and their affections by the benevolence of its object; while we rejoice in the distinguished privilege of being ourselves the almoners of the bounty of heaven, and in the assurance so well substantiated, that by the distribution of the imperishable treasures of divine truth and knowledge, we have been the means of enriching those who were poor, of communicating instruction to the ignorant, and consolation to the afflicted: it behooves us, with your committee, to ascribe the origin and the whole success of our institution to Him alone, to whom the glory is due: and to say, with devout gratitude, 'Not unto us, O Lord, but unto thy name, be the praise.'

"Our joy thus chastened may be freely indulged; it springs from a pure source; it is no selfish gratification, but that which arises from the successful accomplishment of a sacred duty, combining, in its object, the glory of God, and the advancement of human happiness through time and eternity.

"I shall not expatiate on these topics before the present assembly, as motives to perseverance in our great undertaking; those who have tasted the luxury of beneficence, will want no inducement to continue their repast. But if my voice could reach any who have not associated themselves with us, I would affectionately say to them, borrowing an expression of my right honourable friend, the Chancellor of the Exchequer, "Come, my Christian brethren, enjoy with us this feast of benevolence; unite your endeavours with ours, to give refreshment to the weary and heavy-laden pilgrims of the earth, to dispense that light which was graciously revealed to cheer the despondency of a benighted world. Behold, and pity many millions of your fellow-creatures, who are wandering in the mazes of idolatrous superstitions; partake with us the duty and delight of giv-

ing them a guide, which will show them 'the way, the truth, and the life.' Look round on countries over which the Sun of Righteousness once diffused its lustre, but which are now enveloped in the mists of spiritual darkness and ignorance. Join your endeavours with ours to restore to them the long-intercepted light. Look round also on your numerous brethren, who are suffering affliction. Unite with us in bestowing upon them that which will give them real and abiding consolation. The charity in which we invite your participation, is sanctified in its means and its end. We distribute not the meat that perishes, but that spiritual food which will gladden and invigorate the soul. The effects of your benevolence, thus applied, may extend to generations yet unborn; and the prayers of those who are benefited by it, may draw down blessings on yourselves, your children, and your country.'

"These sentiments, which I trust are too deeply engraven on my heart, ever to be obliterated, will afford a test of my unabated devotion to the cause in which we are engaged; and I offer them as the most acceptable return in my power, for the honour conferred on me by your resolution.

#### THE TWENTY-FOURTH GENERAL MEETING OF THE MISSIONARY SOCIETY,

*Held in London, on the 13th, 14th, and 15th days of May, 1818.*

We have now the pleasing task of presenting to the friends of missions to the heathen a summary account of the late Anniversary of the Missionary Society, the first public meeting of which was held as usual at

#### SURREY CHAPEL.

The prayers of the Established Church were read by the Rev. Rowland Hill, minister of the Chapel. The prayer which preceded the sermon was offered up by the Rev. Mr. Morrell, of St. Neots.



The Rev. Ralph Wardlaw, of Glasgow, then preached a truly missionary discourse, on Acts xvii. 16. "Now, while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry."

Having introduced the subject by a brief sketch of the general state of ancient Athens, and particularly noticed the point of light in which the great apostle of the Gentiles, consistently with his character as a Christian Missionary, chiefly regarded it, Mr. W. proceeded to observe, how much room there still exists for the exercise of the same feelings as those by which his spirit was stirred; so very large a proportion of the population of the world being at this day, after the lapse of eighteen centuries, "given to idolatry." To keep alive, and stimulate the missionary spirit, (the great design of these Anniversaries) he proposed to consider the sentiments, feelings, and desires, which the contemplation of the idolatries of the heathen is calculated to awaken and to cherish. He illustrated the four following particulars. Such contemplation ought to inspire—1st, Indignant grief for the dishonour done to God;—2dly, Amazement at human weakness and folly;—3dly, Abhorrence of human impiety;—and 4thly, Compassion for human wretchedness.

Having endeavoured, by the illustration of these interesting topics, to rouse the spirit of missionary zeal, Mr. W. in concluding, pressed upon the attention of his audience the following observations in the way of further practical improvement:—1. That all the sentiments and feelings described ought to be principles of active and zealous exertion—founding this remark on the example of Paul, as recorded in the immediate context:—2d. The necessity and value of Divine revelation:—3. That the feelings expressed in the text imply the opposite emotions of delight in witnessing the contrary scene:—and, 4. That the guilt of idolatry, it is to be feared, attaches to many

who little imagine that they are at all chargeable with any thing of the kind.

Our present bounds admit of no more than a mere outline; for the filling up of which we must refer our readers to the Sermon itself, which, with the other sermons will, we hope, speedily be printed.

The Rev. W. Roby, of Manchester, concluded by prayer.

### TABERNACLE.

This place being filled at an early hour, notices were distributed at the doors, informing those who could not gain admittance, that a sermon would forthwith be preached at *Albion Chapel*, in the neighbourhood, which had readily been granted on the occasion, by the Rev. Alexander Fletcher, minister of that place.

At the Tabernacle the Rev. Mr. Maslen, of Hertford, prayed before the sermon, and the Rev. Mr. Johnson, of Farnham, after it. The Rev. William Cooper, of Dublin, preached on Isaiah lxii. 6 and 7.

After viewing the text and its connexion as the words of Jehovah Jesus to his people, and as referring with a peculiar emphasis and force of application to Gospel times, he divided its contents into a promise and an exhortation.

I. THE PROMISE. He remarked, that the form of expression "*I have set*," was a Hebraism frequently used in the prophetic parts of Scripture, probably to denote the absolute certainty of the future event thus predicted:—That the Church was here designated Jerusalem, because it is really, as Jerusalem nominally was, a city of peace; because it is a place of safety, the residence of God, and the scene of his worship—that her ministers were called Watchmen, to indicate the vigilance, fidelity, and boldness, which ought to characterize preachers of the Gospel—that God gave such ministers, and in his infinite wisdom appointed the stations of each, often contrary to their own wishes, and the

general anticipations of those around them, yet always in a manner calculated to show that he did all things well—and, lastly, that ministers, whom God had appointed and qualified for their office, were laborious and indefatigable in the discharge of their duties—"Never held their peace day nor night;" but, by their fervent zeal and devoted conduct, exhibited the brightest image which mortals could exhibit of their Lord.

II. THE EXHORTATION. He observed, that it was addressed to Christians, who *alone* are men of prayer, and therefore described, in the text, as those that make mention of the Lord; and that it was here enforced upon them as a solemn obligation, that they should pray *earnestly* and *constantly* for the universal spread of the Redeemer's kingdom.

He then noticed, that from the text the following doctrines might be deduced:—

1. That God would provide a succession of faithful Ministers and Missionaries for his Church, whoever died, or deserted their stations.

2. That the Church was to become universal, permanent, and glorious—an event suggested by reason, and required by the word of God; for which event, in the words of the text, we are taught to pray.

3. That we must not expect this to be accomplished by miracles, but must use the appointed means; by seeking preachers in our respective Churches; affording them a proper education; properly equipping them; helping them at their stations; and remembering them in our prayers.

He concluded, by inquiring whether, while seeking to send *Watchmen* to distant lands, we, as individuals, had listened to the *Watchman's* voice at home.

At Albion Chapel the Rev. Mr. Gilbert, of Hull, preached on Jerem. xxxi. 34. "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord, for they shall all know me, from the least of them unto the greatest of them, saith the Lord,"

The Rev. Mr. Hall, of Newport Pagnell, prayed before, and the Rev. Mr. Turnbull, late of Ottery, after the service.

#### TOTTENHAM COURT CHAPEL.

The Rev. Mr. Johnston, of Edinburgh, preached on Matt. xxiv. 14. "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." In the introduction, Mr. J. viewed the passage as a prediction of the extensive promulgation of the Gospel previous to the destruction of Jerusalem, and pointed out its exact fulfilment. He then proposed to consider the text as pointing to the universal diffusion of Christianity previous to the second coming of our Lord. He, *first*, directed the attention of his hearers to the *SUBJECT* to be preached, and gave a general view of the doctrines and facts comprehended in the phrase *the gospel of the kingdom*. In the *second* part of his discourse he considered the *EXTENT* to which the Gospel is to be made known *in all the world*: and after adverting to the declarations of our Saviour and the prophets on this subject, he stated some of the grounds on which we anticipate the ultimate and universal diffusion of the glad tidings of salvation, and showed that this assurance is the most powerful support of Missionary exertion. In the *third* place, Mr. J. directed our attention to the *MEANS* for which the Gospel is to be preached in all the world; and pointed out briefly the nature of the testimony which the Gospel gives to the character and perfections of God;—here he called upon professing Christians to seek a personal interest in the blessing which they are sending to the Heathen, and while they send the Bible to others, to study and believe it themselves.

In conclusion, he turned our thoughts to the second coming of the Lord Jesus; after the Gospel has been universally promulgated, then shall the end come. Mr. J. closed his discourse with an exhortation to

diligent preparation for this great event—to be as those that wait for the coming of the Lord.

The Rev. Mr. Whitridge, of Carlisle, prayed before the sermon; and the Rev. Mr. Harrison, of Woburn, after it.

#### AT ST. BRIDE'S CHURCH.

The Rev. Dr. Halloway preached at St. Bride's Church, the use of which was liberally granted by the Rev. Vicar and the Churchwardens of the parish. Text—Acts viii. 29, 30, and part of the 31st verse. "Then the Spirit," &c.

After an introduction, relative to the conversion of the Ethiopian eunuch, and the honour which God was pleased to put on the ministry of the word in his case, the preacher proceeded to show, 1. What are the evidences of that knowledge which bringeth salvation; and 2. The means through which this saving knowledge is to be communicated, the principal of which he showed to be the preaching of the Gospel, which is so remarkably adapted to the genius of Divine truth, and suited to the natural constitution of man. From hence, 3. He recommended the diligent use of these means as a Scriptural and Christian obligation—as an obligation of gratitude—as the claim of Christian philanthropy—and as enforced by the signs of the times.

#### MISSIONARY COMMUNION.

##### STON CHAPEL.

Rev. Dr. Bogue presided. The Rev. Mr. Brook prayed. The elements were distributed by the Rev. Messrs. Britain, Bryan, Coulson, Creaks, Embley, Hockley, Hopkins, C. Hyatt, Langford, Lockyer, Lloyd, M'All, Sanderson, Sturivant, Warr; and by the Rev. Messrs. Brookbank, Browning, Cadoret, (from France) Evans, Gale, Knight, Macdonald, Mummery, Oates,

Pyne, Towne, Vantin, Williams, and T. Williams. Addresses were delivered by the Rev. Messrs. H. Cox, Greenwood, and J. Hyatt. Hymns were given out by the Rev. Messrs. Forsyth, Roberts, Aldridge, Watson, and Platt. The Rev. Matthew Wilkes concluded with prayer.

#### SILVER-STREET.

The Rev. Mr. Ray, of Sudbury, presided. The communicants were addressed by the Rev. John Burder, and Rev. T. Turnbull; and the spectators by Mr. Wray, Missionary, from Berbice. The hymns were given out by Messrs. Goode, Raban, and Thomas. The elements distributed by Messrs. Gore, Davies, Jones, Richards, Purkis, and Brown; and the service concluded by the Rev. S. W. Tracy.

#### ORANGE-STREET.

Dr. Collyer presided. Prayer was offered by the Rev. Jos. Slatterie, J. Townsend, Dr. Winter, and Rowland Hill. Hymns given out by Messrs. G. Townsend, Blackburn, Chapman, Yockney, and Roby. Addresses by Dr. Collyer, Rev. Messrs. Struther, Philip, and Reynolds. Elements distributed by Messrs. Lewis, Roby, Townsend, Winter, Chapman, Dunn, Shepherd, Eccles, Thomas, Griffin, Haslock, Yockney, Day, Finchback, Turner, Smith, Morison, Sloper, Blackburn, Wood, Rayson, Kiness, Washbourn, Gilbert, Jackson, Cloutt, Johnson, Harrison, &c. &c.

#### SPA FIELDS CHAPEL.

Was much crowded on Thursday morning, when the Annual Meeting of the Society for the despatch of business was held. William Ales Hasky, Esq. the treasurer, was requested to take the chair; a hymn

was sung, and the Rev. Mr. Browning prayed for the presence and blessing of God on the Society and its operations. The plan of the Society, agreed upon at its first establishment, was then read by the Rev. Mr. Platt, together with the *fundamental principle* of the Society, disclaiming all party and sectarian views.

Mr. Robert Steven then stated, that several other Missionary Societies having been formed since the institution of this in 1795, some confusion had arisen for want of a title more *distinctive* than that which was then adopted; and that other Societies, at home and abroad, having generally given us the appellation of the *London Missionary Society*, he proposed, and it was unanimously agreed, that hereafter in all the publications of the Society, its title shall be thus expressed:—"The *Missionary Society*, instituted in the year 1795, usually called *The London Missionary Society*."

The Report of the proceedings of the Directors for the past year, but considerably abridged, was next read by the Secretary, assisted by his son, the Rev. H. F. Burder.

The Treasurer then presented a detailed account of the Receipts and Disbursements of the Society for the year ending March 31, 1818. Not having room for particulars, we can now only state the gross amount of the receipts from Subscriptions and Collections, &c. which is 22,132*l.* 1*s.* 6½*d.*

Dr. Bogue then moved, that the Report be received, approved, and printed, according to the discretion of the Directors.

The Doctor began by expressing that he felt a difficulty in speaking on a subject, part of which related to himself; he therefore moved, that "Every other part of the Report should be received." I doubt not, said he, that what you have heard, relating to the progress of the Gospel, will fill every heart with the liveliest joy. We are met on a most solemn occasion, and should consider ourselves in the presence of the Lord Jesus Christ, engaged to promote his cause in the world, and to extend the borders of his kingdom to the remotest ends of the

earth. And I trust there has been many a prayer offered up, that a double portion of the Holy Spirit may be poured out upon us, and that we may speak, and hear, on subjects relating to Missions, with all that solemnity, and with all that ardent zeal for advancing the cause of Christ, which those who are redeemed by his blood, ought to feel.

We met in this place at the commencement of the Society, in the year 1795. Those of us that were then present, may recollect what were then our feelings. And what are they now? Have we been disappointed? No; far from it. We have reason to adore the goodness of God, that the Saviour has smiled upon our undertaking, and displayed his highest approbation of it. What has been contained in the Report presents to us a most delightful scene. And, that Report is strengthened by letters which I have received from the Missionaries themselves; and when I read of their diligence in learning languages, of their zeal in preaching, of their pains in translating the Scriptures, and their care to circulate tracts, and to establish schools; and of their interesting journeys to distant places to preach the Gospel; I count it a matter of the liveliest joy. I have no fear relating to ultimate success. Here are the means employed and the promise of God has secured to us his blessing.

Some think there is nothing done until they hear of success. But suppose a ship were lying at anchor in the harbour, day after day—a ship that is seaworthy, and well manned, and laden with a cargo of the finest wheat, for a distant part of the world, to feed the needy inhabitants—an ignorant landman might say, "Why continue here so long? She will never be able to reach the destined port." A sailor might reply, "Do you not know, that the wind has been contrary?—by-and-by it will be favourable, and then we shall make progress." Now, thus it is with respect to the success of the Gospel. Where its ministers are labouring we may expect, with confidence and as-

urance, that, when all is prepared, the Spirit of God will breathe on our labour, and then glorious effects will be produced.

But while we have the joy of witnessing extensive and diligent labours, we have also the joy of remarkable success. What a scene is presented in "the Society Isles!"—the most unlikely of the human race, for savageness, sensuality, and every thing that degrades the human character—the most unlikely people, according to all human appearance, to be converted. What praise is due to those men who waited so patiently, and did not wait in vain. And now such a scene is presented as the world has not of late years brought to view. Idolatry is renounced; fifty places of worship have been erected in the island of Tahite alone; and the other islands are embracing the Gospel: casting away their gods, which are no gods: the Sabbath is observed—family worship attended to: thousands learning to read. What a picture!—what spiritual glory!—what delightful prospects! Who, after this, will doubt the success of missions, and say, "the time is not come for the Lord's house to be built?"

The accounts from South Africa contain likewise the most pleasing prospects. They present to us the rudest of the human race, in various places, embracing the Gospel, cultivating their fields, becoming rational beings, as well as Christians; and advancing their comfort in this world, while they enjoy a prospect of happiness in the world to come. O! what a blessing is the Gospel to mankind even in the present life.

There are two different ways in which God works with respect to the success of the Gospel. Sometimes he grants success at first. No sooner is the Gospel preached, than conversions take place. At other times a Missionary may appear to labour in vain, but it is not in vain. All that time truths were entering into the mind, enlightening and working upon the conscience; and afterward, by the blessing of God upon their labours, conversions have followed close one upon another; and the

great Head of the Church has showed this, that the minister was not before labouring in vain; but that he was breaking up the fallow ground, and the field was preparing for that crop which afterward covered it. This should encourage us, and excite in us a spirit of prayer, that the blessing of God may attend the cause of missions.

We have great encouragement to proceed, and ground of congratulation, in what our eyes have seen, as to the labours and success of our Missionaries, and that the spirit of the Christian world has been aroused to unite in this work of advancing the kingdom of Christ. How many societies have sprung up since ours! We have stirred up the spirit of Christians abroad—In Holland, in Switzerland, in Germany, and above all, in America! And how many have been stirred up at home? One denomination and class has been establishing a Missionary Society after another, until, shall I say? the last has now appeared: and the dignitaries of the Established Church are preparing, on a large and extensive scale, to send Missionaries to India and Ceylon. May God give them success!

Who will speak against missions now, and call them enthusiastic? It is no small thing that the minds and dispositions of men are so changed; if we go on, at this rate, we know not where we shall stop; there will be the adding of one thing to another, until that glorious season, when all the ends of the earth shall see the salvation of our God. We are now surrounded by many other Missionary Societies: and that consideration imposes duties upon us, to behave aright to those that are members of the same family. Here let us not be wanting. We shall go straight forward in the path of duty, and not be jostled out of the way by any, but pursue those methods we consider the Gospel teaches us, in order to carry on our plans, for the advancement of the cause of Christ in the world. But while we do this, let us show a pleasant disposition to others. Let us beware of boasting.—let us not cry, We are the people—we are

the fittest to translate the Scriptures, and promote missions. Away with such contemptible boastings as these! Let us, with humility and gratitude, acknowledge all the success with which God is pleased to favour us, but let there be no spirit of boasting. Nor should there be any detracting from others. We are not rivals, we are fellow-labourers of the same Master, and should have the spirit of brethren. How mean should we be, saying, Such a Missionary Society has this bad thing, and the other bad thing—away with such a spirit as this. There will be faults in Missionaries of all denominations; all will have their mistakes, and they will become wiser by the events that occur.

And let us not withhold from any the due fame that they are entitled to. It is unbecoming to have a niggardly spirit, and to withhold due praise from others, because they labour not with us. A very wise and good proposal was made by our respected friend, respecting an alteration in the name of the Society. When it was instituted, it stood nearly alone—it was a *General Society*, and the name was by no means improper: but other Societies have arisen. It is now highly proper that we should take a name that may not be thought assuming or improper. Let us seek to maintain a spirit of good will to all. I endeavour to inculcate on the Missionaries a liberal spirit, free, affectionate; to act according to their own judgment; not to be warped by any, but to maintain affection to all. And I desire them not to show a mean, paltry spirit—to proselyte others, in foreign countries, to their own peculiar opinions in lesser matters; but to consider others as brethren, to let them follow their own judgment; and to act in all things with a dignity that becomes the servants of the Lord Jesus Christ. We are peculiarly called to this, because our Society is not a *Sectarian* Society, but a *Christian* one, grounded on the general principles of the Gospel. We send not out Missionaries to establish any one sect or denomination, but to form their converts

according to that method they think most agreeable to the word of God. As then we stand on vantage ground as to the liberality of our principles, let it be manifested in the liberality of our conduct. If we are to have any emulation, let it be to excel. If we can excel in a laudable, Christian way, then we do right. Let us seek to excel in the wisdom of our plans, in the choice of our fields of labour, in the piety and qualifications of our Missionaries—and, above all, let us labour to excel in the fervour of our prayer, that the glorious Gospel may be spread from the rising to the setting of the sun; and that our Missionaries may have a double portion of the Spirit upon them, and their labours be crowned with the most extensive success. I move that the Report, &c.

The motion was seconded by the Rev. Mr. Wardlaw.

REV. MR. WARDLAW.

I rise, Sir, most cordially, to second the motion which has now been made, with the addition of that part of it which the venerable Tutor of the Academy where the Missionaries are trained, has modestly omitted. We embrace, therefore, the whole of the motion. That the Report, in all its parts, be received, adopted, and circulated, for the information of the Christian community.

The Report which we have heard, Sir, appears to me as a practical commentary on a similitude used in the Scriptures, the full meaning of which we cannot, perhaps, in our colder climate, perfectly appreciate. It is better understood in warmer climates, as my African friend beside me (Mr. Campbell) has often observed; “as cold waters to a thirsty soul, so is good news from a far country.” We have been hearing good news, which must excite, in every Christian bosom, the feelings of wonder, love, and praise. And were there no other reason why this Report should be printed and circulated, than that we may communicate to our fellow-Christians, our own feelings of delight, that would be sufficient. But we have a more important reason than even

gals, which is, that by the communication of such intelligence as that we have now heard, we are to keep alive, and to stimulate the zeal and the liberality of the Christian community. Addresses may be delivered, and addresses may be printed and circulated; but after all, I apprehend that *facts* are the best arguments, and the most powerful stimulants. And when we exhibit such facts to the public, as have now come before ourselves, we apprehend it will be impossible for those, who feel as Christians, to withhold their zealous efforts, and liberal contributions, for the further aid of this glorious cause.

Thirteen years ago, Sir, I had the pleasure of being present at the Annual Meeting of this Society; and it is now my delight to witness the increasing interest which since that time has been excited. The meeting was then held in a place comparatively small; and I am not sure whether that place was entirely filled. I rejoice that there is now, as this large assembly proves, so much more extensive an interest felt in this metropolis, in the cause of Christian missions. I rejoice in the increased regard paid to the objects of this Society. And I cannot think of this great metropolis without remembering the words of the Christian poet—

"O! thou resort and mart of all the earth,  
Chequered with all complexions of mankind,  
And spotted with all crimes, in whom I see  
Much that I love, and more that I admire,  
And all that I abhor"——

And I cannot, in repeating these words, fail to observe, how delighted that Christian poet would have been, had he lived to the present hour, and seen so much more in this metropolis, both of what he loved and what he admired; and with what pleasure he would have swept the lyre of poetry in sounding the praises of the Bible and Missionary Societies, and the success with which the Most High has crowned their efforts.

I have often thought of the stimulus that has been given to the whole surrounding

Christian world, by the Institutions that have within these few years been formed in this country. When we look around, and see the immense influence of Bible Societies, and Missionary Societies, and Tract Societies, throughout the whole earth, what British bosom does not glow, and bound with transport, to recollect that the impulse which has set all this moral machinery in motion was given in Britain? Who does not rejoice, that the trumpet that has called forth this immense army of the living God, whose banner is the cross—whose march is silent and rapid—whose conquests are bloodless, and final triumphs sure—was sounded from the shores of his native island? There was a time, in the ministry of our Saviour, when certain Greeks said to Philip, "Sir, we would see Jesus." And when the message was delivered to the blessed Redeemer, he said, "The hour is come, that the Son of man should be glorified: verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." The corn of wheat fell into the ground, and died, and it abode not alone, it brought forth much fruit. The little handful that immediately arose from it, was sown on the tops of the mountains of Judea; and it has shaken in the course of time with prosperous fruit; and the whole earth is now filled with its abundant produce. We rejoice in the extension of the Saviour's kingdom; we rejoice that, while engaged in it, we have no reason to doubt with regard to its issue. Who can now call in question the propriety of missionary exertions? or, who will now dispute the propriety of carrying forward those exertions with increasing vigour and enlargement of operation? We rejoice in anticipating a period when all the ends of the earth shall see the salvation of our God; when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. I believe from my heart that, when the Saviour uttered the words which I before alluded to, he had

present to his all-comprehensive mind a complete view of the history of the progress of the Church to the close of time; that he saw the success of his Gospel which was soon to appear on the day of Pentecost, and darted forward his omniscient eye, through successive generations, taking in all the labours of this and other Societies, and the effects thence resulting, even to the final consummation of all things, when a multitude which no man can number shall be gathered out of all kingdoms, and people, and nations, and tongues, to celebrate the riches of redeeming grace.

#### THE CHAIRMAN.

You have, by the vote you have just passed, expressed your feelings on the tendency, nature, and success of the operations of the Society during the past year. But, my friends, it becomes us to ask, Who hath done those things of which we have heard? We cannot attribute them to the agents which have been employed, for that would be rearing in England that idolatry which we are desirous to suppress through all the world. It has therefore been judged expedient and becoming, by the Directors who prepared and arranged the proceedings of this day, that, at this stage of the business, a solemn and a humble expression be given by us, in our associated capacity, to the great Author of all mercies, for the success with which he has been pleased to favour the operations of this Society during the past year. This is proposed to be done, by calling upon a reverend friend now present, to offer up in a brief manner, suitable expressions of thanksgiving to the God and Father of our Lord Jesus Christ; and by singing a hymn which has been composed for the occasion by a poetical friend of the Society.

Prayer by the Rev. JOHN MEAD RAY, of Sudbury.

#### REV. DR. HENDERSON.

In rising to move the resolution I have in my hand, I cannot but congratulate this meeting on the present state, and the promising prospects of the London Missionary

Society. Whether we reflect on the ability, the zeal, and the diligence of its Missionaries, the doors of entrance among the Heathens which the great Head of the Church has opened before them; or the ever-growing facility for carrying on this great work from year to year; or whether we consider the increasing zeal which is manifested among the Churches, that spirit of prayer which the Holy Spirit of Jehovah has poured out upon his people, the contributions which have flowed during the past year into the treasury of this Society, the important Auxiliary Societies which have been formed in aid of it—I say, in what light soever we view the subject, we see abundant cause of congratulation for the signal blessings that have rested upon this institution. Surely, Sir, we are warranted to apply to ourselves those words of our adorable Redeemer, which he addressed to his disciples, when referring to the propagation of his kingdom among men—‘Blessed are your eyes, for they see, and your ears, for they hear.’ We have been privileged to live in a day in which the zeal and the activity of Christians have been aroused into action; we have been called to stand still and see the salvation of our God. We have seen him making bare his holy arm before the face of all nations. Our more immediate ancestors could scarcely have formed an idea of the possibility of what we now witness! They believed ancient prophecy, and made it the matter of their earnest prayer before God; but they appear not to have been penetrated with a sense of the imperious duty binding upon Christians, at all times to endeavour, by every possible effort, to extend the true knowledge of salvation unto those who are sitting in darkness, and in the region of the shadow of death. This privilege was reserved for us. It is our happy lot to be born in times in which the energies of the Christian world are called into action in behalf of the cause of Jesus, and to the help of the Lord against the mighty. Within a few years how much has been



effected for the extension of the Gospel! Into how many countries have the glad tidings of salvation been carried by the Missionaries sent out from this and similar institutions.

Let us look at Otaheite; what has there been effected! those poor idolaters, a few years ago, were sunk into the grossest sensuality, and appeared incapable of elevating their minds above the things of time or sense—now humbled in the dust, before Jehovah. The Hindoo too is forsaking the unsatisfactory doctrines of Bramah, sitting at the feet of Jesus, who was meek and lowly in heart, and receiving the law at his lips. The Chinese also is tearing from the walls of his apartment, his paper gods, throwing them into the fire, acknowledging Jehovah to be the only wise, and the only true God. The poor Hottentot, sunk to the very lowest possible state of human degradation, is elevated by the Gospel, and takes his place among the children of God.

It is impossible to turn your attention towards Asia without anticipating the greatest and most glorious results. And particularly, I would advert to the Tartar nations, to whom, as you have heard this day, two valuable Missionaries have been sent. I say two *Missionaries*, for I have the pleasure of being intimately acquainted with both, and with those who are united to them as partners in life. I had the pleasure last year of hearing Mr. Stallibras, in St. Petersburg, bear testimony to the glory and excellence of Jesus; and never shall I forget the impression that appeared to be made upon the audience there, when he, in the true spirit of a Missionary, took for his first text those words of the Apostle, 'I am not ashamed of the Gospel of Christ—for it is the power of God unto salvation, to every one that believeth.' Mr. Rahmn was a Swedish clergyman in Gottenburgh; I had the pleasure of being acquainted with him nearly five years. Long had his heart been set upon missionary labours—long had he desired the opportunity of coming over to this highly-favoured country, and,

if possible, to this more highly-favoured metropolis, that he might aid in the labours of British Christians; and he had actually in prospect an advantageous situation in London; but this he readily relinquished for the sake of carrying the Gospel to the Heathen.

I conclude, Sir, by reading the resolution that has been put into my hands:

II. That the most grateful thanks of this meeting be given to all who have contributed to the funds of this Society, especially to the Ministers and Congregations who have made collections—to the Treasurers, Secretaries, Collectors, and Members of the Auxiliary Societies, Ladies' Societies, Juvenile Societies, and other Associations; and that they be earnestly requested to persevere in their active and zealous exertions.

This resolution was seconded by the Rev. Jabez Bunting, of the Wesleyan connexion.—

To Judas the traitor, our blessed Saviour once addressed a very cutting question, when he said, 'Wherefore art *thou* come?' It is very possible that, after the enunciation you have done the honour to make of my particular connexion with another Missionary Society, some persons present may be half disposed to ask me a similar question. I can assure you, Sir, and I can assure this respected audience, that I come with no traitorous intent, that I come with no hostile purpose. Hostile to this Society no person can be who is not hostile to the general cause of missions, in the promotion of which, God has honoured this Society, by calling it to take so very prominent and distinguished a part. Hostile to the cause of missions, I think, no man can be, who is not hostile to Christianity; for I consider Christianity itself to be nothing more than one grand comprehensive missionary establishment; whoever, therefore, is hostile to this cause, whatever he may say with his lips, is, I verily believe, more or less an infidel at heart. But, perhaps it becomes me rather to say not so much why I come to attend this meeting. &

came indeed for the same purposes which the audience in general has in view; I came to enjoy Christian pleasure—Christian edification. I came here to-day, because, on similar occasions in time past, I have derived, I trust, much permanent profit from attending your meetings. The question which it becomes me to answer, is, What apology can I make for my presumption in thus presenting myself before this assembly, when surrounded by such men as those who now surround me: and why I have taken any part at all in the proceedings of the meeting? It was by the merest accident I was introduced to the platform; and then the Directors of the Society did me the honour to request that I would second the motion which I hold in my hand. My heart would not allow me to refuse such a pleasure. I am glad to have this opportunity of testifying my respect for this institution; my ardent admiration of the zeal, industry, and patient perseverance, which the Officers of this Society have manifested for now twenty-three years; and my unfeigned sympathy with it, in those successes with which its labours have been crowned in various parts of the world. Neither could I resist the inclination which I felt, to embrace this opportunity for demonstrating my perfect concurrence in those sentiments which Dr. Bogue addressed to us in his opening speech; particularly those sentiments which relate to a proper and becoming conduct in Missionary Societies towards each other, who are all co-operating in the same field, labouring to accomplish the same great and common object, by what are substantially the same means.

I express with the greatest sincerity my earnest wish, that all Missionary Societies may follow his judicious and parental advice. I trust the time will come when 'Ephraim will not envy Judah, nor Judah vex Ephraim.' It appears to me, Sir, that the success of one Missionary Society is the success of every other that has Christian principles for its foundation. I am sure I have received great advantage from

the publications of this Society, from the example of this Society, and from those accounts which it has been my felicity to hear from time to time of its success. Your zeal has provoked very many, encouraged many, and I trust will continue to do so, more and more. With respect to the motion that I am called to second, that it is the bounden duty, &c. I heartily concur in the sentiments expressed; I nevertheless think that the Ministers and Congregations, and Auxiliary Societies, &c., have already received a still higher reward than this resolution, however cordially passed, can confer upon them. They have had their reward in their work.

The Gospel is essentially a Missionary Gospel—a Gospel for all nations. And we never enter fully into its spirit, till we are led to view it in this light, and place it in this light before our respective congregations. And I am persuaded that, while the congregations have so liberally assisted your funds, and, as instruments in the hands of God, have been watering others, they have been watered themselves. I trust that those to whom this refers, will consider the acknowledgements which this Society annually pays them, as a sort of additional obligation to be 'steadfast and immovable, always abounding in the work of the Lord.' It is no small honour to a Minister or Congregation, or any Auxiliary Institution, to have the public acknowledgements of a Society such as this. And, as in other cases, where there is honour, there is obligation; it becomes every Minister, every Congregation, every Auxiliary Institution, to *deserve*, by additional exertions, the honour that is thus annually conferred.

Much has been done by Missionary Societies in the cause of missions; much yet remains to be done. Our various denominations have within their own power almost incredible means of enlarging their exertions, by increased contributions at home. Sir, when it is a well-known fact, that of the Drury Lane Theatre, the annual receipts have been 80,000*l.* never falling below 60,000*l.*; when it is known, that the

lottery of these amusements in this metropolis have contributed so largely to the funds of one theatre only, in the course of one year; what cannot the friends of Jesus Christ do in all England, if their energies be but properly excited, and if they are but alive, as they ought to be, to the honour of God, and the salvation of their fellow-men? Sir, I feel that I ought to apologize—I offer to God my hearty thanksgivings for your past successes, and my fervent petitions that they may be multiplied in time to come, till 'the earth shall be filled with the knowledge of the Lord as the waters cover the sea.'

*[To be concluded in our next.]*

The Report of the Rev. Messrs. J. F. Schermerhorn and Jacob Van Vechten, Missionaries in Upper Canada, has been put into our hands, for the purpose of making extracts for publication. This report was made to the Committee of Missions of the Reformed Dutch Church, and by them transmitted to the General Synod, at their Session in June. No part of this interesting Report was incorporated in the minutes of that Reverend Assembly, except what related to the Churches under their care. And as it contains important information, respecting the state of Churches in other denominations, we shall give occasional extracts from it, in hopes that it may call the attention of the several denominations to the destitute condition of their own Churches; and with the view of informing Missionary Societies, and candidates for the Ministry, where they may find an extensive field of labour.

#### EDITORS.

*To the Standing Committee of Missions of the General Synod of the Reformed Dutch Church in North America.*

Gentlemen,

Agreeably to our appointment, as Missionaries to the province of Upper Canada, we

commenced our mission at the time appointed, and entered the province at Prescott. We proceeded down the river St. Lawrence to Cornwall, opposite to St. Regis. From this place we returned to Prescott, and went up the river to Kingston; thence along the north shore of Lake Ontario to York; from thence to Lake Simcoe, within forty miles of Lake Huron. From Lake Simcoe we returned to York; and proceeded around the head of the Lake to Grand River, and from that to Long Point on Lake Erie. From this we returned to the head of Burlington Bay, and passed along the south side of the Lake to Niagara, and thence up the Niagara River to Fort Erie, and crossed at Black Rock; and from this took the most direct rout home. The distance we have travelled is about thirteen hundred miles. The time we were engaged in the service of the Mission thirteen weeks, we were received by the people with great hospitality and kindness, and they appeared anxious to hear the word of God dispensed. Many in different places, were deeply affected under preaching, and we can truly say, we have not preached to a single inattentive audience in Canada. On the Sabbath we preached at separate places. We were not always able to collect the people together for preaching in the week time, on account of their being engaged in harvest; still, besides preaching every Sabbath, we have delivered from three to five sermons a week; and in all we have preached upwards of eighty sermons. It was not in our power to pay any special attention to visiting of schools and families; though they have not been wholly neglected. The Lord's supper has not been administered by us while on our mission: but we have baptized four children, whose parents appeared to be sensible of the nature of the ordinance, and gave evidences of faith and piety. To give you a detailed account of each day's labour would necessarily occasion much repetition. We shall therefore lay before you a statistical view of Upper Canada, comprising the different towns, with the

number of inhabitants in each, according to the best sources of information we could obtain; the towns in each district, with the number of Ministers and Churches of the different denominations in them; the Missionaries of the different Societies who labour in the province, accompanied with such observations and remarks as occurred, and as are applicable to the subject of Missions.

The civil divisions of the province of Upper Canada are districts, counties, and towns; but we shall take notice only of the districts and towns.

The whole number of inhabitants does not exceed 100,000. The districts are ten. These are, commencing at the lower end of the province, Ottawa, Eastern, Johnstown, Midland, New-Castle, Home, Gore, Niagara, London, and Western.

Ottawa district is situated along the Ottawa River, which separates it from Lower Canada, and contains about 2,000 inhabitants, and comprises the following townships: Hawkesborough, Longueil, Alfred, Plantagenet, Clarence, Cumberland, Gloucester, which are situated on the River; and in the rear of them are Osgoode, Russel, and Cambridge, and these contain but few inhabitants. The settlements in this district are principally on the Ottawa River. The settlers on both sides of the River are chiefly emigrants from the United States. The only religious instruction they have is from the Methodists, who have a circuit through this district, and one itinerant on it. The village of St. Andrews is situated on the Ottawa River, but in the lower province. It is principally settled by Americans, and they are anxious to obtain a Presbyterian Minister. This we are informed is an important station, where a Missionary might be stationed to advantage, whose circuit might extend up the Ottawa to the Rideau River, beyond which the settlements are few and scattering.

Eastern District contains about 13,000 inhabitants, and the following towns, with the Churches and Ministers of the different denominations in each town.

Lancaster town, 1 Presbyterian Church. Vacant. A Missionary from Scotland appointed for three years, and a Baptist Elder.

Charlottesburgh town, 2 Presbyterian Churches, Vacant. 1 Roman Catholic Church.

Cornwall town, 1 Episcopal Church, 1 Roman Catholic Church, 1 Presbyterian Church. Vacant. 1 Episcopal Rector, 2 Roman Priests.

Onsabburgh town, 1 Episcopal Church, 1 Reformed Dutch Church, 1 Lutheran Society. 1 Episcopal Rector, 1 Lutheran Minister.

Williamsburgh town, one Episcopal Church, 1 Reformed Dutch Church, 1 Lutheran Society. 1 Presbyterian Minister settled for one year. Preaching in the Dutch Church.

Matilda town, 1 Reformed Dutch Church. Kenyon town, 1 Presbyterian Society. Vacant.

Roxburgh, Finch, Winchester, and Mountain towns. The American Methodists have a circuit through this District, on which are two itinerants; and a Meeting House in the town of Matilda.

There is also an English Methodist who has formed a circuit from parts of the Eastern and Johnstown Districts.

The last five-mentioned towns have comparatively few inhabitants; but the other towns in this District, being situated along the St. Lawrence, are well settled by able farmers.

The inhabitants in the towns of Lancaster, Charlottesburgh, Cornwall, Kenyon, Roxburgh, and Finch, are principally from the Highlands of Scotland, and continue to speak the Gaelic language. The other towns are settled with loyalists and emigrants from the United States. The late Rev. Mr. Bethune was the Pastor of the Presbyterian Societies in this District; but at present a young man by the name of Fletcher, who is well spoken of, preaches to them, but he has received no license to preach from any ecclesiastical judicatory.

The Dutch congregation in Matilda has a house of worship about 15 miles below Prescott, and that of Onaburgh has one about 18 miles farther. Williamsburgh will probably soon build one about half way between the other two. These congregations consist principally of High and Low Dutch families, who moved from Schoharie and the Mohawk, during, or immediately after, the revolutionary war, being loyalists. They were first formed under the care of Mr. Preffel, an Independent German Reformed Minister. In 1806 they were taken under the care of our Synod.

The labours of our former Missionaries were still gratefully remembered and felt, and the Circular sent out by the Committee in 1801, had sensibly revived and strengthened their attachment. They have resolved to join in the formation of a Classis, and to use means to settle a Minister; and also to employ Mr. Taylor, a Burgher Minister from Scotland, for one year. They are abundantly able, and we hope willing, to support a Minister. There is a valuable parsonage lot attached to each of these congregations.

## Literary and Scientific Intelligence, &c.

### NEW ENCYCLOPÆDIA.

Our readers will doubtless be somewhat surprised to find that the publication of a new Encyclopædia, under the title of *The Encyclopædia METROPOLITANA, or Universal Dictionary of Knowledge*, has just been commenced in London. Amid the numerous works of this description which have issued from the press, another one at the present time was scarcely to have been expected. The fact however may be considered as indicative of the literary taste of the day, at the same time that it proves the munificent patronage extended to literature

by the British public. The present Encyclopædia is constructed on principles different from all that have preceded it in Great-Britain. It embraces the two-fold advantages of a philosophical and an alphabetical arrangement. The conductors state that "much attention has been paid to the securing, as far as possible, two objects—that each part should contain some interesting and useful treatises, complete; and that the connexion of the whole system of the arts and sciences should be preserved unimpaired." The following is an outline of the general plan of the work.

### PLAN.

**GENERAL INTRODUCTION.**—Being a preliminary Treatise on the Science of Method.

### FIRST DIVISION.—PURE SCIENCES, 2 Vols.

<b>FORMAL.</b>	{	<p>Universal Grammar and Philology: or the forms of Languages.</p> <p>Logic, particular and universal: or the forms of Conceptions and their combinations.</p> <p>Mathematics: (Geometry, Arithmetic, Algebra, &amp;c.) or the forms and constructions of Figure and Number.</p>
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REAL.	{	Metaphysics: or the universal principles and conditions of Experience, having for its object the Reality of our speculative knowledge in general.
		Morals: or the principles and conditions of the coincidence of the individual will with the universal reason, having for its object the Reality of our practical knowledge: (hence, in a lower stage, Politics and Human Law.)
		Theology: or the union of both in their application to God, the Supreme Reality.

#### SECOND DIVISION.—MIXED AND APPLIED SCIENCES, 6 Vols.

MIXED.	{	Mechanics.
		Hydrostatics.
	{	Pneumatics.
		Optics.
	{	Astronomy.
APPLIED.	{	I. EXPERIMENTAL PHILOSOPHY.
		Magnetism.
		Electricity, including Galvanism.
		Chemistry.
		Light.
		Heat.
		Colour.
		Meteorology.
		II. THE FINE ARTS.
		Poetry, introduced by Psychology.
	{	Painting.
		Music.
		Sculpture.
		Architecture.
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		Agriculture, introduced by Political Economy.
		Commerce.
		Manufactures.
		IV. NATURAL HISTORY.
		Introduced by Physiology in its widest sense.
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		Mineralogy.
		Insentient:—Phytology, Botany.
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Alphabetical, Miscellaneous, and Supplementary, containing a GAZETTEER or complete Vocabulary of Geography; and a Philosophical and Etymological LEXICON of the English Language; the citations arranged according to the age of the Works from which they are selected.

THE INDEX.—A digested Body of Reference to the whole work: giving the English as well as the scientific name of every subject of Natural History.

DISCOVERED MANUSCRIPTS.

THE Abbate Angelo Mai, distinguished for his recent discoveries among the *Codices rescripti*, in the Ambrosian Library at Milan, has added to the number the Mæso-Gothic translation of the thirteen proto-canonical epistles of St. Paul, made in the fourth century by bishop Ulphilas, the loss of which has been hitherto a subject of regret. It fills two voluminous manuscripts, and is covered by Latin writing of a later period. We know, from the unanimous testimony of the ancient historians that Ulphilas, (who was called the Moses of his time,) translated the whole Bible, except perhaps the two books of Kings. The whole of this work was lost, till at length, in 1665, the *Codex Argenteus*, of Upsal, containing a considerable part of the four Evangelists, was published by Francis Junius. The learned Francis Knittel, upon examining a *codex palimpsestus*, in the library of Wolfenbützel, found upon eight of the pages several verses of the translation of the Epistle to the Romans, by Ulphilas. These fragments he published in 1762. The MSS. now discovered by M. Mai, are much more extensive, and appear to have been written between the 5th and 6th century. What is wanting of the Epistles in one of the MSS. is contained in the other; eight of the Epistles are entire in both, so as to afford the advantage of comparison. The characters are large and handsome. The titles of the Epistles are at the head of the MSS. and there are marginal references in the same language. Of this discovery M. Mai designs to publish an extensive specimen in a preliminary dissertation. A gentleman of Milan, equally distinguished by erudition and liberality, has had a complete fount of Ulphilanian types, of different sizes, cast by an able founder, both for the text and notes. Besides these two MSS. M. Mai has collected twenty more pages in the Mæso-Gothic language, extracted from several other *codices palimpsesti*, in the same library. In these pages are found those parts of the Gospels by Ulphilas, which are wanting in the mutilated edition

of the *Codex Argenteus*, together with great part of the homilies or commentaries, and what is still more-interesting, fragments of the books of Ezechias and Nehemiah; a discovery of the more importance as not the smallest portion of Ulphilas's version of the Old Testament was hitherto known to exist. To accompany this considerable part of the labours of the Gothic prelate, M. Mai, is preparing a new Mæso-Gothic Lexicon, which will prodigiously increase the number of words of that language, and prove a most valuable present to the philologists of all those nations whose languages are of German origin.

*Titanium and tellurium in sulphuric acid.*

We are informed on the authority of Professor Berzelius, that small quantities of titanium are occasionally found in sulphuric acid of English manufacture; and that in sulphuric acid, from a manufactory at Stockholm, minute portions of tellurium in the state of sulphuret, have been found mixed with unburned sulphur. The sulphur employed in this latter manufactory is obtained from pyrites found in the mine of Fahlun, in which no traces of tellurium have yet been discovered:

ANNUAL CENSUS

*Of the Humane and Criminal Institutions in the City of New-York—collected by the attending Minister, John Stanford, M. A. May 1st, 1818.*

ORPHAN ASYLUM.

Boys,	74
Girls,	50—124

CITY ALMSHOUSE,

(Including children out at nurses.)

White men,	264
White women,	393
White boys,	371
White girls,	237
Black men,	33
Black women,	62
Black boys,	19
Black girls,	15—1384

CITY HOSPITAL.	
Patients,	175
Maniacs,	72—247
DEPOT'S PRISON.	
In confinement, including the Liberties,	273
BRIDEWELL.	
White men,	36
White women,	14
Black men,	17
Black women,	15
Boys,	3—75
PENITENTIARY—BELLEVUE.	
White men,	112
White women,	35
Black men,	42
Black women,	19—268
STATE PRISON.	
White men,	541
White women,	18
Black men,	78
Black women,	13—650
Total,	3021
N. B. Total last year,	3249
	3021
Decrease,	228

## ANNUAL BILL OF MORTALITY,

*For the City and County of New-York, as reported by the City Inspector to the Common Council, for the year 1817.*

January	- - -	214
February	- - -	213
March	- - -	188
April	- - -	186
May	- - -	209
June	- - -	184
July	- - -	215
August	- - -	250
September	- - -	256
October	- - -	222
November	- - -	195
December	- - -	195
Total number of deaths		2527

Of whom were of the age of 1 year and under		
Between 1 and 2 years	- - -	539
2 - 5	- - -	208
5 - 10	- - -	142
10 - 20	- - -	88
20 - 30	- - -	146
30 - 40	- - -	313
40 - 50	- - -	314
50 - 60	- - -	268
60 - 70	- - -	178
70 - 80	- - -	110
80 - 90	- - -	96
90 - 100	- - -	51
100 and upwards	- - -	13

Of this number it appears that Consumption alone has carried off no less than 574 ! Rather more than *one-fifth* of the whole number of deaths.

## DIED,

At Kalorama, on the evening of the 30th of May, Mrs. RUTH BARLOW, relict of the late Joel Barlow, envoy extraordinary and minister plenipotentiary of the United States at the court of France. Mrs. Barlow was a native of Connecticut. Those uncommon talents which she and the family of Baldwin possessed, were highly cultivated during a long residence with her husband in various countries of Europe. Since the death of her husband, she resided at his favourite seat, and exerted herself in doing good to all around her. She sustained with dignity, patience, and sincerity her last, long sickness. Her remains, attended by the heads of departments, foreign ministers, and numerous friends, were, on Monday, placed in the family mausoleum at Kalorama.

Mrs. Barlow on her return to this country from France, after the decease of her husband, made a profession of Christianity, joined in the communion of the Rev. Dr. Laurie's Church, at Washington, and continued an exemplary member of his congregation till death.



# THE EVANGELICAL GUARDIAN *AND REVIEW.*

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NO. 6.

BIOGRAPHICAL SKETCH OF THE  
REV. MR. JOHN WINRAM, ONE OF  
THE REFORMERS IN SCOTLAND.

**T**HERE were several respectable families of the surname of Winram, which are mentioned by Mr. Nisbet in the first volume of his Book of Heraldry. Mr. John Winram, the Reformer, seems to have been of the family of Kirkness.

In the early part of his life he entered into the order of the Monks of St. Augustine, and after having been a regular canon for some years, was elected, about the year 1540, sub-prior of their abbey or monastery, at St. Andrews. The prior, who was Lord James Stewart, and natural son of King James V. was then in his nonage; and consequently, much of the common business of the abbey devolved on Mr. Winram. His character, while he professed popery, is thus given by Archbishop Spottiswood, "He was a man of good learning, and one who secretly favoured the truth."

There appears to have been a diversity in the temper and conduct of our reformers. Some of them were men of a bold spirit, they went about daily, to different parts of the kingdom, preaching the doctrines of the reforma-

tion, and openly inveighing against the corruptions which had been introduced into the Roman Church. These zealous and faithful men were either soon apprehended and put to death, or compelled to seek refuge in England, or in countries more distant.

Other of our reformers were of a more timid spirit, or thought that they could most successfully promote the general cause, by disseminating in a private manner the Protestant principles among the persons with whom they were conversant, and over whom they might expect to have some influence. In their public preaching they taught the pure doctrines of the Gospel, but in such a way as if there had been no controversy concerning them.

Mr. Winram seems to have been of this last kind. While he was enlightening the minds of many in the knowledge of truth, especially the minds of his brethren, the monks, most of whom afterward became Protestant ministers, he avoided uttering in public any thing that might subject him to persecution.

His dexterity in this respect, and at the same time what may possibly be reckoned his timidity, were evident at the trial of Mr. George Wishart, at St. Andrews, February 28, 1546. Mr.

Winram had been desired by Cardinal Beaton, and the other bishops there assembled, to preach to them a suitable sermon. Accordingly, after Mr. Wishart had been brought as a prisoner into the court, which was held in the Abbey Church, Mr. Winram went up to the pulpit, and preached on that part of the thirteenth chapter of Matthew, which contains the parables of the sower, and of the tares among the wheat. Both Knox and Spottiswood thought it proper to detail in their histories the particulars of the sermon.

Mr. Winram showed that by the good seed, which was adapted to bring forth good fruits, was meant the pure word of God, which was preached by Christ and his apostles, and is conveyed to us in the Holy Scriptures. The bad seed which produced tares, he said was heresy; and he defined heresy to be "a false opinion, clearly repugnant to the word of God, and pertinaciously defended." Thus he made the test of heretical opinions to be a contrariety to the plain word of God, and not to the traditions or commandments of men.

Speaking of the causes of heresy, he said, "The great cause of heresy in this, and in all other realms, is the ignorance of those to whom has been committed the care of souls. The persons who are entrusted wish so weighty a charge ought," said he, "to have a true understanding of the Scriptures, that so with the sword of the Spirit, which is the word of God, they may be able to combat, and to confute the adversaries."

He then proceeded to enumerate the qualifications requisite in bishops and other churchmen,

chiefly referring to what the apostle Paul says concerning them in the third chapter of his first epistle to Timothy. But the description which he gave of what good bishops or pastors ought to be, was in all respects so notoriously opposite to the character and conduct of the Cardinal and some other bishops, that many of the people in the Church considered it as a just reproof of these prelates.

He wavered, however, at the end of his discourse. When he came to speak of the manner in which heretics should be treated, he observed that in the parable it is enjoined that the tares and the wheat should be allowed to grow together until the harvest, which he said was the end of the world, or the day of judgment. But he felt himself at last induced to say, that "though it might appear contrary to the Gospel, yet heretics ought to suffer death, or should be put down by the law and the chief magistrate, even in this present world." An assertion for which he had before showed there was no ground in the parable, and which therefore it was thought he wished should not be believed. But by his having made this declaration, he was saved from being called by the Cardinal to a strict account for his sermon.

The trial having lasted many hours, the multitude were ordered to withdraw from the Church, and then sentence was pronounced, that Mr. George Wishart should suffer as a heretic.

Spottiswood relates Mr. Winram's after behaviour with regard to Mr. Wishart. "Early in the morning of March 1, 1546, the prelates sent to Mr. Wishart two

friars, to advertise him that he was to die that day; and they asked if he would confess himself. He answered that he had no business with friars, nor would he willingly confer with them; but if they were disposed to gratify him in that sort, he desired to speak with the learned man who had preached the day before.

"This being permitted, Mr. Winram, the sub-prior, came and talked with him a good space. At last he asked Mr. George if he would receive the sacrament of our Lord's Supper. He answered, Most willingly would I receive it, so I may have it ministered according to Christ's institution, under both kinds, viz. of bread and wine.

"Hereupon the sub-prior went to the bishops, and told them that he had conferred with the prisoner, who did solemnly affirm that he was free of all the" (deadly) "crimes; and that he did utter this, not out of any desire he had of life, but that he might manifest before men his innocency, which was known to God.

"The Cardinal, offended with these speeches of the sub-prior, said, It is a long time since we knew what a man thou art. The sub-prior, answering nothing to this rebuke, only asked if they would allow the sacrament to be given to the prisoner. The Cardinal, conferring with the bishops for a while, replied in all their names, that it was not reasonable to give any spiritual benefit to an obstinate heretic condemned by the Church."

From those few sharp words which Spottiswood mentions as having been spoken by the Cardinal, Mr. Winram easily perceived that his real principles

were known, and that it was necessary he should act with a great deal of caution.

But his anxiety, with regard to the Cardinal, was soon at an end. Early in the morning of May 29, 1546, David Beaton, archbishop of St. Andrews, Cardinal of "St. Stephen in the heavenly mount," when he thought himself at the height of his power, and in full safety, was assassinated in the fifty-third year of his age, in his castle of St. Andrews, and within his own chamber, by John Lesly and his associates. While he was entreating that they would not kill him, because he was a priest, they told him that the innocent blood of Mr. George Wishart was crying for vengeance, and that they were come to inflict it.

The actions of these persons is not to be commended, for they had no right to take into their own hands the distribution of justice. If private individuals were to assume such a privilege, the consequences would be fatal to the peace and safety of society. But his death was far from being generally lamented. It is evident that he was a man naturally of a cruel disposition; and who seemed to think, that for the support of the outward grandeur of a Church, which was then greatly corrupted, and of the interests of the Pope's dominion, the lives and consciences of those men who opposed themselves behooved to be sacrificed.

The immediate consequences were favourable to the reformation. On the same day in which the Cardinal was put to death, the conspirators seized the castle, and being joined by a considerable number of persons from the country, kept possession of it

about fourteen months. During that space of time, a great change appeared in the city of St. Andrews, where popery had formerly been awfully predominant. Protestant ministers preached in the castle, and under its protection, also in the parish Church of the town. The controversy about religion was carried on, not with the aid of burning and imprisonments, but, as it ought always to have been, by the lawful and rational methods of preaching and writing.

The principal champion on the popish side of the controversy was John Annand, dean of St. Andrews, who both wrote and preached against the doctrines of the Reformation. His chief antagonist was John Knox, who wrote answers to the dean, and afterward, having become a preacher, answered him also from the pulpit.

When Mr. Knox preached his first sermon, in which it was expected he was to make a full reply to the dean, there assembled to hear him in the parish Church, Mr. John Winram, sub-prior of the abbey, who now, during the vacancy of an archbishop, was vicar-general of the diocese; a great number of the canons of St. Augustine, and of the friars of St. Dominic and St. Francis; Mr. John Major, Professor of Divinity, and all the other members of the university. In the argumentative parts of the sermon Mr. Knox acquitted himself well in the opinion of most of the people present, who said, that even more explicitly than George Wishart had done, he had exposed the iniquities of the Roman Church.

But the proceedings thus allowed at St. Andrews, gave great

offence to the violent Papiets in other places. John Hamilton, who had been elected, but was not yet consecrated to the archbishopric, wrote an angry letter to Mr. Winram, expressing his surprise at his permitting such practices, and requiring that he should immediately put a stop to them.

Mr. Winram, on his having received this letter, saw it would be proper for him to show some compliance; but in his doing so, he still adhered to his favourite plan, of submitting the cause in dispute to calm reasoning or argumentation. He summoned to appear before himself, and some friars whom he had selected, Mr. John Rough, who, under the protection of the Earl of Arran the Governor, had long been a Protestant minister in Scotland, and also Mr. Knox.

The convention was held "in St. Leonard's Yards." We are not told of what passed at the examination of Mr. Rough, but the particulars of the conference with Mr. Knox are related by Spottiswood, and by Mr. Knox himself, if he really was the writer of that history which goes under his name. The account of what may be called Mr. Knox's examination, may be abridged, with the language in some degree modernized in the following manner.

A list was read to him of certain articles of doctrine, which he was said to maintain. "I rejoice," said he, "that before so modest, so honourable, and judicious an auditory, I am called to declare my mind upon the points which have now been read." Then addressing himself more particularly to the sub-prior, Mr. Winram, who

bat as preses of the meeting, "It is a long time since I have heard that you are not ignorant of the truth. But I now charge you before the supreme Judge, if you believe in your conscience that the articles for which I am blamed are contrary to the word of God, that then you will plainly oppose them, and not suffer the people to be deceived. But if, on the contrary, you know them to be true and sound, then I crave your patronage, that by your authority the people may be moved to embrace the truth, whereof many are doubtful because of your indifferency."

Mr. Winram replied, "I am come here, not as a judge, but only to talk familiarly. I will therefore neither affirm nor condemn these points; but if you please we will reason. Why may not the Church, for good causes, devise ceremonies to decorate the sacraments, and other parts of God's service?"

Mr. Knox answered, "Whatsoever is not of faith is sin, and faith cometh by the hearing of the word of God. If you contend that the ceremonies are observed with faith, and are pleasing unto God, you must first prove that by his express words he has commanded them."

"Will you bind us so strait," said Mr. Winram, "that we may do nothing without the express word of God? what if I should ask a drink? Do you think that in this I would be committing sin? and yet I reckon that I have not the word of God for me." He spake this rather in a jocular way, and was wishing to refer the argument to an old Franciscan friar of the name of Arbuthnot, or Arbuckle.

Mr. Knox gave a serious answer. Upon which Mr. Winram said, "Forgive me; what I spake was only in jest, and I was indeed thirsty." Then turning to the aged friar, he said, "Father, follow the argument; you have heard what I said, and the answer which he has given."

The friar seemed to be in his dotage. In the course of the argument, he so far forgot himself as to affirm, that the apostles had not received the Holy Ghost when they wrote their epistles, but after they had received the promised gifts of the Spirit, then they ordained the ceremonies. Mr. Knox started with surprise. "Father," said Mr. Winram, "what do you say? God forbid that your affirmation should be true, for if it be truth, then farewell to the foundation of our hope."

Spottiswood tells us, that shortly afterward Mr. Winram dismissed both Mr. Rough and Mr. Knox, "with this brotherly admonition, that they should take heed of what doctrine they delivered in public."

A plan, seemingly devised by Mr. Winram, was now adopted by the Popish clergy at St. Andrews. The learned men of the abbey, convents, and university, agreed to preach in their turns, in the parish Church on the Sabbath-days. They resolved that they would not give offence to any persons of a tender conscience, and that therefore they would avoid in their sermons the mention of any points of controversy. That this caution might be the better observed, they agreed "to pen their sermons." Mr. Winram began this course of preaching, and was followed by

the rest according to their rank or seniority.

Mr. Knox was thereby precluded from preaching in the parish Church on the Sabbaths, but he was not hindered on the week days. He regularly attended as a hearer, the sermons which were delivered by the Popish clergy. On the week days he praised God that the Gospel was now preached, though he regretted that these men were not as busy in other places where they were more needed. "I have not yet," said he, "heard them say any thing contrary to the doctrines which I maintain. But if they should say any thing in my absence, opposite to what they say in my presence, then I entreat you, my hearers, to suspend your judgment till you shall hear me again."

So remarkable was the liberty which the Protestants at St. Andrews now enjoyed, that many in the castle and in the town partook of the sacrament of our Lord's Supper, in the same scriptural manner in which that ordinance was administered after the establishment of the Reformation.

But this favourable season came to an end, the castle having been assaulted by armed galleys which had arrived from France, was surrendered, July 30, 1547. Many in the castle, one of whom was Mr. Knox, were condemned to serve as slaves in the French galleys; and though the principles of the Reformation were now become more generally known in the town and in its neighbourhood, and were privately embraced and promoted by Mr. Winram, and some other literary men, yet the outward restrictions

were restored, nearly as severe as they had been before the Cardinal's death.

An anecdote related by Spottiswood, in which Mr. Winram was concerned, may now be taken notice of: It is not, indeed, of any great importance, farther than as it serves to illustrate Mr. Winram's cheerfulness of temper, his urbanity of manners, and the readiness with which he embraced every favourable opportunity of exposing the fooleries of the Popish Church.

About the year 1551, Richard Marshall, who was Prior of the Dominicans at Newcastle, and who had imbibed some Protestant principles, came on a visit to Scotland. When at St. Andrews, where the people had contracted a fondness for hearing disputes on religion, he preached several sermons, in one of which he had the courage to assert, that the Pater noster, or Lord's prayer, should be addressed to God only; and that it was a perversion of our Saviour's intention, when that prayer was addressed to any of the saints.

Some of the doctors of the university were highly offended, and excited a Franciscan friar, who is said to have been an ignorant and audacious fellow, to preach against this new doctrine, and to endeavour to refute it. But the arguments the Franciscan used were so plainly sophistical and inconclusive, as excited the laughter of his hearers. He rendered himself so completely ridiculous, that even the children who met him in the streets, called to him, giving him the name of "Friar Pater noster," which made him at length so much ashamed, that he left the city.

The doctors, however, were seriously divided in their opinions, some of them declaring themselves on the side of the Dominican, and others on the side of the Franciscan. All the scholastic terms and distinctions possible on such a subject were introduced; and the matter in debate was at last referred to the judgment of a provincial synod, which was to meet at Edinburgh, and of which Mr. Winram was a member.

While the controversy had been going on at St. Andrews, Mr. Winram's servant, whose name was Thomas, and who was reckoned a very simple person, thinking that there was some great matter in hand which made the doctors so often to convene, asked him one night as he went to bed, what that business might be? Mr. Winram merrily answered, "Tom, we cannot agree to whom the Pater noster should be said:" "To whom, answered Thomas, should it be said, but unto God?" "But what then, replied Mr. Winram, shall we do with the saints?" Thomas's answer was nearly in these words, "Give them in the name of the great enemy Aves and Creeds enow," (*viz.* Hail, Mary! hail, St. Peter! hail, St. Andrew! &c.) "for that may suffice them; but let God have his glory." Mr. Winram was pleased with his servant's sagacity, and did not fail to report it.

The judgment pronounced by the Synod at Edinburgh, was, "that Mr. Winram should return to St. Andrews, and settle the minds of the people there, by telling them, that the Lord's prayer ought to be addressed to God; yet so as that the saints

also ought to be invoked:" Which was an ambiguous determination; and many afterward observed, "that a simple man had given a wiser decision than the doctors had done, with all their learned distinctions."

It may be presumed, that Mr. Winram and his Prior, Lord James Stewart, who was afterward Earl of Murray, fully understood each other's sentiments with regard to religion, and that they concurred in such wise and prudent methods, as appeared to them best calculated for promoting the sure progress of the reformation.

So late, however, as April, 1558, when Mr. Walter Mill was tried and condemned at St. Andrews, Mr. Winram had not wholly laid aside his outward profession of popery, as sub-prior of the abbey, and consequently a member of the archbishop's chapter, or select council, he behoved to be present at the trial, unless he had subjected himself to the wrath of the adversaries. But it is not to be supposed, that he approved of the condemnation of that faithful martyr, but rather that he spoke against it; as Alexander, Earl of Glencairn, had done some years before, in the case of Adam Wallace, another martyr, who was tried, and suffered death at Edinburgh.

I have met with no particular account of the time and manner in which he disowned all connexion with the Popish Church. It was probably about the end of the year 1558, that he became more bold in declaring his real principles; and there can be no doubt that he was an open professor of the truth in the summer of 1559, when his prior and many other

noblemen publicly espoused the cause of the reforming congregation.

In April, 1560, he was held in such high estimation, as a learned man and sound Protestant teacher, that he was one of those ministers to whom the Lords of the congregation committed the important trust of compiling the old Confession of Faith, and the first Book of Discipline. In this work, one of his coadjutors was Mr. John Knox, with whom he had formerly disputed at St. Andrews; and he seems ever afterward to have lived with him in the most entire friendship.

When the committee of parliament, July, 1560, nominated the five ecclesiastical superintendents, Mr. John Winram was chosen to be one of them. He had long resided as a public person at St. Andrews, which seems to have been the reason that the province assigned to his jurisdiction was the county of Fife, with the district of Strathern, including the town of Perth.

The particulars to be now mentioned, relating to his character and conduct after he began to bear an office in the Protestant Church, will not be many. He was a faithful attendant on the meetings of the General Assembly, and was employed in their committees on the most important affairs. Like the other superintendents, he was called to give an account of the proceedings in his province, and, in common with them, was sometimes accused of neglects of duty.

So early as June, 1562, the Assembly thought it necessary to enjoin ministers to be obedient to their superintendents. But so much was required of those vene-

erable men, both as to a spotless behaviour and exertion of talents, that it was an easy matter for discontented persons to find some grounds of complaint. In December, 1562, Mr. Winram told the Assembly that some things for which he was blamed "lay out of his power to amend." And in 1574, he offered, in a formal manner, a resignation of his office; but the Assembly refused to accept it.

When Queen Mary had arrived from France, to take possession of her own kingdom, August 19, 1561, she was allowed, contrary to the minds of some ministers, to enjoy so much liberty of conscience, as to have the Popish services performed in her own chapel of Holyrood House. This privilege was, however, abused; for other Papists, besides those of her own household, resorted to her chapel. It was at last strongly contended, that the liberty granted her should be withdrawn, and that some other severities should be used against her as an idolater.

In December, 1564, the Earls of Murray, Argyle, Glencairn, Sir William Maitland of Lethington, and other members of her privy council, being under some alarm, thought it requisite to hold a conference with some ministers concerning her. When Mr. John Douglas, Rector of the University, and Provost of the new College of St. Andrews, was asked, in that conference, to give his opinion, according to his conscience, he said, "I refer it to the superintendent of Fife, Mr. John Winram, for I think that we are both of one judgment; yet if it be your will that I should speak first, my conscience is, that



if the Queen oppose herself to our religion, which is the only true religion, in that case, the nobility and states of this realm, (viz. the parliament or the representatives of the kingdom) who have professed the true doctrine, may justly resist or oppose themselves to her. But as concerning her own mass, which I know is idolatry, I am not yet resolved whether by violence we may take it from her or not." Mr. Winram said, "The same is my conscience." It may be remarked, that the national revolution, which took place in 1688, was conducted in a manner conformable to this opinion.

As yet the English and Scottish Churches had not expressed any uncharitable opinion of each other. Many members of both Churches seem, for a considerable number of years, to have maintained an amicable correspondence. The Assembly, December, 1566, granted to Mr. John Knox leave of absence for about six months, that he might go into England to transact some of his own affairs, and especially to visit his two sons, who were prosecuting their studies at the university of Cambridge. The Assembly gave him an ample testimonial, subscribed by their clerk, in which he was earpestly recommended, "as a true and faithful minister of the Evangel of Jesus Christ."

At the same time they took the opportunity of sending by him to the bishops of England, a Christian and friendly letter, which Mr. Knox himself had been desired to indite. The address and substance of the letter, were as follows :

"The superintendents, minis-

ters, and commissioners of Kirks within the realm of Scotland, unto their brethren, the bishops and pastors of England, who have renounced the Roman antichrist, and are professing with them the Lord Jesus in sincerity, wish the perpetual increase of the Holy Spirit.

"Reverend pastors, it has come to our knowledge, both by word and writ, that divers of our dearest brethren, among whom are some of the best learned in our realm, have been deprived of their ecclesiastical function, and forbidden by you to preach, because their consciences will not suffer them to take upon them such garments as were used in the times of blindness and idolatry.

"We will not enter into the argument, which we understand is, with greater vehemency than is necessary, agitated with you, whether such apparel is to be accounted among the things which are simple and indifferent; but in the bowels of Christ Jesus, we crave, that Christian charity may so far prevail in you, that ye would not do unto others, what ye would not wish that others should do unto you.

"You cannot be ignorant how tender a thing the conscience of man is. All that have knowledge are not alike persuaded. Your conscience reclaims not at the using of such garments; but many thousands of godly and learned men are of another mind; they cannot consent to the surplice, the corner cap, and tippet, for these things were formerly the badges of idolatry, and as such were worn by them who were employed in the acts of idolatry. Our brethren who conscientious-

ly reject that unprofitable apparel, do neither damn nor molest you who use such vain trifles; if ye shall do the like to them, we doubt not but therein ye shall please God, and comfort the hearts of many, who are wounded with your severity to our godly and beloved brethren.

"We look that you will not refuse the humble request of us your brethren, in whom albeit there appears no great worldly pomp; yet we suppose, that ye will not so far despise us, as not to esteem us in the number of them who fight against the Roman antichrist, and travail that the kingdom of Jesus Christ may be universally promoted.

"To the protection of the Lord Jesus we heartily commit you. From Edinburgh, out of our General Assembly, and third session thereof, December 27, 1566: from your loving brethren and fellow-preachers in Christ Jesus."

Keith inserts in his history this remarkable letter, of which the above is only an abridgment. In the Assembly it was subscribed by such of the superintendents as were then present, and by some other respectable ministers, of whose character the bishops were not ignorant. Keith and Calderwood give the names of the subscribers, one of whom was Mr. John "Winrhame," superintendent of Fife, with the moderation of whose sentiments the strain of the letter, and the request which it contained, were known fully to correspond.

It may not, I think, be improper to observe, that if the bishops of England, at this period, had hearkened to the well-meant counsel of the Scottish Church,

they would not, perhaps, have had cause to distinguish, as they soon did, some of their people by the name of Puritans; many of whom proceeded at length to dissent from the English Church, and to profess Presbyterian principles. It may also be observed, that in a course of time arose, from among those who were discontented, a sect who were called Brownists, or Independents. History informs us of what these English Brownists or Independents, (who were hostile to Presbyterian as well as to Episcopal government,) afterward accomplished under the leading of Oliver Cromwell. Thus, from a small beginning of strife, even about the meanest trifle, obstinately maintained, an increased animosity may be expected to ensue.

To some persons, however, it may be satisfactory to add, that the early Puritans, who disliked fantastical habits, do not appear to have found any fault with the grave apparel, which was then, as it is now, used by ministers in Scotland, and in the best reformed Churches abroad. They considered, that such an outward attire, though not absolutely necessary as to its particular form or fashion, was decent, and most suitable for those persons who were warning their hearers against the vanities of the world, and discouraging to them of the serious truths of religion. But I may possibly be deviating too much from my proposed account of Mr. Winram.

There was still a great scarcity of Protestant ministers in Scotland, so that many parishes in the country remained unprovided. Superintendents, and "com-

missioners of the country," as they were commonly called, who were occasionally appointed, and endowed with authority equal to that of superintendents, were still reckoned to be needful.

In 1571, the Earl of Morton, who, though not yet regent, had the chief management of all public affairs, took advantage of this necessity, and prevailed with the Assembly to allow a limited Episcopacy. It was agreed, that some ministers should be chosen to the name and rank of bishops, but who, like the superintendents, should be accountable for their conduct to the General Assemblies.

It was not his intention, that the Church should thereby recover any considerable part of its patrimony, as some fondly hoped, but that the ministers chosen to be bishops might be invested with a legal right of alienating its revenues to himself, and to some other powerful persons. Many good men in the Assembly, not aware of the views he entertained, thought that no great danger could be apprehended from such an allowance, for that these nominal bishops, being under the control of the Assembly, would be as pious in their lives, as circumspect in their transactions, and as unambitious of extending their authority, as the superintendents were, and had always been.

On the Lord's-day, February 10, 1572, which was the day on which Mr. John Douglas was to be admitted to the archbishopric of St. Andrews, the Earl of Morton was present in the Church. Mr. John Knox, who was then at St. Andrews, preached a sermon, but refused to perform the cere-

mony of inauguration, as he now very much disapproved of what the Assembly had done. Mr. Winram did not feel so much reluctance. Considering that his friend Mr. Douglas was to be accountable, like himself, to the general meetings of the Church, he went up to the pulpit, and after having given a short exhortation, admitted him to the office of archbishop, by using the same form which was set down in "the Book of Common Order," for the admission of superintendents.

The county of Fife was an ancient part of the diocese of St. Andrews. Mr. Winram, therefore, with the consent, or by the appointment of the General Assembly, resigned it to the new archbishop, and confined himself to the district of Strathern. He was appointed archdeacon of St. Andrews, but was commonly denominated superintendent of Strathern, during the two years in which Mr. Douglas continued to live. After Mr. Douglas had died, Mr. Winram was appointed to resume the whole of his former province.

At a meeting in 1572, he was nominated one of the commissioners for compiling what is called the Second Book of Discipline. It was hoped that this book, when completed, would serve to fix the outward constitution of the Church, which was now inclining sometimes towards Presbytery, and sometimes towards Episcopacy. The commissioners were occupied in their work about six years; and their final determination, in which they were seasonably assisted by the zealous Mr. Andrew Melvin, or Melvil, who, in 1574, arrived from Geneva, was on the side of Presbytery.

But while the work was going on, the Earl of Morton, who had become regent of the kingdom, made an attempt, in 1576, to provide an archbishop to St. Andrews, who should have no dependence upon the General Assembly. He presented Mr. Patrick Adamson to that archbishopric, who was a man of great learning and of eminent talents, but bold and ambitious. Mr. Adamson, without any election, or ceremony of admission, and without consulting the mind of the Assembly, acting merely upon the mandate given by the regent, took possession of the diocese, and began to exercise ecclesiastical jurisdiction, especially in the county of Fife.

The Assembly were justly offended. Many upright men in the Assembly now saw how much the regent had formerly deceived them, and that his aim was to establish an unlimited Episcopal government. They appointed a committee with powers to meet, and call Mr. Adamson to an account for his undutiful behaviour.

Mr. Winram, being then superintendent of Fife, and therefore a person more immediately concerned, was nominated one of these commissioners. But the Assembly, having knowledge of the great failure of his health and strength, appointed, that, "in case of his inability," two other ministers, whom they named, should supply his place. He was now an old man, and was indeed unable, and as no after mention is made of him, it is most probable that he died in that same year.

He could not be very young, when, about the year 1540, he was raised to the office of sub-prior at St. Andrews; especially as because of the prior's non-

age, the business of the abbey was chiefly to devolve upon him. The address with which he managed the ecclesiastical affairs of that city, for some time after the death of Cardinal Beaton, show, that he must then have been in the prime of his life, and in the full vigour of his judgment.

I have not met with any general character of him, farther than that "he was a learned man." From what has been related, it should appear, that he was a man generally respected for his good sense and sound learning: his mind was evidently unfettered by vulgar prejudices, and he held in contempt the false philosophy, and subtle disquisitions, which were fondly taught and practised in the schools in the popish times.

No blot is known with regard to his moral character; and no Presbyterian church writer, that I have heard of, has expressed any censure on him for his having, once in his life, assented to a limited Episcopacy. The unremitting attention which he gave during such a great number of years to the interests of religion, bind us charitably to believe, that he was actuated by the most serious impressions of its infinite importance.

Perhaps it may be wished that he had sooner made an open declaration of his Protestant principles. But at this distance of time, it is only a few circumstances with which we are acquainted, and therefore we are not competent judges of the line of conduct which it was his duty to follow. It is evident, that his real principles were early known to Protestants; and that even at the time of George Wishart's death, they were known to Car-

dinal Beaton. In concert with other persons who were secret favourers of the reformation, he appears to have been all along weakening the efforts of the popish party, and paving a sure way for a general acknowledgment of the truth.

Such a person as he was, and there were many such among our original reformers, added in the eyes of other nations a considerable degree of respectability to the Protestant cause in Scotland. Contrary to the blind assertion of some adversaries, we are warranted, after a careful inquiry, to say that our reformation was planned and conducted, not by a mean and illiterate multitude of people who had no right knowledge, but by some of the principal noblemen of the kingdom, and by pious and learned clergymen, who had received at the universities a liberal education.

Mr. George Martine, in his History of the See of St. Andrews, informs us that there were seventeen monks of the Augustine priory, or abbey, who became Protestant ministers, and were provided in churches which had belonged to the abbey. Their conversion, it may be presumed, was, under God, much owing to the pious endeavours of their superior when he resided among them.

Both Mr. Winram and his prior, the Earl of Murray, retained their abbey revenues after the reformation. It may indeed be remarked, that when the monastery buildings in Scotland were demolished, the monks and friars were not thrown destitute, but had yearly salaries allotted them, which were called "Friars Pensions."

Mr. Winram was a benefactor to St. Leonard's College in St. Andrews. As prior of Portmoak, viz. of the monastery of St. Servanus's Isle, in Lochleven, which was a cell belonging to the Augustine abbey of St. Andrews, he annexed, October 5, 1570, to the said college the aforesaid priory, with the baronies of Kirkness and Auchmaire.

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*Brief Statement of the Evidences and Uses of Divine Revelation.*

Reasoning from the nature of Deity, we might conclude, *a priori*, that the mind of rational man must have a natural sense of the existence of a supreme intelligence. God made all things good. That goodness consisted in part at least, in a suitableness in the creature to answer the end of its creation.

The inferior animals were placed on this earth, with a peculiar design to subserve the use of man. In order to answer this end the *fear of man* was constitutionally connected with their existence. Was it not for this, not only the largest and the most useful animals, but even the most feeble and seemingly insignificant, might soon overpower the lord of the manor, and drive him from his earthly possessions. Gen. x. 2.

Man was designed to give unto God active praise. God consequently created man under such constitutional regulations as that he must inevitably have a sentiment of a divine existence as soon as the moral and rational faculties would be capable of rendering obedience to their Prince.

Sufficient arguments may be advanced, *a posteriori*, to prove the existence of an innate sense of Deity in the human heart. The operations and effects of this sentiment, torturing the consciences of some in the midst of their revellings, soothing the minds of others in the midst of their distresses; the universality of this sentiment through all nations, (later accounts having contradicted the exceptions which Locke and others had quoted) and even the systems of Atheists themselves, who notwithstanding their professions, do all in an unguarded moment betray their belief of some supreme intelligence, are sufficient for this purpose.

But although the principle exists, it is extremely confused and indefinite in its exercise. The fall has impaired every natural endowment, and has exceedingly obscured our prospects into futurity. That there is a future existence is generally believed; but the modus of that existence is a mystery to the natural man. That it is affected somehow by our conduct in this life is also a prevalent opinion; but the connexion between our conduct in time and our state through eternity, is very indistinctly known. Darkness and doubts obscure our prospects of God and futurity, and mar our religious investigations. Nor is there a possibility of attaining to certainty concerning these subjects by any exertion of human reason, unless asserted by supernatural aid. Such an aid is actually afforded us. Our God, gracious and merciful, has deigned to become our instructor. Upon our ignorance he has had compassion, and has provided information for us upon a subject

of the utmost importance. The maker of mind had intercourse with minds particularly sanctified for the Master's use. Thus, he raised up patriarchs, prophets, apostles, and evangelists, to receive a revelation from himself, and to communicate its truths to the nations. This is the revealed system, which is contained in the Scriptures, and is the sure and perfect rule of human conduct.

Among others qualified by the Holy Ghost to write the will of heaven, Paul was a chosen servant. Distinguished as a preacher and missionary of the cross, he was no less eminent as a writer for the canon of Scripture; in relation to which he says, 2 Tim. iii. 16. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness.

This passage contains two distinct propositions, which shall be briefly discussed in this article.

I. The Scriptures are a Divine Revelation.

II. This Revelation is useful to mankind.

I. The Scriptures of the Old and New Testament are a Divine Revelation;

The Scriptures of which Paul speaks, must have been those of the Old Testament, as the New had then no existence. But it is easily demonstrable that if the Old be taken for truth, the reception of the New cannot be rationally avoided; and besides, the apostle in our text, does not limit the proposition to the Jewish canon. "All Scripture is given by inspi-

ration." In this, Paul at least bears witness to the truth of all his own epistles, and indeed to all the books of the New Testament, except the writings of John, of Jude, and the second epistle of Peter. He well knew that all except these, which had not yet been written, were at this time in the possession of the churches, and publicly received by them as a revelation of Heaven's mind. We need be in no doubt therefore but he would recommend their perusal to Timothy, in this second epistle. Nay more, it would have suggested to him the propriety of receiving the whole canon of Scripture which the inspired Paul then knew to be incomplete. All those portions of Divine truth which come sanctioned to the churches by apostolic authority, are certainly to be received as such. And thus the assertion, "all Scripture is given by inspiration," evidently includes all those Scriptures which, either then or in a future time, should be recommended to the church by her inspired directors;—all those writings which the church has universally received as forming the complete canon of the oracles of God.

To pious Christians in the exercise of gracious affections, no further proof of the proposition is necessary, than that which this and other collateral passages afford, 2 Pet. i. 21. Heb. ii. 4.

Christianity, nevertheless, obliges us to be able on every proper occasion, to render a reason of the hope that is in us. And as he who is able to swim in the waters, can wade the farthest, so are Christians whose faith qualifies them to swim through myste-

rious disputations and doubts, able to wade deepest in the waters of rational argumentation. If unbelievers have made an appeal to reason, to reason let the controversy be carried. No Christian is afraid to let reason have its full scope. When it passes its own bounds, it becomes raving madness. Then only do we reject it as an umpire. No Christian need be unwilling, *ceteris paribus*, to meet with any infidel upon the fair field of reason and argument. I shall therefore attempt to confirm the apostolic assertions, by arguments drawn from the storehouse to which infidels themselves have recourse. In the first place then,

1. History proves the divine authority of the Scriptures.

God in our formation, gave us a constitutional propensity to believe what is told us. This was necessary for the preservation of our lives. If a system of universal doubt prevailed in early life, the child should never have arrived at youth, nor the youth to the maturity of manhood. Nature teaches us to believe; the frequent experience of deception, to doubt. When all probability of deceit is removed, we fulfil a law of our nature by firmly believing the report of witnesses, whether by word or by writing. We have the testimony of many witnesses to the truth of our holy religion. Every possibility of their being deceived themselves in what they relate, and of their having any ability or design to deceive others, is removed. In short, creditable witnesses, moral in their characters and virtuous in all their deportment, have written an account of doctrines which they were inspired to teach; they have con-

firmed their mission and doctrines by a seal which could not be even counterfeited without discovery. The seal of miracles performed frequently, openly, and powerfully. Numbers of witnesses, eyewitnesses too, have written to those who had every opportunity of proving the truth or falsehood of their narratives, an account of a life spent in a constant series of good offices, the performance of numberless miracles, and that in the presence of a people learned, powerful, and zealous for their own ways, and prejudiced against him and his doctrines. They have written this without contradiction and without detection. Their enemies, their persecutors, have also written in confirmation of the capital circumstances which they themselves have related. Jewish, heathen, as well as Christian historians have added their suffrages to the truth of the Scripture account of certain persons delivering certain doctrines, and performing certain miracles in attestation of their divine origin.

In resisting such evidence, therefore, infidels resist an acknowledged law of their nature, and consequently they act unmanly, unreasonably, and capriciously.

2. Reason itself confirms the truth of this proposition.

Reason informs us that man could not have been his own creator, and that being possessed of active power and design, he who made him must have possessed intelligence and power in perfection. Our constant dependence upon the Author of life, is also a doctrine of reason. It teaches that human affairs are in great disorder. It teaches that human

knowledge is extremely limited, that it is no more than ignorance concerning the end of our creation, and the prospects of a future existence.

We meet with phenomena for which it cannot account in every quarter, especially where our best interest is at stake. It shows the need of information respecting the origin, the present condition, and the destination of man. It shows the probability that his Maker will show kindness, and afford such instruction as is required upon these important topics. It does more. It teaches that when a revelation from heaven is pretended to be made, that if it tends to debase humanity, suppress the nobleness of soul, to encourage whatsoever is ruinous to peace and order, such a system cannot be from God. It teaches us that when men of credit and honour, though of little power, declare certain things which lay them under the severest distresses of body, and poverty, without a possibility of affording them any earthly comfort, or advancing their secular interest; when such men form a system, wise in its contrivance, virtuous in its tendency, powerful in its reforming effects upon those who embrace it, calculated to pull down ambition, luxury, and pride, to exalt the noble and benevolent affections of mind, such men are what they give themselves out to be. But such is the system which the Gospel contains, which Christ, his prophets, and apostles have published, and they gave themselves out to be authorized and commissioned by heaven. We are therefore obliged to believe them, or otherwise to reckon them the vilest of impostors, a thought against which, reason re-



coils. Black indeed must that heart be, and hardened with systematic guilt, which can read the Bible and study its pure morality, and yet can in a moment of calm reflection believe or assert, that those teachers of sincerity, those sublime preachers of virtue, who included thoughts and words as well as actions under the sentence of their approbation or disapprobation, could have been the worst of men, the vilest impostors.

3. The intrinsic excellence of the Scriptures announce their origin to be divine.

This excellence appears from many considerations.

1. The ideas they give us of God, are gloriously applicable to the necessary existent Creator of all things. The religion of the heathen represented their gods more like brutes than holy beings. Their multiplicity of deities, inferior and superior, was shocking to reason itself. Not so the God of the Scriptures. His self-existence, his power, his glory, his spotless purity, his overruling providence, his glorious condescension, his constant superintendence over human affairs, *His all* sublimely transcends the speculations of Plato himself, much more the trash of Pagan mythology.

2. They alone afford a probable history of man.

Extremely childish have been the visions of infidels about the origin of humanity, and the nature of mind. No man of sense, can peruse without a smile of contempt, or a sigh of compassion, the Ruins of Volney, or the ideal vagaries of Hume. And yet these are truly philosophic writers upon other subjects. Had they even been contented to ridicule reli-

gion, and insidiously to attack some of its isolated and detached doctrines, like the prince of impiety, Voltaire, they would not have so much exposed their own absurdity. But as soon as an infidel proposes a system, or publishes a history of being, then does the futility of their pretences glaringly appear, and the glorious Gospel recommend its solid truth to the inquisitive mind. The creation, the nature, the fall of man, the depravity of his conduct, his whole history, is accountable and intelligible upon the scheme of the Gospel, and upon it alone.

3. The morality which revelation establishes is pure, spotless, and every way perfect. It alone is founded upon a true knowledge of human nature, and the relation in which it stands to being in general. The stoical philosophy was founded on a belief that man's nature was more excellent than it really is. The Epicureans founded their system upon a supposition, that human nature is entirely material, carnal, sensual. The former taught the duty of improving the mind, of putting on a firm, resolute, unmoved character, to the total neglect and contempt of the body, and those mental affections which are more immediately the result of our embodied state. The latter neglected the higher virtues, and cultivated the bodily appetites with the utmost care and attention.

Both were right in some parts of their systems, and wrong in others.

They erred on opposite extremes. The morality of the Bible is alone perfect. It is founded upon the relations in which our complex nature stands to God, and makes provision for

the cultivation, the pleasure, and improvement of every faculty and power of our nature. Man is a contrast. Spirit united with matter; sublimity and dignity with weakness and sensuality. The Stoics cultivated that, and despised this; the Epicureans this, and neglected that. True morality gives each its place, and reduces both to the highest state of improvement. It instructs us in our duty to God, to our brethren of mankind, and to ourselves. It is not satisfied with externals. It reaches the heart, and prescribes rules for thinking as well as for speaking and acting. Obedience to its dictates, will inevitably procure comfort and happiness to individuals, peace and prosperity to society, honour and glory to God.

4. The plan for a universal reformation, which revelation proposes and promises to establish, infinitely surpasses all the systems of politicians and the visions of infidel philosophers. One class of politicians taking advantage of human corruption, for their own exaltation and aggrandizement, assert that nations must be forced by the sword and the cannon to do their duty. To obtain a strong energetic executive, armed with severe laws and a horde of mercenary hirelings at his disposal to enforce them by stripes, by imprisonments and tortures, is the height of that reformation for which these contend. They only propose an established religion, and a hireling priesthood as a subsidiary. Another class, equally erroneous, suppose that the essence of reformation consists in the total abolition of every species of religion, and of every form of government with which

any force is connected. Under the system of the former class, the world and outraged humanity have now for a long time groaned. The incapacity of the latter plan to afford any real amendment, will perhaps be experienced before many years are passed over our heads. It is difficult to know which most to detest, the hypocrisy of the old, or the avowed impiety of the new, politicians. The Bible alone proposes a scheme of politics, which if universally embraced, would give immediate peace to the earth, and would for ever shut the temple of Janus. May the Lord open the eyes of mortals to see it, and to embrace it for the comfort of this distressed world!

Science, though it in part discovers duty, cannot at all dispose the mind to practise it. Liberty, though it puts us in possession of our privileges, is not able to introduce such a subjective state as is calculated either to enjoy these privileges, or to preserve them from the wiles of artifice, or the grasp of ambition. Real religion supplies this defect. It changes the heart, destroys sordid selfishness, and introduces into the soul the love of God and of man. It plucks up by the roots the weeds of corruption and pride, it subjects the passions under the sway of reason, and directs the activity of man to its appropriate objects. In short, while it teaches man his duty to superiors, inferiors, and equals, it enables him to discharge it with punctuality and care.

4. The fourth evidence for the divine authority of the Scriptures, we proposed to draw from the fulfilment of prophecy.

God alone knows what is in the womb of time, and whenever fu-

truity is revealed, we must acknowledge it to be from him.

The fulfilment of prophecy proves the divinity of our religion by ocular demonstration. We can have no reason to doubt of the truth of prophecy, and consequently of the truth of revelation, when we see instances of things which could no ways depend upon human conjecture, foretold with the greatest clearness, and fulfilled hundreds of years afterward with the greatest exactness. We actually see in the state of men and things around us, the completion of many of the prophecies; and there is no room to suspect so much as a possibility of forgery or illusion, since the prophecies are received in books which have been constantly read in public assemblies these nineteen centuries; nay, they have been translated into all languages, dispersed through all nations, and commented upon by different authors of different ages, of different nations, and of different ranks. Obscurities there are indeed in the prophetic writings, for which many good reasons might be assigned, and this particularly because prophecies are the only species of writing which is designed for the instruction of future ages more than the times for which they are written. If the prophecies had been delivered in plainer terms, some persons might be for hastening their accomplishment, as others might attempt to defeat it. Men's actions would not appear so free, nor God's providence so conspicuous in their completion. If, for instance, the apostle John had declared that the Pope of Rome should be dethroned in the year 1798, all those who have the

Bible in their hands would have known the certainty of the event; and consequently the nations called Christian, would rise in a body to dethrone the holy see. Infidels might thence argue, that the Christians palmed these prophecies upon the world, and then had the impiety to arise to fulfil their false pretensions. Such artifices are frequently practised upon a smaller scale, and would undoubtedly detract from the evidence of our religion.

But the prophecies though obscure are equally certain. The blinded protestant nations see not the period appointed for the downfall of the man of sin; and consequently instead of helping to pull down antichrist, they afford him all possible support.

This, though base in them, is a thing in which God's glory is ultimately advanced. The infidels themselves are at this day the persons who directly fulfil the prophecies of Daniel, of Paul, and of John. Our eyes behold a real miracle, an ample confirmation of our holy Scriptures performed by divine Providence, through the instrumentality of his very enemies. Time, which detracts from the evidence of other writers, is daily adding something to the credit and authority of the prophets.

Future ages will comprehend more than the present, and the present more than the last. And the perfect accomplishment will produce a perfect knowledge of all the prophecies. Many passages might be cited in that book which we hold in our hands, and the events corresponding to them pointed at in the fate of the Arabs, the Jews, the Turks, and the followers of antichrist. In confirma-

tion of the visions of Daniel and John, we now see antichrist tumbling from the throne of blasphemy on which he sat. In answer to the prophetic prayer of Ezekiel, xxi. 27, dreadful overturnings are experiencing in every quarter of the globe. The mosque of Mahomet shakes, the impostor Peter has dropped his keys, the horns of the beast which for ages pushed the church, and made her dearest blood flow through the streets, are now turned against himself, and will prevail. According to Paul's prophecy, Heb. xii. 26, 27, the heavens of political power quake, and the earths which they overlook tremble; and those things which are now a shaking, will be changed in their nature and aspect, so that the permanent reign of reason, of liberty, and of piety may bless the inhabitants of earth with constant and virtuous civilization.\*

5. And lastly, the truth of revelation appears from its internal and external effects upon those who embrace it with faith and with cordiality.

Whatever infidels may think upon the subject, the reception given by true Christians to the Gospel of the Son of God, does not entirely consist in that rational belief which it in common with other histories forces from them. Believers have an internal sense bestowed upon them by the Holy Ghost, peculiarly calculated to judge of the truth of revelation. This makes it a direct revelation to every one so qualified. It is not considered merely as delivered to, and coming from, Moses and the prophets, but principally

as an immediate message from God to the soul. "He that believeth," saith John, "hath the witness in himself," 1 Epis. v. 10. Was a blind man to argue against colours, and ridicule those who had their eyesight as often as they spake about seeing the sun, we would treat him with contempt and pity. A blind man, however, who would argue against the possibility of man's having a fifth sense, because he himself has only four, would act not more irrationally, than infidel philosophers do, who argue against the existence of an internal sentiment which realizes spiritual objects, as much as the external eye does visible objects, because they are themselves destitute of that privilege.

Christians, under the banner of the captain of the Lord's host, are however secure from their envenomed shafts. They may barb anew the arrows of former adversaries, they may dip them in their deadliest poison, they may whirl them at the shield of faith, but like the feeble dart of aged Priam they will fall to the ground without a stroke. The internal comfort, joy, confidence, and light which divine revelation communicates to the believing soul, is a sufficient demonstration of its authenticity, although the saved subject of this experience should be totally unable to answer the arguments of irreligion and unbelief.

The external effects which revelation has had, and continues to have upon societies and individuals, are pretty generally known. Early did it splendidly triumph over every opposition which the combined force of ignorance and learning, of prejudice and of

\* The above was written some years ago.

earthly interest, of power and of cunning, of hell and of earth, could erect. The weakest and most feeble instruments completed a revolution through all the nations, and the despised cross of a crucified Master triumphed over the glittering crowns of empurpled monarchs. Those who embraced the Gospel, were immediately changed from their vicious habits, to the best behaviour. Meekness, virtue, and charity adorned their lives. They surpassed the Epicureans in their care of the body, while their firmness and perseverance in the path of mental improvement, far exceeded the exertions of the disciples of Zeno. If we examine the external manners of men in this very age and country, the friends of Zion will bear a comparison with their most moral neighbours. Christianity enforces and sanctions every duty, by every motive which can effectually interest our hopes and our fears. □

*(To be continued.)*

#### THE EXCELLENCY OF THE KNOWLEDGE OF CHRIST JESUS.

IT is the peculiar glory of the Gospel of the Son of God to commend itself to the affections and the pursuits of man, upon principles the most repugnant to human wisdom, and the most humiliating to human pride. The preaching of "Christ crucified," which to them that believe is "the wisdom of God and the power of God," ever has been, and ever will be, to the prejudices of this world "a stumbling-block," and to its philosophy, "foolishness." This reception, however, is not to be

wondered at, since the religion of the Lord Jesus completely inverts all its calculations and prostrates all its dignity. The highest ambition of sinful man is, to glorify himself; and his greatest happiness, to be glorified by his fellow-men. His desire of distinction is seen in every action of his life, and heard in every breathing of his heart; and to gratify it, under any or every form of influence or pleasure, of honour or of power, he will count no labour too severe, no sacrifice too great. That however which he esteems and pursues as the consummation of his happiness and the perfection of his nature, is but the mark of his folly and a proof of his sinfulness; and the longer he continues the vain pursuit, the more eager and desperate are the pangs of his spirit, and the further does he rove from the fountain of his peace, his blessedness, and his glory.

In this career, no man ever went with more impetuosity or success than did Saul of Tarsus. A greater or a loftier spirit never breathed in our world. His was a soul of celestial fire—his an intellect of the most enormous power and the most comprehensive grasp—his a nerve that no danger could shake, and a zeal that no difficulty could quench—whose acquisitions were as unequalled as his talents were unrivalled—whose honours were as brilliant as his merit was transcendent—who, before his conversion to the faith of Jesus, enjoyed among his countrymen every privilege and distinction to which his heart could aspire: for, "if any man," says he, "hath whereof he might glory, I more; circumcised the eighth day, of the stock of

Israel, of the tribe of Benjamin, an Hebrew of the Hebrews ; as touching the law, a Pharisee ; concerning zeal, persecuting the church ; touching the righteousness which is in the law, blameless." But all these things, which, before the light of the Gospel of the Son of God flashed its convictions upon my soul, " I counted gain to me ;" for which my brethren, according to the flesh, despise the rest of the world, and on which alone they trust for their acceptance with God, " these things I counted loss for Christ."—" Yea, doubtless," says he, as his spirit kindles with the subject, even now that my eyes have been opened to behold the glory of God in the face of Jesus Christ—even now, with all my Christian privileges, and my Christian honours, my apostleship, my gifts, my power, my labours, my sufferings, my zeal, my purity, my interest, my prospect, my life—" Yea, doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Give me every thing else that my heart can wish or my imagination conceive, and if I have not the knowledge of the Lord Jesus, I should suffer infinite loss. In comparison with this, all other things have no value, no beauty, no attraction, no glory. This life would be a burden, this earth a wilderness ; yea, heaven itself would be a dungeon without the knowledge of the Lord Jesus. To gain this, is the supreme desire of my affections, the exclusive object of my pursuit, the great blessedness of my being. " Yea, doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

Our object in this article is, to vindicate the Apostle's preference, by endeavouring to show wherein the nature and excellency of this knowledge consist.

I. The Lord Jesus is the sum and substance of whatever belongs to the salvation, the hope and glory of a sinner. When we had insulted the government and despised the favour of heaven—when the cry of our rebellion had reached the ears and provoked the indignation of that God " with whom is terrible majesty," what stayed the arm of Omnipotence when lifted up to crush the rebel ? Why did not his thunderbolts instantly sweep rebellious man into the bottomless pit, as they did the rebellious angels ? Why did not the blackness of despair gather upon every soul of man ? Why was not the sword of vengeance immediately bathed in our blood ? It was because a voice was heard in heaven, " Awake, O sword, against the man that is my fellow !" It was because Jesus bared his breast and poured out his blood, till the Avenger said, " It is enough." Oh, if the lightnings of heaven had not streamed and exhausted their fury around his head, thick and horrible darkness had for ever enwrapped our earth, save what glimmerings these lightnings had produced, to make our darkness more visible and our despair more awful. But because Christ interposed for our help, when all creation had justly conspired for our ruin, this darkness vanished, the thunders ceased to roar, the deluge of the divine wrath was rolled back to hell, the rainbow of the eternal covenant smiled on the heavens, while swift from the paradise above came the angel of mercy bearing

in her hands the olive of peace, and on her lips the accents of love, to welcome and conduct the ransomed of the Lord up to the bosom of their Saviour and their God. "God is in *Christ* reconciling the world unto himself—not imputing unto men their trespasses—for he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." In ourselves we have neither righteousness, nor hope, nor help; and unless we are covered with a robe of complete, perfect righteousness, in which the eye of God himself cannot find the least blemish, not one of us can live. But now, O wondrous and transporting truth! since God has set forth the Lord Jesus Christ as the propitiation for sin, this is our triumphant challenge—"Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather that is risen again—who is also at the right-hand of God—who also maketh intercession for us." The righteousness and blood of Jesus alone can pacify our conscience and satisfy the demands of God. "There is none other name given under heaven among men, whereby we must be saved." And as Jesus is the *only*, so he is the *perfect* Saviour. There is no sin of too deep a stain, excepting the sin against the Holy Ghost, which his blood cannot wipe away—there is no conscience so enanguished but he can soothe its pain—there is no heart so hard but he can soften it. His blood cleanses not only from the guilt of sin, but from its pollution and power. He not merely strips off our filthy rags, but clothes us with a garment of more than angelic beauty. Christ alone is the fountain of whatever enters into the life, the peace, the hope, the glory, of a ransomed sinner. He has the Spirit poured out upon him without measure, and he distributes the gifts of this Spirit to his followers, as they severally need; so that there is not an aspiration of their hearts after higher communion with their Father, not a victory they gain over their corruptions, not any strength they experience in their conflicts, not any consolation they obtain under their trials, not any elevation of their hearts above surrounding difficulties, not any expansion of the good and holy principles of their renovated nature, not any progress they make in the race set before them, but flows from the life and fulness of the Captain of their salvation. He is not only the source of their beauty, but he himself is the beauteous model to which they are to be conformed.

And while he carries them on from strength to strength, and from glory to glory, in every tribulation through which they have to pass, he revives their hearts—in every moment of sorrow he kindly wipes away their tears—over every enemy he makes them more than conquerors—and their last enemy, the king of terrors, he transforms into an angel of peace, to carry up their spirits to join the spirits of the just made perfect.

II. We have nowhere but in the Lord Jesus any adequate view of the *perfections of the divine nature*. God is, in his own nature, altogether incomprehensible. He dwells in light which no man can approach unto; and yet the true

knowledge of this very God, "whom no man hath seen or can see," is essential to the religion, and hope, and happiness of a sinner. "The heavens do indeed declare his glory, and the firmament sheweth forth his handy work;" and "the invisible things of God, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead:" but still no reflections of himself upon any finite creation, or in any finite creature, can afford a satisfactory representation of the *infinite* God. And hence it is, that they who have had no other knowledge of God than what they derived from the works of his hands, have always "corrupted the glory of the incorruptible God by images made like unto corruptible man."—"The world by wisdom knows not God;" and ignorance of the divine perfections ever has been, and ever will be, a prolific source of iniquity and misery in our world. But now, though "no man hath seen God at any time, yet the only begotten Son who is in the bosom of his Father, he hath declared him." He has not merely in his words given us the *knowledge* of God, but he has, in his own person, given us the *image* of God—of God as he is the object of our faith and love, of our trust and obedience. "He is the brightness of his Father's glory, and the express image, the exact likeness, the perfect delineation of his Father's person; so that he that hath seen the Son, hath seen the Father also." We know nothing of "the light of the knowledge of the glory of God," as sinners ought to know it, but "in the face of Jesus Christ."

If we behold it not there, we behold it not at all. And as there is no other, so there never can be a more glorious representation of the divine excellencies than we have in him. The meanest believer in the Lord Jesus, has infinitely more knowledge of the perfections of God, of his wisdom, love, righteousness, holiness, grace, truth, than the most profound philosopher on earth, or the most exalted angel in heaven could ever attain merely by their own intellect. Every other knowledge of God, but as he is revealed and represented in the Lord Jesus, is, for all the purposes of our being, utterly worthless and fruitless. It may consist with a rejection of his truth, and contempt for his love. But this is not only delightful and enrapturing, but unutterably useful and productive; for they, and they only, that behold the image of God in the Lord Jesus are transformed into the same image from glory to glory, as by the Spirit of the Lord. It is the contemplation of this image that is the great employment of our faith in this world, and the great mean of all our life and beauty: and it is the perpetual and immediate vision of it hereafter, that shall constitute our everlasting blessedness and glory. "Here we see through a glass darkly—but then face to face: here we know but in part—but then shall we know even as also we are known." And "though now it doth not appear what we shall be, yet we know that when he shall appear, we shall be like him, for we shall see him as he is."

III. All the *counsels* of God were founded in the Lord Jesus. He represents to us the divine



excellencies not merely as they belong essentially to the divine nature, but as they are exercised in determining, beforehand, whatsoever was to happen ; and more especially, in designing the salvation of the Church. The purposes of God's will were all purposed in the Lord Jesus alone. "Jehovah possessed him in the beginning of his ways, before his works of old—he was set up from everlasting, from the beginning, or ever the earth was." As the eternal counsels of God are the results of his infinite wisdom, the expressions of his infinite love, and the sources of his infinite glory, his chief delight and complacency are centred in them. And as they were all to be accomplished in and by the Lord Jesus, the Father delighted in him from eternity. Hence he is said to have been always "in the bosom of the Father." We never shall know any thing of the divine purposes, but what we learn from him who was always "in the bosom of the Father ;" for as he alone has power to execute them, so he alone has wisdom to unfold them. The mysteries of the everlasting counsels, no creature in earth or heaven can ever explore : but when they would contemplate them, even Gabriel must exclaim, with Paul, "O the depth of the riches, of the wisdom, and the knowledge of God! How unsearchable are his judgments, and his ways past finding out!" But behold, that volume which, to all created intelligence combined is a "sealed book," has been delivered into the hands of the Lord Jesus. He alone, throughout the universe of God, is found worthy to break the seal thereof and unfold its

momentous contents : for this roll of heaven's edicts, which has been laid up from eternity in the archives of the skies, and into which the angels and the Church desire to look, was written in his own blood and sealed by his own Spirit. Upon that roll he himself has engraved the destinies of every creature, and inscribed the name of every ransomed sinner : and as he now stands in the highest heavens, with this roll in his hands, his voice from on high to his redeemed upon earth is, "Come up hither, and I will show thee things which must be hereafter." What knowledge then is so desirable, so interesting, so stupendous as the knowledge of the Lord Jesus ! What song so triumphant and so transporting to those who would study the records of eternity, as that to which they "whose names are written in the book of life" tune their harps ? "Thou only art worthy to take the book, and unloose the seals thereof ; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation."

IV. The Lord Jesus is the object and centre of all the dispensations of divine Providence.

Of every revolution that has occurred or shall occur—from that moment when the morning stars shouted their first jubilee to celebrate the glory of the Creator, and to sound the march of his Providence over our world, until that period when his magnificent march shall be finished, the Lord Jesus has been, and will be, the end, the source, and the glory. His finger touches all the springs that govern the machinery of the natural, the intellectual, and the

moral world; and he directs them all to fulfil the purposes of his government and advance the welfare of his Church. All the laws that regulate the movements of nature, not only in this world, but throughout the universe, he controls as his wisdom sees best, to succour his people or destroy his adversaries. What are the devouring fire, the noon-day pestilence, the wasting famine, the overwhelming tempest, that have so often buried millions in an untimely tomb? They are the messengers of Jesus, and the executioners of his will. Who is he that crowns the year with his goodness, and gives fruitful seasons to fill the heart of the husbandman with food and gladness? Who makes the hills rejoice, and the valleys to shout for joy? Who makes all nature beauty to the eye and music to the ear? It is even that Jesus who "hangs creation on his arm, and feeds it at his board." The movements of all the rational and irrational creatures are equally under the operation of his hands; and however complicated their motions may appear, he regulates them all, from the meanest brute that perisheth to the archangel above or the arch fiend below. All heaven is the theatre of his praise—all the armies of heaven move at his will—all hell is naked to his eyes—all its fiends are but ministers to subserve his pleasure—all their malice and fury against his Church but occasions to pour more brilliant glory around himself, and more tremendous horror upon themselves. All the passions of man, all his interests, his systems and his plans, he makes to illustrate his own praise, and "work toge-

ther for good to them that love him, and are the called according to his purpose." What mean the stupendous revolutions that have employed the historian's pen and excited our wonder, our admiration, or our joy? Wherefore the fall of kings, and the crash of kingdoms? It is, that upon their ruined thrones and over their shattered sceptres may be erected that kingdom which is righteousness, and peace, and joy in the Holy Ghost." Who is he that often shakes the earth to its centre, and shivers in pieces the nations with the tempest of his fury? Who that terrible one that often treads the winepress of his wrath, and makes blood to stream out even unto the horse-bridles? Behold, it is the King, the Redeemer of his Church! Why do blasphemy and wild misrule, ambition and death, so frequently take their sweep? Wherefore have we heard the sighing of the widow, the cries of the orphan, and the groaning of millions in our world? Wherefore is the prince of darkness allowed to brood over nations with his infernal wings, to overspread them with midnight blackness, and breathe upon them the pestilence of the second death? It is but to show the brightness, the beauty, and the glory of the coming of the Son of man. It is that from the east and the west, the north and the south, that song of triumph may burst with sweeter transport on our earth, "Alleluia; now is come salvation, and strength, and the kingdom of our God, and the power of his Christ"—that the rapture of that song upon earth may be a prelude and a pattern of the unutterable bless-

edness and everlasting song in heaven.

V. The Lord Jesus is the great fountain of *the glory of God*. All things were originally made in perfect harmony and beauty, and in direct subordination to the divine glory. But when man lifted up his hand and voice in rebellion, instead of lifting them up to glorify his Creator, discord ensued in the works of God ; yet his purposes seemed to be defeated, and his wisdom degraded, although he might have magnified his power and righteousness in our eternal perdition.

Now, if the Lord Jesus, when he interposed not merely to rescue the rebels, but to vindicate the glory of the rebel's God, had been foiled in that work, wherein the honour of the divine throne was embarked, not only had the hope of man perished with him, but the glory of God from this lower creation would, for the most part, have perished with the hope of man ; so that hell might have proudly waved her infernal banner over our ruined world, and inscribed upon that banner, "To the infamy of the wisdom and the government of God !" But, all thanks and praise to the name of Jesus ! He destroyed the empire of darkness, and despoiled the murderer of the human race of his prey, not merely by power, but by right. And while he thereby restored the harmony of God's creation, and secured his intended revenue of praise from man, he also made a more brilliant display of the divine perfections than ever had been made before. Yea, nowhere does the glory of God appear so magnificent as in the salvation of man. Combine all the

splendours that are to be found in his universe, every other display he has made of himself in heaven, in earth, or hell, and when they are all concentrated in one luminous blaze, they are utterly eclipsed by this glory that excelleth. Nowhere but in the Lord Jesus has he made a *full* display of his perfections. Nowhere else is that peculiar glory of God to be seen as the *pardon*er of sin. It is not to be found in the works of creation, or in the evolutions of Providence. But this, his greatest glory, is known only in the Church, and by the Church alone revealed to earth and heaven. The angels know nothing of it but what they learn from sinners redeemed by the blood of the cross—and a great portion of their blessedness consists in discovering the wonders and ministering to the heirs of redeeming grace—so that Christ, having bound them together in one common interest, has "gathered all things in heaven and earth under one head in himself," and cemented them in a union which no power can dissolve, and no time can destroy : and thus the glory, which God will now receive from the angels and the redeemed throughout eternity, will unutterably surpass that which he would have received if man had never rebelled : and if the interposition of the Lord Jesus shall render the notes of praise from the glorious hosts above infinitely more enrapturing than otherwise they would have been, it will also make the shrieks of horror from the bottomless pit infinitely more awful. Yea, the very torments of hell shall add to the blessedness of heaven : and while the smoke of

the torments of the damned shall be for ever ascending up more and more ghastly to show the fierceness of his terrors, the more and more ardent will be the alleluias of the spirits of the just made perfect, to proclaim the wonders of his love.

But not only from this world shall God receive a revenue of glory through the Lord Jesus, but also from all the worlds he has made : for, from the analogy of his dispensations, and the infinite excellence of the *person* of our Redeemer, it is exceedingly probable that his dispensations towards our little world shall be but the commencement, the centre, and the pledge of dispensations still more stupendous, of glory still more magnificent, throughout his boundless universe ; and that those who were ransomed by his blood in our world, shall be employed as instruments, by whom the countless millions of the countless worlds that are made, shall bring their tribute of love to our Redeemer and of glory to our God : so that all these worlds and systems which now revolve around each other, shall hereafter revolve as satellites around the Lord Jesus. And while they shall for ever revolve around him as the centre of their blessedness and beauty, oh ! what glory shall be added to his cross, and what brilliancy poured around the throne of God, when not only from earth to heaven and from heaven to earth, but from world to world, shall be re-echoed round the universe of God that transporting song, " Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne, and to the Lamb for ever."

Such is " the excellency of the knowledge of Christ Jesus our Lord." But, oh ! how weak and imperfect are our conceptions, how feeble and poor our language, when we would speak of Him whose praises are indeed unutterable, and whose glory surpasseth all comprehension. But is not even the little glimpse we can catch of his beauty abundantly sufficient to cast into the shade every earthly glory ? Is it not enough, and more than enough, to make us count all things but loss, in comparison with this Jesus, who is altogether lovely ? Is not every other object of pursuit worse than worthless, in competition with him ? Is there any other possession beneath the skies so infinitely precious ? Is any other knowledge whatever so useful or interesting, so valuable or so productive, so delightful or so ennobling ? Come, all ye sons of science, ye philosophers, with all your boasted wisdom and virtue ! Come, ye who toil day and night to amass riches, come with all your treasures ! Come, ye devotees of pleasure, with all your enchantments, your rioting and your mirth ! Come, all ye who glitter in earthly honours, with the proudest wreaths that adorn your brows ! Come, heap together your riches, your pleasures, your glories—pile heaps upon heaps—yea, present the whole world, with all its thrones, and wealth, and attractions—yea, if in your power, offer the whole universe to an humble believer in exchange for the knowledge of Christ Jesus his Lord, and though he were in rags, and counted as the offscouring of the earth, he would spare your offer with infinite indigna-

tion. "If our Gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them which believe not, lest the light of the knowledge of the glory of God in the face of Jesus Christ should shine unto them." Wherefore then, O sinner, do you spend your money for that which is not bread, and your labour for that which satisfieth not? Why do you reckon this Lord Jesus, with all his grace and truth, with all his loveliness and beauty, with all his kingdom and glory that he holds out for your acceptance, as altogether beneath your regard, in comparison with the poor, paltry, perishing objects of earthly ambition? Wherefore do you even sacrifice your immortal souls in chasing these bubbles that vanish when they are grasped? When this Lord Jesus, whom sinners now consider unworthy of their thoughts or their pursuit, shall come to take vengeance on all that know not God, but to be glorified in his saints and admired in all them that believe—when he shall be revealed in flaming fire, with all the armies of heaven in his train—when they shall hear his trump summon heaven, and earth, and hell to his bar—shall see his lightnings kindle up the flames that shall enwrap our world, and shall behold these heavens passing away as a scroll—then, oh! *then* what would they not give for this knowledge of the Lord Jesus? But it is too late—the Judge is upon the throne—the sentence is passed—and the thunderbolts of his wrath hurl them down to everlasting horror? But they who here counted all things but loss for Christ, shall then find their choice to have been infinite wisdom, and their loss infinite gain—shall come forth from the fires of the last day, shining with the effulgence of celestial beauty—shall swell the shout of victory from the Captain of their salvation, and mount up with their triumphant King to the paradise of God!

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### Selected.

#### COTTAGE PHARISEE.

THE following sketch of a Cottage Pharisee will, it is hoped, be, by God's blessing, useful to some of our readers. It is a sketch of a very common character; and *therefore*, in my estimation, more likely to be beneficial. Anecdotes of extraordinary depravity, like extraordinary piety, may astonish more, but may accomplish less. As the one seems to be *above* imitation, so the other is supposed to sink *below* it; and they, who are yet far from the kingdom of heaven, take courage from the exhibition of such pictures of deformity, and affect to thank God that they are not as

such men are. They are not such drunkards; they are not such adulterers; they have not, like them, hands stained with human blood. They trace in them no likeness to themselves; and, therefore, the awful truths deduced from such narratives, often make no wholesome impression on their minds. In the following sketch, alas! how many may see a representation of their own character! May it be blessed to the everlasting good of their souls!

Not many months ago, a friend led me in one of those walks, in which we have often taken sweet counsel together, and conversed upon those things that belong to salvation, to the cottage of a peasant; the chambers of whose mind seemed barred and bolted against the admission of Christian truth. He told us, "he had pretty regularly attended his church, had lived an honest, inoffensive life;" and, therefore, though ignorant of the first principles of the oracles of God, he doubted not he should finally be saved. It was in vain, that the Scripture declarations of the corruption of human nature, and of the necessity of a Redeemer and Sanctifier, were laid before him. "All this might be in the Bible, but the Bible he could not read; and the Lord did not expect great things from one who was no scholar."

Tired of a conversation which was intended, under God's blessing, to convince him of sin; and angry at the attempt to show him his danger, he abruptly turned away, and sought to hide himself in an adjoining orchard. So, however, he did not escape. Though he was fired, we were not. We

presently followed him, and resumed our discourse. Still he maintained his integrity—still he considered his salvation sure. Not a bar was loosened, not a bolt was drawn; and at length we left him, as we had found him, "a deaf adder;"—a hard, ignorant, self-righteous man.

About a week ago, my friend heard that he was sick, and went to his assistance. This, thought he, may be God's time, for working on his heart, and it ought to be improved. As he proceeded on this visit of Christian benevolence, he implored of the Lord that the efficacious blood of his Son might be applied to his guilty soul. Upon reaching his bedside, he entered again upon the former topics, but found him as unbelieving and as determined against the truth as ever. With equal vehemence he denied his sinfulness—with equal confidence he boasted of the innocency of his life. He was strong in hope; but that hope was built upon the supposed excellence of his own conduct, and his pretended freedom from sin.

To convince him of his error, the *spirituality* of the law was pressed upon him, and the punishment denounced against the *smallest* breach of it:—it was proved that he was under the curse—that a sentence of condemnation was passed against him; and that, while he remained in his present state, the expectation of salvation was vain. Still he maintained his conviction of security, and "laughed," as it were, "at the shaking of the" Lord's "spear." He was then asked, whether he had not frequently confessed at church, that he was "a miserable offender—

a miserable sinner—and that there was no health in him,” and, as such, cried to God for mercy. He confessed that he had used those words, but condemned the church for putting them into his mouth. Such expressions, he said, ought not to have been introduced into the prayer-book. It was very properly and forcibly urged, that, whether the church was right or wrong in using such language, one thing was clear; he, in uttering it, proved it strictly applicable to himself—he proved himself to be that miserable sinner, which was there described; for he uttered before God words, which he did not believe to be true. He had been, by his own confession, a liar, and had little right therefore now to insist upon his own righteousness. But even this observation seemed to weigh light on his mind.

He was then assured, that it would be no difficult matter to prove, that he had broken *every* one of the commandments of God. Still he remained immoveable. My friend, therefore, entered on a new topic, naturally resulting from the subject of his former discourse. He showed him, that Jesus Christ came from heaven to save sinners; that, if he thought he was not a sinner, he was not one of those whom Christ came to seek—whose business was not to call the righteous, but sinners to repentance. At the same time it was distinctly stated, that, if he renounced his self-righteousness, and believed in Jesus, though his sins had been as scarlet, yet should they become as white as wool—that the Redeemer’s blood cleaseth from *all* sin, and that there is no condemnation to those

who are in Him;—that it is a true saying, and worthy of all acceptance, that Jesus Christ came to save even the *chief* of sinners—the vilest and most abandoned of the human race. About this period of the discourse, the sick man, as if struck with sudden conviction, exclaimed with a loud voice, “Blessed be the Lord—blessed be Mr. ——— for the word, and for the light that is now come into my mind;” and this he repeated again and again. It was not a little surprising, however, that when prayer was now proposed, he declined it; seeming to wish rather to be left to his meditations on what had passed: or, perhaps, as he was in great pain, he needed rest.

Let my readers, however, know, that no time is lost by prayer, and that even bodily pain may be lessened by the exercises of devotion. Freedom or deliverance from it may be, with submission to the Divine will, made a part of our supplications; and the Lord, who delights to answer prayer, may grant us the request of our lips. But the poor sufferer, of whom we are now speaking, if truly impressed, (as we hope he was) had yet much to learn. His vision was indistinct. He resembled the person, or whose “sightless eyeballs” the Lord “poured the day,” and who saw men, like trees walking. He had but that moment began to live; the offices of life, therefore, were scarcely known to him. He was like one but just born; no wonder then, that his spiritual faculties were weak; “his senses,” for want of exercise, were unable to “discern both good and evil.” (Heb. v. 14.)

Under this impression, my friend left him for the present. Having administered medicine to the diseased soul, he went home to provide for him such things as might be necessary for his sick body. But he soon returned to him; for much he needed his care. He found him still in great pain, entertaining the same sentiments, and using the same language, as he had entertained and used just before he had left him. When asked, whether he thought himself a sinner, he replied, that he was a *great* sinner: yet his *manner* seemed, in some degree, to qualify the confession: for which we account as before—his change was but just effecting; his eyes had but just been opened on the spiritual world. He appeared, however, to cast himself on Jesus for salvation, exclaiming, "Blessed be my Saviour." At this time no danger was apprehended; though his bodily sufferings, added to other circumstances, still prevented the exercise of prayer; but on the next morning, having told his wife that he should soon be quite at ease, he expired.

From the foregoing circumstance a few useful hints may be collected. If, as we hope, a work of grace took place in this cottager, it commenced, when, after the terrors of the law had been set before him, a Saviour was proclaimed—when Jesus was represented in all his bleeding, dying love, offering himself up a sacrifice for sinners. Thus mercy won the heart, which justice could not subdue. The traveller, who only wrapped his cloak the closer about him, while the tempest raged, no sooner felt the beams of the sun, than he cast it

from him, and went on his way rejoicing. O then, ye ministers of religion, and all who plead religion's cause, fail not to exhibit "evidently before the eyes of sinners, Jesus Christ crucified." Denounce the curse, but forget not the blessing. It is the Redeemer's cross, that alone can captivate the sinner's soul, "I, if I be lifted up from the earth, will draw all men unto me." His blood has a wondrous power to soften the hard heart, to purify the sinful, and to humble the proud. This will effect, in one moment, what not all the moral lectures delivered from the foundation of the world could accomplish; it will deliver from the love of iniquity, as well as rescue from its power.

Another lesson we may learn from the above sketch; and it is one, which we cannot too often study, or too carefully practise. It is this; let us not delay to do the good which it is in the desire of our hearts and in the power of our hand to do. The opportunity, which is presented to-day, may not be offered to-morrow. Had my friend put off his visit to the sick cottager till the next morning, his visit had been paid to a lifeless corpse; the ear had been for ever closed against instruction—the heart had been incapable of receiving converting and sanctifying grace through the countless ages of eternity.

Further, we may learn from hence, "not to be weary of well-doing," nor to give up in despair the most perverse and obdurate. Though often disappointed in our attempt to convince and to persuade, let us return to the charge, as good soldiers of Jesus Christ, again and again. Though yester-



day the enemy was too mighty for us, to-day may be "the day of God's power;" "to-day may be the day of God's salvation:" now may be the accepted time;" "now the prince of this world may be cast out." Let us remember, how long we ourselves were wooed before we were won, and let us patiently endure the contradiction of sinners, and hope even against hope.

Lastly, ye self-righteous, see to what ye must come at last. Either in this world, or in the world to come, ye must be forced to acknowledge yourselves, not formally (as now perhaps ye do,) but feelingly and sorrowfully, "miserable sinners." Jesus *will be* exalted, and all who exalt themselves against Him *must be* abased. Empty forms and lifeless ceremonies will nothing avail. The confession of the lips, however often made, if unaccompanied by contrition of spirit, is but solemn mockery of God. Prayers, in which the heart has no share, are an abomination in His sight.

Ye men of proud looks and stubborn spirits, whose bosoms swell with the conceit of your own dignity, and who claim heaven as the due reward of your deeds; ye dishonour our churches, and pollute our altars. How can ye offer up your prayers? Those prayers are prepared for men of humble hearts:—to use them, while the soul is filled with self-righteousness, is to bring down a curse and not a blessing. God grant, that this humble sketch of one, who though poor in purse, was as proud in heart as the richest noble in the land, may awaken and convince you of your

guilt and danger, and cause you to make that confession of your own vileness, which sooner or later ye will be *compelled* to make! From the example before you, do ye also learn not to delay the time—harden not your heart from day to day against conviction, turn not a deaf ear to him that pleads the cause of Christ. In this cottager ye see just enough to excite a languid hope: but that hope is mixed with a degree of doubt, of fear, and of trembling. He died, before it could be *unquestionably evident*, that his heart was indeed changed, and his soul truly converted to God. May the Lord deal more mercifully with you. While health and strength are allowed you, may His work of grace begin. May ye heartily feel and acknowledge your depravity betimes, and live long to glorify the Saviour, who bled to death for sinners. So when ye depart, may your own minds be established in a full persuasion of entering into eternal glory, may not a doubt distress you, nor a fear sadden your soul; and thus your friends around you will mix smiles of joy with the tears of sorrow for your loss, and exclaim over your grave, "This our brother is happy—he died in the Lord, and he is blessed. For many a year his life proved that he lived by the faith of the Son of God. He knew himself empty, and therefore lived upon the Saviour's fulness of grace; and now he is gone to receive the end of his faith, even that fulness of pleasure and glory which is at Christ's right hand for evermore!"

## Religious Intelligence.

### FOURTEENTH ANNIVERSARY

*Of the British and Foreign Bible Society.*

*(Continued from page 224.)*

ADMIRAL Sir James Saumarez, Bart. K. G. C. B. in moving the Thanks to the Vice-Presidents, expressed his warm attachment to the object of the Institution; and declared, that in the whole course of his professional experience, he had always found those seamen who read the Scriptures, most attentive to their duties, most obedient to their officers, and most courageous in the hour of danger.

The Rev. Ralph Wardlaw, Secretary of the Glasgow Bible Society.

"Thirteen years ago, my Lord, I had the pleasure of being a silent spectator and hearer at the First Anniversary of this Institution; and I should have been pleased had your Lordship and the Committee permitted me the same pleasure on the present occasion. And yet I know not whether I ought to say so; for while I feel a diffidence, which I hope is not affected, in coming forward to address such an assembly as this, I do feel, at the same time, a glow of sacred satisfaction and delight, which, in some measure, contributes to lift me above the fear of man; while I express my warm and growing attachment to the cause of the British and Foreign Bible Society. And I participate in the satisfaction expressed already, this day, arising from the progressive triumphs of this Institution, from the time of its formation to the present hour.

"If, my Lord, fifteen years ago, any man had ventured to stake the credit of his prophetic sagacity on the prediction that, so soon after, a Society should exist, spending at the rate of Fourscore Thousand Pounds a Year, in the distribution of the Holy Scriptures alone, and surrounded by Auxiliary Societies formed upon the same model, he

would have been scouted as an enthusiastic visionary; and while we might have smiled at the good man's sanguine expectations, our smiles would have been followed by a sigh of regret, that anticipations so delightful should only be a dream. Yet, my Lord, the dream has been realized; the vision converted into a reality; and our minds are become so familiar with that which we should then have regarded as utopian and visionary, that we have almost ceased to wonder at its astonishing details. If any thing could have impressed our minds with a deeper astonishment, it must have been, that such a Society should ever meet with opposition. But, my Lord, I consider the cause of the Bible Society as the cause of God and truth, and that all opposition to it is like the force of floating feathers against the rock of the ocean. It has happened to this Society, as it has happened to Christianity itself. The opposition of its enemies has called forth the zeal, the talents, the argumentative eloquence of its friends; and every fresh assault has only confirmed its stability, and brought forth its righteousness as the light, and its judgment as the noon day. Yes, this tree of life, in which there is food for all, and the leaves of which are for the healing of the nations, has only struck its roots the deeper by the blasts by which it has been assailed; it has extended its branches the more widely, and been covered with the more abundant fruits of salvation for mankind; and amidst all the blasts brought upon it, not a leaf of its lovely foliage has been given to the wind. Then, my Lord, when I consider the object of this Society, and how dear that object must be to the God of the Bible, that God who doeth marvellous things; I do not feel that I am presumptuous in applying to this Institution the language of ancient inspiration;—'When thou passest through the waters, I will be with thee, and through the fire, thou shalt not be burned, neither shall the flames kindle upon thee.' In the

midst of all the assaults that can be made on this Society, we may sit down and sing Martin Luther's Psalm, 'God is our refuge and strength;' and possess our souls in tranquillity and perfect peace.

"My Lord, I consider the British and Foreign Bible Society as having wrested from infidelity two of its favourite sarcasms and reproaches which it has cast upon Christians. The first I allude to is the reproach of supineness and indifference among Christians with regard to that Bible which they profess to believe. Well might the infidel be astonished, and well might he sneer at Christians who professed to believe it, and yet seemed to show so little concern about diffusing the knowledge of that Book which they profess to regard as the Book of God, and the knowledge of which they conceive to be connected with the eternal well-being of their fellow-creatures. But, my Lord, that reproach is now rolling away, and infidels must see that Christians are in earnest about the Bible. May we all show the most anxious and increasing zeal to diffuse the knowledge of it through the earth.

"The other reproach I alluded to, my Lord, is the reproach of alienation and discord among the friends of the Bible. Certainly this Society has contributed most extensively to take from infidelity this topic of reproach. I speak for Scotland, when I say that this Society has materially changed the aspect of Christian society there. Multitudes have met, that never met before, and have wondered how they could agree so well. They have looked one another in the face, have embraced one another in the arms of peace, affection, and love; and joined hand and heart in the diffusion of that Bible which is the charter of our spiritual liberties, the bond of our social union, and the ground of our hopes for eternity.

"No feature of the present times strikes me as more interesting than the fact, that the zeal of Christians to give the Bible, is so remarkably meeting, throughout the whole world, with a zealous desire to receive it. And that desire to receive it appears to spring from a principle of want.

"There seems to be a general feeling getting abroad in the world of the unsatisfactoriness and emptiness of the idolatry and superstition of paganism. There seems to be an agitated state of mind, as if the whole world was saying, 'Wherewith shall I come before the Lord, and bow myself before the most high God?' Whatever be the distress of man, it is distress which the Bible relieves. It is sent to men, whether savage or civilized; to men in every conceivable condition, whatever be their wants, whatever their distresses, whatever their necessities. Now whence has come this solace for all the woes of men, and this relief for all their fears, and especially in reference to the prospects which lie before them in a future world? Whence has it come but from Him who has adapted his Gospel to our necessities? 'As it is appointed unto men once to die, and after death the judgment, so Christ was once offered to bear the sins of many, and to them that look for him, he shall come the second time without sin unto salvation.' I look upon the present assembly, my Lord, as the celebration of the triumphs of this Society. And it is a day, I confess, to which I have looked forward with longing delight. I consider it as the celebration of the past triumphs of this Society, as well as the happy anticipation of what it is yet, through the blessing of Heaven, to accomplish. I cannot help viewing our present Meeting as a kind of annual festival held upon the summit of a mountain. We come up with our hearts glowing with mutual love, and we meet at the top with shouts of joy and praise. Here we rear our altar to God, here we plight our common fidelity to the cause of the Bible. From this elevation we cast an eye abroad upon the perishing world, upon the millions of our fellow-creatures yet destitute of the Bible, who are 'living without God, and without Christ, and without hope in the world.' Here we raise our signal to the surrounding nations, and we inscribe upon it, 'Glory to God in the highest, on earth peace, and good will to men;' while it is seen and hailed with rapturous delight from afar, it is communi-

cated from pole to pole with the rapidity of lightning, and 'distant mountains catch the flying joy.'

"Let me just advert, my Lord, to the grand principle of this Society, to circulate the Bible without note or comment. I rejoice in this principle; but it involves another, a principle which every Protestant should be forward to avow; that the Bible itself is able to make men wise unto salvation, through faith, which is in Christ Jesus. I rejoice in this principle too, because it is an article that ties together all the Bible Societies, and Auxiliary Societies, and Branch Societies, and Associations, in Britain, and Europe, and throughout the world. If you trench upon this sacred principle, my Lord, you destroy the blessed charm that binds the whole together. If you trench upon this sacred principle, you overthrow our altars which we have erected to the God of the Bible. You silence our shouts of praise; we must then descend to our respective settlements, with hearts deeply grieved, and inscribe on our Society, 'Ichabod;' the glory is departed; the glory is departed from Britain, for the Bible Society is no more. When I say so, my Lord, I do not use language stronger than expresses the feelings of my mind; for I do consider the British and Foreign Bible Society as one of the principal glories of the age in which we live, and of the nation to which we belong. I consider it as the brightest gem in the diadem of Britain, as the most brilliant ray in the glory that encircles her head. My Lord, if you keep sacredly to the principle just adverted to, I think I may pledge myself for Caledonia. And I hope there is not a North Briton who will not join his hand in the pledge. I pledge myself, she will utter her voice, and lift up her hands on high, in behalf of the Bible Society. She will do more than this; she will open her treasures, and present her gifts, not of frankincense and myrrh, for these her soil does not yield; yet, my Lord, her sons are distinguished for the faculty which, by a sort of Midas-touch, turns every thing to gold; and of that gold,

the British and Foreign Bible Society shall never want its due proportion."

The Lord Bishop of Norwich, on moving Thanks to the Royal Dukes, spoke as follows:

*My Lords and Gentlemen,*

"I shall not attempt to bestow upon these illustrious personages the eulogiums to which they are so justly entitled. Their claims to our grateful regard are known to the whole of this assembly. On the Fourteenth Anniversary of this incomparable Institution, it cannot be necessary for me to point out either its nature or its design. If we take a view of almost every part of the habitable world; if we confine our view to the state of the Christian world; and still more, if we look at what is passing under our eye in this United Kingdom, we have ample cause to be thankful to Providence for the benefits arising from this excellent Institution. That truly great man, the Emperor of Russia, in a letter to the Governor General of Finland, which was published in one of your Reports, says, with great truth, that religion is the only method of raising the morals of a people; and that when maintained with purity, it is the firmest bulwark of a state. 'I therefore,' says this illustrious Prince, 'give a part of that property which has lately been applied to the purposes of the State to defray the expense of publishing, in Finland, a Finnish Bible, that every one of my subjects, however poor, may have the advantage and the consolation of being in the possession of a Bible.' Owing to the exertions of this Institution, this sentiment now prevails every where, from the palace to the cottage, and the effects of it cannot fail to be soon very visible; and indeed they are so in a great degree already. We may fondly anticipate their effects in the diminution of juvenile offences; and in reducing the number of those capital executions which have brought upon our Statute Book the reproach of being sanguinary. For, most assuredly, Gentlemen, 'righteousness exalteth a nation, and sin is the reproach of a people,' and must be, sooner or later, their ruin."

**The Lord Bishop of Gloucester.**

"I have been requested to second the motion which has just been read to you; and I could do it successfully, without attempting to add another word to the forcible remarks which the Bishop of Norwich has laid down; at the same time, I cannot but recollect, that the first time I addressed this assembly, it was on the subject of a similar Resolution of Thanks to those illustrious persons; and I cannot but press upon your consideration the proofs we have of their resemblance to their revered parent, in one point: namely, perseverance. He was, as we know, through a reign of peculiar length, and most remarkable trials, pre-eminent for his inflexible adherence to what he conceived to be his duty. When once his decision was formed on mature consideration, he never suffered himself to be drawn away by the influence of persuasion, or deterred by the fear of reproach. Those illustrious persons have, in this respect, shown themselves worthy children of such a father. They have, in fact, seen nothing in the objections which have been made to this Society to induce them to withdraw; and nothing in the Society itself but what should encourage them to proceed. The voice of objection seems to have been, in some measure, silenced in this country, or at least, in that part of the Empire in which we now are; it seems to have retreated, in a degree, to another part of the Empire, from which, I rejoice to say, we have had a representation to-day, which has shown us that such objections have little or no effect upon the generality of its inhabitants. These objections have sprung from persons who have been converts from a church which objects to the free circulation of the Bible.

"But these illustrious persons have seen enough, I am fully persuaded, to encourage them to persevere in the support of this Institution. They have seen in it an inflexible adherence to principle. They have seen in its effects of the most peculiar importance to the welfare of our Society. They have seen in it this effect, that, where a variety of cir-

cumstances occur to produce disturbance in a populous district, there has been a marked distinction between the conduct of those connected with the Bible Society, and of those who are not. In the one they have seen contented submission to privations, and decided loyalty; and in the other, alas! they have seen the exact reverse of these dispositions. They have likewise seen the vast building erected in Russia, under the auspices of the Noble Sovereign of the North. They have seen, likewise, the immense extension of the Society through what I may truly call, in a peculiar sense, a sister country; a country whose sisterhood has been pre-eminently manifested in the eloquent encomium which you have heard from the American Ambassador. These illustrious persons, then, have seen nothing to induce them to withdraw, and every thing to encourage them to continue their patronage. Let me then entreat you, my Lords and Gentlemen, to follow, in this respect, their example; to cleave closer and closer to an Institution which is so admirably adapted to communicate to each individual that principle of godliness which has the promise of the life that now is, and of that which is to come; which, while it fixes our minds in faith upon God and the Saviour, has, at the same time, such a tendency to promote all the duties of social life—to make us sound members of Society, and happy in ourselves."

*(To be continued.)*

**THE TWENTY-FOURTH GENERAL MEETING OF THE MISSIONARY SOCIETY,**

*Held in London, on the 13th, 14th, and 15th days of May, 1818.*

*[Continued from page 235.]*

**REV. MR. ECCLES, (of Leeds.)**

AS to the vote of thanks which this meeting has now passed to the subscribers, and active agents of the Society, I have in the first place to observe, that it will afford me

particular pleasure, when, after my return into the West Riding of Yorkshire, at the approaching anniversary of that Auxiliary Society of which I have the honour to be the Secretary, to communicate the thanks that have now been voted. At the same time, Mr. Chairman, allow me to hope that there is no such thing intended by this vote, as may be called an expression of *compliment*. We come together on these occasions not to compliment each other—we have other and higher purposes in view; and I feel a degree of satisfaction that, if ever there was any reason, on former occasions, to complain on this subject, that it is now on the decline; and that the day is fast approaching, when there will not be the least occasion for it.

Perhaps I may be allowed to express another hope, which is, that in the annual meetings of the parent Society, a vote of thanks passed to Auxiliary Societies, and especially to the active agents in those Societies, is not intended to insinuate that those Societies are not in fact *integral parts* of this Society. Surely it is not to be for a moment doubted, that all those who in the various parts of the country stand pledged to the interests of this Society, are as much the members of this Institution as those who happen to reside in the metropolis. Having made these prefatory observations, I shall only add, that what we have done, we have done under a deep impression that it was our imperious duty; that God our Saviour called us to that duty; and that we were bound, as the disciples of Jesus Christ, to do our utmost, in order that his Gospel may be preached in all nations. When we consider what our Missionary brethren, who have left the conveniences and comforts of home, are doing and suffering every day, in foreign lands—we can scarcely think that any thanks are due to those who are serving the Society at home. And I would also observe, that we have found the advantage of the institution, in reference to our own immediate and domestic concerns. I know not a congregation

in the West Riding of Yorkshire, that has entered heartily into the feelings, interests, and proceedings, of the Missionary Society, that is not at this day abundantly the better for it. I can testify here, to the glory of God, respecting one congregation, with the interests of which I am best acquainted, that we have abundantly profited by the measures which, in reference to this Society, we have seen it necessary to adopt. And, Sir, we look forward to the great day, when the secrets of all hearts shall be judged, and when every man shall have praise of God. And though we are encouraged by the expression we have received of the grateful and affectionate feeling of our brethren, yet we rejoice particularly in the anticipation of that Divine and gracious plaudit—'Well done, good and faithful servants, enter ye into the joy of your Lord.'

Res. III. That this meeting, deeply sensible of the importance of voluntary associations among the friends of the Redeemer, in promotion of the cause of missions, not only as affording the most efficient support to the funds of this Society, but as tending to diffuse among British Christians a due sense of their obligations to send the Gospel to Heathen nations, do earnestly press upon the attention of the brethren throughout the united kingdom the duty of extending as far as possible such associations. They beg leave also to recommend the formation of Female Associations for this purpose, wherever they can with propriety be introduced, the pious zeal of some female Christians, both in town and country, having already proved highly beneficial.

The Rev. Mr. Berry, of Westminster, moved the above resolutions, but wishing to give place to his elder brethren, he modestly declined enlarging on the subject of it.

Mr. John Wilks, who seconded the motion,

[After dwelling at some length upon the vast and wonderful powers of the human soul, and of its infinite value in reference to eternity, proceeded to say]—It is under

this conviction of the value of the soul of man, that this Society has been organized. And I must be allowed to say, that, if all the energies of the Society—if all the money which it has expended—all the prayers that have been offered—all the labours of all the various institutions which it has contributed to originate, had been instrumental but to the salvation of one soul, that effort would have been worthy of Christian benevolence, and acceptable to our Saviour and our God. And when we connect with that reflection, the multitude of those who now are perishing for lack of knowledge—the many millions of the human race who are perpetually sinking into a state of eternal wretchedness and torment—when we think how perpetually the human race are increasing, and doubling their population; we then feel, that no efforts which can be made, can be too great, too arduous, or important, in order to carry the measures of such a Society as this into instantaneous effect. It is therefore, Sir, that I second this motion with peculiar pleasure.

*[We lament that, the time being nearly elapsed, the motion of the audience in withdrawing, in order to attend the succeeding service, prevented the Reporter from distinctly hearing this and the following speeches. The Chairman, aware of this, informed the meeting that only two Resolutions more remained to be proposed.]*

REV. THOMAS STREUTHER.

The Resolution I have the honour to propose, is—

IV. That the cordial thanks of this meeting be given to the Treasurer, the Secretary, and the Directors of this Society, and to all who by their personal services have promoted the welfare of the Institution.

I could have wished that this Resolution had fallen into the hands of some gentleman better qualified to do justice to the object of it, than I feel myself able to do. I have not the honour of being personally known to the respectable individuals to whom this

motion relates: and I am sure it will be most acceptable to them, if, instead of compliment, I request you to give them your fervent prayers at the throne of grace.

MR. MARTIN,

In seconding the motion said—I should, if time had permitted, have had much to say in their commendation. They claim the reward of your thanks for all those anxieties which they have manifested for the best interests of this Society. Having held in other institutions the offices both of Treasurer and Secretary, I know that the duties of such offices are not performed without much labour and anxiety. One of the greatest anxieties of a Treasurer is, that he may not have an empty purse: another is, that he may have an empty purse; for he wishes to pay away the money as fast as he receives it.

We have heard from one of our brethren, that it is not this Missionary Society, nor that Missionary Society, but that Christianity itself is one great Missionary Society: and that, in a sense, neither man, woman, nor child, who loves Christianity, can be consistent, without being a Missionary in its cause: in that cause we must live, and in that cause we must die.

It is not necessary to go ten thousand miles, in order to be Missionaries. We may be Missionaries at home—we may be Missionaries to the poor sailors—[alluding to the laudable efforts made in the port of London for merchant seamen, and the opening a Floating Chapel for their use on the Thames]—all are engaged in the same cause—all put their hands to the same work: and only recollect, that those who labour day and night to promote the great cause, deserve your thanks; and the best thanks you can render will be, to supply them with the means of doing more good.

Mr. Burder, in a few words, acknowledged the honour conferred by this resolution on the persons it respected.

Resolution V. That the Treasurer and Secretary be requested to continue in their

appointments, and that the following gentlemen be chosen Directors for the year ensuing, in the room of those who by rotation, or otherwise, have retired. [*The list read.*]

The Rev. J. Philip, of Aberdeen, and the Rev. E. Young, of Whitby, moved and seconded this resolution; but we regret that the audience being impatient to remove, for the purpose of procuring admission to Tottenham Court, for the evening service, these gentlemen had not an opportunity fully to express their sentiments, and were scarcely heard.

REV. JOHN PHILIP (of Aberdeen.)

Mr. Philip began by observing, that when our Lord made his last journey to Jerusalem, the whole city was moved; so, when Christ appears to be approaching to establish his kingdom throughout the world, the Church at large is in motion.

Our Fathers (said he) told us the great things which they had seen; but we have seen far greater things than they. The work of God is in progress; it is in operation, and will gradually destroy all opposition—every link in the chain of caste—the influence of every false deity, and will finally change the character of the interesting population of India. I was happy to observe in your report, that the civilization of Africa is carried on in conjunction with the labours of the Missionaries. When the Lord created man, he placed him in the garden of Eden; and he was to labour in that garden with his hands; if this was the case with man in a state of innocence, how much more should we think it necessary that the heathen should be taught to cultivate the earth, and be instructed in those employments, which are connected with civilization in the present state of man! Your report contained also, an interesting account of Russia. But I will not detain you longer. I only remark, that I consider it as a high honour to be connected in any measure with this Society. And that, when the Angel of the covenant shall descend to enlighten the earth with his glory—when we shall see how much the

labours of this Society have added to the numbers of the redeemed, and promoted the happiness of heaven: it will be found a higher honour to have been an officer or director of this Society, than to have occupied the most elevated station in the world.

REV. E. YOUNG, (of Whitby.)

In rising to second the motion, permit me simply to state the joy which I feel in common with my brethren in the glad tidings this day communicated—particularly the glad tidings of the distant islands of the South Seas; and in connexion with these tidings, allow me to call upon you, to look back to that period, when those islands were first brought to the knowledge of the civilized world. What were the designs of those who first discovered them? The great design of those who went thither, was to enlarge the field of human knowledge—to discover new sources for commercial enterprise; but behold! how God has overruled the designs of men, for the accomplishment of his own gracious purposes. I might go on to notice not only how the commendable designs of men, but the designs of men hostile to truth, have been overruled by God, for the advancement of his own kingdom; but at this late hour I will simply express my humble concurrence with the motion that has now been made.

The meeting concluded about 2 o'clock.

#### ANNIVERSARY COLLECTIONS, MAY, 1818.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Surrey Chapel . . .	422	12	10
Tabernacle . . .	178	9	0
Albion Chapel . . .	20	0	0
Spa Fields Do. . .	116	17	3
Tottenham Court Do. . .	146	14	0
St. Bride's Church . . .	181	0	9
Ston Chapel . . .	116	1	0
Silver-street Do. . .	37	10	3
Orange-street Do. . .	85	0	0
Total . . .	1262	5	1



## MEMOIR

RELATIVE TO THE TRANSLATION OF THE  
SACRED SCRIPTURES, BY THE BAPTIST  
MISSIONARIES AT SERAMPORE.

*Very dear Brethren,*

Both the season of the year, and the present state of our funds, now call on us to lay before you the state of the Translations in which we are engaged. In doing this, however, it does not seem necessary this year to particularise every translation in our hands: in some of them there can, of course, have been but little progress made, as they are chiefly in a state of preparation; while in others, which have been longer in hand, the progress made in printing has been more rapid.

It is now ten years since we matured the plan of giving the Scriptures in the various languages of India, taken in its widest sense, as embracing China and the countries which lie between that country and Bengal. In this, our object was not to act on the plan of excluding others, but to secure, to the utmost of our power, the accomplishment of the work. At that time, indeed, there was not an individual within the verge of our knowledge, who had engaged in the work; and that others have since been excited to engage in the same undertaking, we account clear gain to the cause. At the end of ten years, it may not be improper to pause, and take a review of what has been actually accomplished, as it may afford matter for gratitude, and ground for encouragement, relative to what remains. What has been done will appear from the present state of the different versions as they stand at press.

In the course of the past year, the Pentateuch has been printed off in the *Orissa* language. This fully completes that version of the Scriptures, and thus the whole of the Sacred Oracles are now published in two of the languages of India, the *Bengalee* and the *Orissa*.

In the *Sungskrit*, the Historical Books have been completed at press. In this ancient language, therefore, the parent of nearly all the rest, three of the five parts into which we divide the Scriptures, are both

translated and published—the New Testament, the Pentateuch, and the Historical Books. Two remain, the Hagiographs, which is now put to press, and the Prophetic Books, the translation of which is nearly finished.

In the *Hindus* language, the Historical Books are printed off: three-fifths of the whole Scriptures are therefore published in this language. The Hagiographs is also put to press, and the Prophetic Books translated. It was mentioned in the last Memoir, that the second edition of the New Testament in this language was nearly finished: it is now in circulation.

In the *Mahratta* language, the Historical Books are nearly printed off: the Pentateuch and the New Testament have been long in circulation. These five are the languages in which the Old Testament is most considerably advanced at press. After these, ranks the *Sinh*, in which the New Testament is printed off, and the Pentateuch printed nearly to the end of Exodus.

In the *Chinese*, the Pentateuch is put to press; but various circumstances have concurred to retard the printing. The method of printing with moveable types, being entirely new in that language, much time is necessarily requisite to bring it to a due degree of perfection. The present type in which we are printing, is the fourth in size which we have cut, each of which has sustained a gradual reduction. This last, in which we are printing both the Pentateuch and the Epistles, is so far reduced, that, while a beautiful legibility is preserved, the whole of the Old Testament will be comprised in little more than the size of an English Octavo Bible, and the New Testament will be brought into nearly the same number of pages as an English New Testament. The importance of this, in saving paper, and in rendering the Scriptures portable, appeared such as to induce us to risk the delay which would be unavoidably occasioned from every character being cut anew both for the New and Old Testament. Another circumstance, however, has added to the delay: while preparing these types, we put to press an

Elementary work in Chinese, under the name of "Clavis Sinica," which, when once begun, it was requisite to finish. This work, together with the text and a translation of the *Ts-kyok*, a small Chinese work, added by way of appendix, forms a volume of more than six hundred quarto pages. Before it was fully completed, however, we were requested to print Brother Morrison's Grammar; and this work it appeared desirable to finish also with as little delay as possible. The unavoidable employment of our Chinese types and workmen in printing these Elementary works, which together exceed nine hundred pages, has, of course, much retarded the printing of the Scriptures; but as the last of these works will be finished by the end of August, we hope in future to proceed in printing the Scriptures with little or no interruption. This preparatory work, however, if it has retarded the mere printing of the Scriptures, has not been without its advantages in improving the translation of them. In this department much progress has been made: in addition to the New Testament, the translation of the Old is advanced nearly to the end of the prophet Ezekiel.

In the *Tzilingu* language, the New Testament is more than half through the press. In the *Bruij* also, the New Testament is printed nearly to the end of the Epistle to the Romans.—Three of the four Gospels are finished in the Pushtoo or Affghan language, the Bulochce, and the Assamese. Those in which St. Matthew is either finished or nearly so, are the Kurnata, the Kunkuna, the Moolanee, the Sindhee, the Kashmeer, the Bikaner, the Nepal, the Ooduyppore, the Marwar, the Juyppore, the Khaasee, and the Burman languages.

From this sketch, the present state of the Translations may easily be seen. It will appear, that the whole of the Scriptures have been published in *two* of the languages of India; the New Testament, the Pentateuch and the Historical Books, in *four*; the New Testament, and the Pentateuch, in *five*; the New Testament alone, in *six*; *four* of the Gospels, in *eight*; and three of them in *twelve* of the languages of India; while in *twelve*

others, types are prepared, and the Gospel of St. Matthew in the press.

Having thus given a brief view of the present state of the various versions, relative to both translating and printing, we now wish to lay before the public a few ideas respecting the various languages spoken in India, of which the present advanced state of the work has put us in possession, but with which we were not fully acquainted at the beginning of the work.

To those who examine, with a critical eye, the languages of India already enumerated, it will appear, that they form two classes; those which owe their origin wholly to the Sungkrit, and those which have a certain affinity with the Chinese in its colloquial medium, the only way, indeed, wherein any language can be connected with the Chinese, as its written medium stands distinct from every alphabetic language, its characters being formed on a totally different principle. The monosyllabic system, however, with its tones, and the peculiar pronunciation of the Chinese colloquial medium, known from its deficiency in certain sounds, have evidently so affected certain languages spoken near China, as to alter the sound of many letters of the alphabet, and to give the languages themselves a cast of so peculiar a nature as cannot be accounted for without a reference to the Chinese system. Such is the case in various degrees with the Siamese, the Burman, the Khaasee, and the Tibet languages. That the Chinese language had either originated, or greatly affected, the languages in the vicinity of China, was more than suspected by us many years ago, as well as that a knowledge of Chinese would throw much light on these languages; which added to its own intrinsic value, induced us to determine on commencing the study of this language, as early as thirteen years ago.

But it is to those languages which owe their origin to the Sungkrit, a class by far the most numerous, that we would now call the attention of the public. To give the Scriptures in these, after the acquisition of the parent language, and one or two of the

chief cognate branches, appeared, from the beginning, a work by no means involving insuperable difficulties; and our opinion relative to the importance of the object, and the certainty with which it can be accomplished, is now by no means altered. But in our prosecution of it, we have found, that our ideas relative to the number of languages which spring from the Sungkrit, were far from being accurate. The fact is, that in this point of view, India is to this day almost an unexplored country. That eight or nine branches had sprung from that grand philological root, the Sangkrit, we well knew. But we imagined that the Tamul, the Kurnata, the Telinga, the Guzaratee, the Orissa, the Bengalee, the Mahratta, the Panjabee, and the Hindoostanee, comprised nearly all the collateral branches springing from the Sungkrit language; and that all the rest were varieties of the Hindee, and some of them, indeed, little better than jargons scarcely capable of conveying ideas.

But although we entered on our work with these ideas, we were ultimately constrained to relinquish them. First, one language was found to differ widely from the Hindee in point of termination, then another, and in so great a degree, that the idea of their being dialects of the Hindee seemed scarcely tenable. Yet, while they were found to possess terminations for the nouns and verbs distinct from the Hindee, they were found as complete as the Hindee itself; and we at length perceived, that we might, with as much propriety, term them dialects of the Mahratta or the Bengalee language, as of the Hindee. In fact, we have ascertained, that there are more than twenty languages, composed, it is true, of nearly the same words, and all equally related to the common parent, the Sungkrit, but each possessing a distinct set of terminations, and, therefore, having equal claims to the title of distinct cognate languages. Among these, we number the Juyyore, the Bruj, the Oduyyore, the Bikaneer, the Mooltanee, the Marawar, the Magada (or South Bahar,) the Sindh, the Mythul, the Wuch, the Kutch,

the Haratee, the Koshula, &c. languages, the very names of which have scarcely reached Europe, but which have been recognised as distinct languages, by the natives of India, almost from time immemorial.

That these languages, though differing from each other only in their terminations and a few of the words they contain, can scarcely be termed dialects, will appear, if we reflect, that there is in India no general language current, of which they can be supposed to be dialects. The Sungkrit, the parent of them all, is at present the current language of no country, though spoken by the learned nearly throughout India. Its grammatical apparatus too, the most copious and complex perhaps on earth, is totally unlike that of any of its various branches. To term them dialects of the Hindee is preposterous, when some of them, in their terminations, approach nearer the Bengalee than the Hindee, while others approximate more nearly to the Mahratta. The fact is, indeed, that the latest and most exact researches have shown, that the Hindee has no country which it can exclusively claim as its own. Being the language of the Mussulman courts and camps, it is spoken in those cities and towns which have been formerly, or are now, the seat of Mussulman princes; and in general by those Mussulmans who attend on the persons of European gentlemen in almost every part of India. Hence, it is the language of which most Europeans get an idea before any other, and which, indeed, in many instances, terminates their philological researches. These circumstances have led to the supposition, that it is the language of the greater part of Hindoostan; while the fact is, that it is not always understood among the common people at the distance of only twenty miles from the great towns in which it is spoken. These speak their own vernacular language, in Bengal the Bengalee, and in other countries that which is appropriately the language of the country, which may account for a circumstance well known to those gentlemen who fill the judicial department; namely, that the publish-

ing of the Honourable Company's Regulations in Hindoostanee has been often objected to, on the ground that in that language they would be unintelligible to the bulk of the people in the various provinces of Hindoostan. Had this idea been followed up, it might have led to the knowledge of the fact, that each of these various provinces has a language of its own, most of them nearly alike in the bulk of the words, but differing so widely in the grammatical terminations, as, when spoken, to be scarcely intelligible to their next neighbours.

(To be continued.)

THE REV. MESS. SCHERMERHORN  
AND VAN VECHTEN'S REPORT OF  
THEIR MISSIONARY TOUR IN  
UPPER CANADA.

[Continued from page 237.]

Johnstown district contains about 12,000 inhabitants, and comprises the following towns, Churches, and Ministers.

Edwardsburg, 1 English Methodist, who itinerates in this and the former district.

Augusta town, 1 Episcopal Society. 1

Episcopal Rector, 1 Episcopal Missionary.

Younge town.

Landsdown town. 1 Baptist Society. 1

Baptist Exhorter.

Leeds and Crosby towns.

Bastard town. 1 Baptist Church. 1

Baptist Minister.

Kitty, Wolford, Oxford, North Gower, South Gower, Marlborough, Montague, Elmsley, Burgess, and Bathurst towns.

Drummond town. 1 Presbyterian Minister, 1 Roman Priest.

Buckworth, Goldsborough, and Nepean towns.

The towns of Edwardsburg, Augusta, Elizabeth, and Younge were settled by disbanded troops that served during the revolutionary war, and American loyalists; but many emigrants from the United States

have since settled among them. These towns are well settled with able farmers; and so are the towns of Bastard and Kitty; but most of the other towns contain but few inhabitants; and in some of them the settlements are but just forming by disbanded troops, and emigrants from Europe. In Edwardsburg is the village of Johnstown, which is rapidly declining, owing to the seat of justice being removed to Brockville, and the trade centering at Prescott, a small village in the town of Augusta, opposite to Ogdensburg. Though there is no Presbyterian or Dutch Church organized in the towns of Edwardsburg and Augusta, there are many Scotch and Dutch inhabitants from about Johnstown, on the Mohawk river, who call themselves Presbyterians; and if a Missionary was stationed at Prescott, he might establish a very useful circuit through the neighbouring settlements.

In Elizabethtown the Rev. William Smart, from the Missionary Society, London, was stationed in 1812, who has preached in this and the adjoining towns of Younge and Augusta, and has succeeded in gathering a Church of about 32 communicants, partly from the Reformed Dutch and Presbyterian Churches which had been organized by Missionaries, and partly from the fruit of his own labours. Under these circumstances, we thought it would be wrong for us to attempt to revive our congregation, even were it practicable, as this would only weaken by dividing, and abridge the influence of a man who preaches, and seems to love the true Gospel. Such conduct, in all similar cases, would be policy in those who wish to build up the kingdom of Christ. He has succeeded in building a stone Chapel at Brockville, a flourishing village. The pews which have been sold for a limited time, produce an annual income of \$700, which is appropriated to his support. In the town of Landsdown is the village of Gowanaqua, where there was considerable attention among the Baptists last summer; and here we met with Elder William Carbutson, from Scotland, a Baptist Missionary.

Elmsley, Burgess, Bethurst, Drummond, Beckwith, and Goldsborough have been lately settled by disbanded troops, principally of De Watteville's regiment, composed of men of almost every nation in Europe, and even Mamelukes from Egypt, and Scotch, English, and Irish emigrants. In Burgess are settled about 150 families of Scotch, who were brought up Presbyterians. In the other towns just mentioned, lands have been located for 3000 families; and in July there had arrived, during the last season, 1069 settlers at Quebec. The village of Perth is in the town of Drummond, on the river Tay, 45 miles north of Brockville. Here is settled the Rev. William Bell, a Presbyterian Minister, from Scotland, who is supported by the British government, agreeable to a promise to the first emigrants. There resides here also a Roman Priest: and the disbanded troops are chiefly Roman Catholics.

The destitute situation of the inhabitants of this district shows this to be an ample field for Missionary labour.

The Methodists have a circuit through this district, and two itinerants on it.

Midland district contains about 20,000 inhabitants.

Kingston, 1 Episcopal Church, 1 Roman Catholic Church, 1 English Methodist Society. 1 Episcopal Rector, 1 Roman Priest, 1 English Methodist Minister.

Ernestown, 1 Episcopal Church, 1 Lutheran Church, 2 Reformed Dutch Churches. 1 Episcopal Rector, 1 Reformed Dutch Minister.

Fredericksburg town, 1 Lutheran Church, 1 Dutch Reformed Society.

Adolphustown, A Quaker Society.

Marysburg town.

Hallowell town, 1 Baptist Society, 1 Quaker Society.

Sophiasburg town, 1 Reformed Dutch Society.

Ameliasburg town, 1 Baptist Church. 1 Baptist Elder.

Richmond town, 1 Lutheran Society.

Mohawks town, settled by Indians.

Thurlow town, 1 Baptist Society. & Baptist Exhorter.

Sidney town, 1 Reformed Dutch Church. And Pittsburg, Loughborough, Camden, Hungerford, and Rawdon, in which the number of inhabitants are few. The other towns are situated along the Bay of Quinte and the shore of Lake Ontario, which is probably the most flourishing part of the province. Kingston is the most flourishing and populous place in the province, and from its situation must always be a place of importance. It has an Episcopal Church; the Rector is George Ogill Stuart, who is also a Missionary to the Mohawk Indians on the Bay of Quinte. There is also a Chaplain to the Regiment stationed here, who officiates part of the Sabbath in the Episcopal Church. There resides here also another Episcopal preacher, who has the charge of the district school, but preaches in Ernestown. The English Methodist Missionary has resided here upwards of a year, and has gathered a Society of about thirty, half of whom were formerly in connexion with the American Methodists. His Society has erected, by the aid of the Presbyterians, a small frame Chapel; at which place the Presbyterian Missionaries and other preachers can have an opportunity to preach. Here we spent a few days, including a Sabbath.

The Presbyterians constitute about half of the population of Kingston, but they are of different denominations, from Great Britain and the United States. If they can be brought to lay aside their partialities and prejudices in favour of their particular denominations, and to act on catholic principles, they will probably soon be in a situation to enjoy the blessings and privileges of a stated ministry. The prospect is fair that they may, in the course of next season, have a commodious and elegant house for public worship. Their subscription is liberal, and will probably be sufficient to finish their Church, so that the sale of the pews, and an annual rent on the same, will raise a sufficient sum to give an adequate support to a

**Faithful Minister.** This place is now a very important field for a Missionary station; and if a man of piety, prudence, and talents were stationed here, in all human probability, he would unite the different denominations of which this society is composed, and eventually be settled over it with an ample support. In this place is organized a Bible and Common Prayer Book Society; but was not in very active operation.

Ernestown is a considerable village, situated on the Bay of Quinte, about 18 miles above Kingston. Here, and in the surrounding country, is the principal field of Mr. M'Dowall's labours. His congregations are scattered through the townships of Ernestown, Portland, Campden, Richmond, and Frederickburg. He preaches statedly in four places; in an academy in the village; in a Church, two miles north of the village; in a Church, lately built, in the northeast corner of the township, and in a schoolhouse in the northwest extremity. The remainder of his time he itinerates through the surrounding country. His labours are a good deal of the missionary kind, in consequence of the scarcity of Ministers. His congregations are not in that regular order which might be expected, if his charge was more compact, and his labours confined to one or two places. There has been no change of officers for several years. They meet but seldom. Their temporalities are in the hands of trustees. The number of communicants is about fifty. Religion does not seem to be in the most flourishing state. There are, however, a few lively Christians, and lately there have been a few encouraging cases of hopeful conversion, and there is at present an increased attention to the one thing needful in Portland and the north-east extremity of Ernestown. When we reflect that Mr. M'Dowall separated at an early day from his friends, his country, and his prospects—that he struggled alone in a country, at that time improved to but a short remove from a forest, till he succeeded in planting several Churches here—that for several years he suffered great priva-

tions, receiving scarcely any support but from the toil of his own hands, and suffered grievous assaults from persecuting sectarians—that though alone, he stood firm through the whole, and to this day remains steadfast, not only in his belief of the doctrines of grace, but in his attachment to our Church; we think he deserves high consideration from the Synod.

In the town of Hallowell is a thriving village of the same name, surrounded by excellent and well-settled land. The inhabitants are mostly from New-Jersey and New England. There is no organized congregation, except of Methodists, who also have a decent building for a Church. The majority however are Presbyterians. A few of them seem very pious, and all very desirous of the ordinances. Besides preaching and exhorting among them, we proposed that they should unite with the neighbouring town of Sophiasburg to do something for the support of a Missionary to labour in the two towns for three months. The measure we thought would cause them to take a deeper interest in Gospel privileges, and lead the way to their permanently helping themselves. They readily fell in with the proposal, and immediately put a subscription paper into circulation. We afterward proposed the plan in Sophiasburg, where it was adopted with equal readiness. We have since heard by letter that they have made up \$160. They are very anxious that a candidate should come soon. In the last named town, there was once a Dutch Church organized, but all the officers have died.

*[To be continued.]*

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**THEOLOGICAL SEMINARY**  
OF THE PRESBYTERIAN CHURCH, IN PRINCETON, N. J.

From a catalogue just published, it appears that there have been educated in this Seminary, since its first establishment in 1812, one hundred and nineteen students, of whom *thirty-five* are settled ministers;

new are missionaries in different parts of the United States. The number of students in the several classes at present are as follows:

First class . . . . .	10
Second class . . . . .	23
Third class . . . . .	18—51

#### COURSE OF STUDIES IN THE SEMINARY.

*First year.*—Original languages of Scripture; Sacred Chronology; Sacred Geography; Biblical and Profane History connected; Jewish Antiquities; The Scriptures in the English translation; Exegetical Theology.

*Second year.*—Biblical Criticism; Didactic Theology, and Ecclesiastical History.

*Third year.*—Didactic Theology, continued; Polemic Theology; Ecclesiastical History, continued; Church Government; Composition and delivery of Sermons; Pastoral care.

Five Scholarships, of \$2500 each, have already been founded, viz.

1. The ——— Scholarship, } Both
  2. The ——— Scholarship, } founded
- by an unknown individual, New-York.
3. The Lenox Scholarship, founded by Robert Lenox, Esquire, of New-York.
  4. The Whitehead Scholarship, founded by John Whitehead, Esquire, of Burke county, Georgia.
  5. The Charleston Female Scholarship, founded by the Congregational and Presbyterian Female Association of Charleston, for assisting in the education of pious youth for the Gospel Ministry.

#### NEW PRESBYTERIAN THEOLOGICAL SEMINARY.

In August last the Synod of Geneva, in the state of New-York, held a special meeting at Auburn. There were present, including corresponding members, about one hundred and ten persons entitled to vote. The object of the meeting was the establishment of a Theological Seminary in the western district of this state. After an interesting debate, the business was referred to a committee, consisting of gentlemen on

each side of the question; and their report, with resolutions, was favourable to the establishment of the institution, and its location at Auburn, provided, before the next stated meeting of the Synod, the county of Cayuga shall raise, by subscription, approved by the Synod, the sum of thirty-five thousand dollars, and secure the donation of ten acres of land, at or near the village of Auburn, for a site to the Seminary; which shall go into operation when original contributions, elsewhere, shall have been made to such an amount, as to constitute, altogether, exclusive of the donation in land, a fund of fifty thousand dollars. The resolutions, recommended by the committee, after verbal modifications, were passed with one dissenting voice. It is believed, that the conditions will be fulfilled within the time stipulated.

#### BAPTIST THEOLOGICAL SEMINARY.

The Baptist Board of Foreign Missions have lately concluded their session in New-York. The object of their deliberations has been the establishment of a Theological Seminary on a large scale. They are calling in the aid of their Churches generally throughout the union, and have appointed several Ministers to travel through the States, and obtain subscriptions and collections. The institution will go into partial operation the approaching fall and winter. In April next it is expected that it will be fully organized.

#### ORDINATION.

On Tuesday, the 8th of September last, Mr. Peter Van Zandt, Jun. was ordained, in the Second Church, of the fourth ward, in the city of Schenectady, Pastor over the First and Second Dutch Reformed Churches in the third and fourth wards of said city. The sermon on that occasion was preached by the Rev. Dr. Andrew Yates. The Rev. Thomas Romaine gave the charge to the Pastor—the Rev. Jacob Van Vechten to the

people; and the concluding prayer was offered by the Rev. Robert Bronk. A large and deeply interested audience witnessed the solemn scene.

#### BLOOMINGDALE CENT SOCIETY.

Agreeably to an article of the constitution, this Society held its first anniversary on Monday, the 14th ult. and the following report was read by the Secretary.

The Board of Managers of the Cent Society of Bloomingdale meet the Society on this day with unfeigned pleasure, to present the first report of their proceedings. Soon after they were constituted the congregation was divided into districts, and a committee appointed for each, to solicit subscriptions and donations, and to collect the moneys as they became due. From the commencement of their labours they have had abundant reason to bless the Great Head of the Church for the success with which these labours have been crowned; for the promptitude and liberality with which the members and others have contributed to the objects of the Society. The Board have experienced some difficulties—and difficulties were to be expected; but they have all gradually vanished, and more has been realized in the short time which has elapsed since the formation of the Society than could have been reasonably expected from so small a congregation. The Society was formed the 17th November, 1817. The period that has elapsed is about ten months, and the number of ladies now belonging to it is sixty-eight; from whom the Board has received as subscriptions, \$73 58, and from the members and others they have received \$41 62, as donations, making in the aggregate, after defraying certain necessary expenses, \$111 20; which sum they are ready to transfer into the hands of the Treasurer of General Synod. Surely we have cause for gratitude, that our humble endeavours have not been altogether in vain, and that we have done a little for the maintenance of our school of the prophets.

Who can tell how much good may, under the Divine blessing, result from this little? Since we see what can be done by a few exertions, it is confidently hoped that no want of zeal in the good work in future, either among the managers or other members, will give occasion to any who may be unfriendly to the Society, to predict that it will be short-lived. This has been predicted; but certainly a regard for the glory of God, for the welfare of souls, for *her own reputation*, will prompt every one among us, who is concerned to promote the interests of the Church, to endeavour to prove the prediction false. If we prize the inestimable blessings of the Gospel which we enjoy, we cannot but feel disposed to lend a helping hand to convey these blessings to others, and to provide destitute portions of that Church which Christ has purchased with his blood with able and faithful Ministers. We owe much to the precious Redeemer. Let us not be weary in well-doing, but strive to do yet more and more; and then we may hope that, at some future day, the blessing of those who are now ready to perish, will come upon us as well as *all others* that have co-operated with us in this labour of love.

By order of the Board,

ANN STRIKER, Sec'y.

#### *Extract of a letter from Cincinnati to one of the Editors.*

"Believing that you would rejoice to hear of the success of the Sunday Schools, I take the liberty of mentioning that, on my arrival in this town, I learned that a Society had been formed, but that the funds were so circumscribed that its advantages were very limited; seeing a wide field still open, a meeting was called, and a constitution adopted; I had the honour of being one of the committee to carry it into effect. Our success has been very great; the principal gentlemen, and the most wealthy, have signed the constitution, and we have the most flattering prospects of great success, and doubt not that our endeavours will be rewarded, by having it in our power to communicate instruction to many hundreds of our indigent fellow-beings."



# THE EVANGELICAL GUARDIAN AND REVIEW.

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NOVEMBER, 1818.

NO. 7.

BRIEF STATEMENT OF THE EVIDENCES AND USES OF DIVINE REVELATION.

*(Continued from page 261.)*

IT is needless to be too inquisitive about the very modes in which God communicated the doctrines of revelation to the prophets and apostles, and guided their pens in committing them to writing. Whether he opened a communication directly with their minds, or represented his will to them in dreams or in visions, by the instrumentality of angels; or whether he so affected their external senses as to convey certain ideas into the mind, or made use of all these methods as occasion might render necessary, is of little consequence to us. He might have used these and many other modes, for any thing we know, and have answered the purpose contemplated. He took his own plan of revealing his own will. In his superior wisdom our hearts ought to acquiesce, although we cannot completely explain the manner of the Holy Ghost's inspiration.

Neither can we see any great end to be answered, either to the

friends or foes of revelation, by a discussion of the question, whether the writers of the Scriptures were inspired, and acting under that inspiration in every word and syllable, historical, doctrinal, or prophetical, which they have written, or whether it was not the case that the ideas only were suggested by the Spirit to the penmen, leaving them to their own feelings, the exercise of their own understandings, for the manner and the language in which these ideas should be clothed and communicated. This is rather a curious than a useful or easily resolved question. Inferences may be drawn from reason and Scripture in favour of both sides.

It is sufficient for Christian piety to rest satisfied in the belief that a merciful God has communicated directions and instructions to dependent ignorant creatures; and, as he designed this for special purposes, his overruling particular providence could not fail to make provision, that its doctrines, its sentiments, its principles, its precepts, its promises, its prophecies, should not be in the least misrepresented by the penmen employed to record them, so as to affect the security of those who reposed upon them with implicit confidence.

This might also sufficiently fortify a candid mind against the illiberal criticisms or the impious cavils of infidelity.

We come now

II. To demonstrate the proposition, that Divine Revelation is useful to Mankind.

This proposition is subdivided into four distinct particulars: 1. DOCTRINE, 2. REPROOF, 3. CORRECTION, And, 4. INSTRUCTION in righteousness. We shall follow this order, and briefly offer some observations on each of these particulars.

1. Divine revelation is useful to man, on account of the doctrines which it proposes for his reception.

God made man an intelligent creature, capable of observation and reflection. He bestowed upon us an understanding whose object is the investigation of truth. The five external senses are calculated to convey notices to the soul of what passes without; or to speak more accurate, the soul, through their medium, acquaints itself with external objects. The understanding not only examines the ideas there formed, but is also empowered to combine, abstract, and manufacture them into an infinite variety. The Author of human nature, in giving an extraordinary revelation to man, might be naturally supposed to address, at least a part of it, to this speculative power of the mind. He did so. "Scripture is profitable for doctrine." It affords certain truths for the exercise of the intellectual powers of man; food for the understanding. What are we to

think then of those who assert that it is immaterial what a man's principles are, provided his practice be good. Without adverting at this time to the contradiction which this proposition involves, it is evidently opposite to the spirit of that declaration. "The Scriptures are profitable for doctrines." They contain speculative principles, and this part of their excellency is the very first which Paul mentions, Rom. xv. 4. Whatsoever things were written aforetime, were written for our learning, that we, through patience, might have hope.

The doctrinal propositions which God has revealed to us in the Gospel are very numerous. He has treated with us always as rational creatures; and unless the Scriptures did address themselves to our reason, they could neither be his Word nor the rule of our duty. Scripture doctrines will, without doubt, afford matter for the Church's investigation in all periods of her militant journey, and, doubtless, matter of song in her triumphant entrance into glory. Deity has, in them, revealed his own character, his sovereign right and authority to dispose of his creatures, and his long-sparing mercy to sinners. He has revealed doctrines which reason could not discover, and which, when discovered, it cannot fully comprehend: doctrines which, although we can understand and believe, yet we cannot completely analyze. Among these the existence of three distinct persons, equal in every respect, in one indivisible infinite essence, is the most inscrutable, awful, and sublime. The mystery of the hypostatical union of a divine and human nature, into one glorious

Person, appointed as a vicarious substitute to make atonement for sin, is no less admirable to the speculative believer than it is fraught with consolation to those who are weary and heavy laden. The doctrine of the unlimited sovereignty of God, involving unconditional election and reprobation, is also a truth of dread import. It is calculated to fill the souls of the guilty with horror and dismay, while to him who has made his calling and election sure it is matter of comfort and unspeakable joy. The doctrine of universal depravity, including sin imputed, inherent, and actual, is a Scriptural proposition, addressed to the human understanding by its divine Author. The Scriptures also are profitable in revealing to us the doctrines of justification by the imputation of Christ's righteousness, which secures the title to the inheritance of the saints; and of sanctification by the implantation of his Spirit in a dead and passive soul; and the co-operating exertions of the soul itself, when regenerated by the divine energy, giving a meetness for heaven, and a taste for the enjoyment of its company and blessings.

The new covenant, with all its connecting circumstances, the certainty and permanence of its privileges, and its dependence on God's unchangeability, securing for its subjects happiness on earth and joys unspeakable and full of glory in heaven, is a doctrine and subject of profitable speculation for a sincerely penitent sinner.

2. Divine Revelation is profitable for Reproof.

Mankind are universally admitted to be guilty of transgression against the laws of morality. The

love of God and the good of society are scarcely noticed by the mass of the people. The honour of heaven is despised, and futurity discarded from the thoughts of the prince and the subject.

If Deity was to address mankind, we might conclude from his nature that he would challenge his creatures for transgressing against the general order. A revelation from the spotless Sovereign of heaven and of earth must contain reproof to the guilty inhabitants of this domain. Was our sensibility quick to virtue, and our reason prompt in approving of justice, less reproof would be required. Had we no reasoning powers at all, or no sense of general order, it would be as absurd to address us by reproof, or doctrine, as to address the block or the statue. Understanding and ratiocination are presupposed to be in our possession by the revelation which addresses itself to us in the language of reproof; and this being the case, it cannot fail to be profitable to sinners.

Reproof is administered to us on account of our ignorance.

This is supposed by many a sufficient apology for error and misconduct. Prov. xix. 2. That the soul be without knowledge is not good. Ignorance is not only in itself culpable in proportion as we enjoy opportunities of information; but it makes way for the commission of the vilest crimes. To sit down in contented ignorance of what God would have us to do in our generation for the support of his glory, the honour of his Son, and the good of his church, is a sign of awful obduracy of heart. Alas! how pre-

valent is it in this generation. "My people are destroyed for lack of knowledge," may be now proclaimed, as well as in the days of Hosea. Inattention to the duty of the day is no less common, and no less reproved by God in his word. Hebrews iii. 7-8. To-day if you will hear his voice, harden not your hearts. 2 Pet. i. 12. See that ye be well established in the present truth. Inattention, the fulfilment of prophecy, and the remarkable coincidence between the volume of inspiration and the appearances of the world, has left mankind, and even Christians, an easy prey to delusions. The Christian eye should watch the finger of God, and the motions of the providential wheel. The Christian's soul should be fired with zeal for the house of the Lord and the testimony of Jesus, otherwise the reproof of lying at ease in Zion, and all the consequent woes, shall be pronounced upon him. Our errors in doctrine, and in morals, our guilt, in heart and in life, our misconduct in the church and the state are all reproved by God's word.

3. Correction. The Scripture is profitable *προς ἐπισκευήν*.

It is useful, in order to turn men into the right way, from which they have been long wanderers. Man is not only an intelligent, but also an active being. His choice is not perfectly regulated by the light of his understanding, neither is the will always inclined by its last or highest dictate. This would be the case, perhaps, if man was a perfect and simple intellect: in his soul is however implanted certain innate propensities and sentiments: these have their influ-

ence over the will and choice of man; sometimes acting in connexion with the understanding; but often in fallen man directly opposed to its clearest dictates. Even Paul exclaims, When I would do good evil is present with me. What the understanding dictates is contradicted by unruly passions and carnal affections. Man has instinctive affections, apt to be aroused into the turbulence of passion, which silence the voice of reason in his understanding; and under their depraved influence is he often hurried to perpetrate actions which he himself condemns. Man has a heart as well as a head. It is not therefore sufficient for his direction that the understanding be enlightened with doctrines and reproofed with argument. We often assent to truths while we contradict them in practice. In order to *correct*, to convert efficaciously, the affections must be touched, the sentiments must be inclined to virtue, the sensibilities of the soul must be whetted, and the active powers of the mind directed to their proper objects.

The Author of nature has wisely adapted revealed religion to the complex nature of man. As it is calculated to enlighten the understanding, so it is to improve the heart. Is Scripture profitable for doctrine? It is so for corrections also. Ps. xix. 7. God's law is perfect, and converts the soul that lies in sin. The statutes of the Lord are right, and do rejoice the heart. They equally err, though upon opposite extremes, who make religion to consist entirely in feelings, sensible experiences, and lively affections; and those who make no part at all of it to consist in these. What

the Spirit of God hath joined in revelation let not man put asunder in practice. In our soul he conjoined intellectual with active powers: both these are to be sanctified by religion, that the whole man may give glory to God. Doctrines of truth must fill the intellect, while salutary correction is administered to the passions and affections of the mind. If either of these parts be wanting in the professors of religion, they have not yet learned Christ as they ought. It is not enough to know the truth, if the heart is cold and the soul inactive. In vain have we zeal and industry for the good of Zion, unless that zeal be according to knowledge. It is our duty to learn from the inspired penman of the Epistles to Timothy. While the Scriptures describe the true character of God, they detect and correct false modes of worshipping him, and turn us: *αὐτὸς ὁδὸς*, to walk through the right way of his divine precepts. They lead those that are out of the way into the paths of pleasantness and peace. They correct immorality, by introducing a reformation; they rectify all the misconceptions, and mistakes, of those who listen to the voice of their precepts. Thus the Gospel of the Son of God is not in word but in power. 1 Thess. i. 5.

4. The apostle informs us that the holy Scripture is profitable for our instruction in righteousness. The word in the original is *ὡς παιδεία*. It implies the whole system of tuition and discipline, by which a youth is prepared for active life. The Scriptures then, as they are calculated *ὡς παιδεία*, to introduce us into the right way, so also *ὡς*

*παιδεία*, to complete our education in the school of rectitude. *ὡς διδασκαλία*. They do not merely initiate us into the first rudiments of a virtuous life, but they continue their instructive lessons until the man of God be perfected.

They have wrong conceptions of the Scriptures who wish to administer instruction out of them only against sins in general, without a particular application to the time, place, and quality, of the hearers. In a complete system of education, every particular in the student's character must be considered, and application accordingly made. This is that for which the Scripture is intended, and is truly profitable. Isai. lviii. 1. Cry aloud, spare not; show my people their transgressions, and the house of Jacob their sins.

In this particular there are two things to be noticed, 1. The instruction itself, and 2. That in which it consists, i. e. in **RIGHT-EOUSNESS**.

1. The instruction alluded to includes *information*, *exhortation*, and *chastisement*. Ps. xxxviii. 8, 9. and Heb. xii. 6. Whom the Lord loveth, he chasteneth.

2. The righteousness in which, and for which, the tuition is administered, implies the *meritorious righteousness* of Messiah's life and death, and the *sanctifying righteousness* implanted in the soul by the Spirit of adoption.

Divine revelation then is useful to *inform* us that Jesus Christ is set forth to be a propitiation, through faith in his blood, for the remission of sins. It commands, it entreats, it exhorts, sinners to believe in this crucified Saviour; to come to him that they may

have life ; to lay hold of his perfect righteousness as the only covert from the storm ; to appropriate his meritorious obedience, and his atoning blood, to themselves for justification from all their sins, inherent, imputed, and actual. It administers awful threats, soul-piercing denunciations, the stings of an awakened conscience in case of disobedience. John iii. 18. He that believeth not is condemned already, and the wrath of God abideth in him.

2. The Scriptures inform us that the Holy Ghost is sent from the Father and the Son, to convince the world of sin, to implant righteousness in the souls of sinners ; to change the heart ; to repair the damages of the fall ; to lead them in the ways of holiness, whose end should be life everlasting. The Scriptures exhort sinners to watch the motions of the Spirit, and not to resist its impulses ; to acquiesce in its suggestions, and yield the soul to its guidance through life and death ; to practise righteousness, to pursue after its beauty, and to be constantly attentive to the discharge of every personal and social duty. The Scriptures threaten us with rods and with stripes, if we break the covenant of God ; with the desertion of the Comforter from us, if we refuse to obey his voice ; with terror and anguish of conscience, if we yield our members as instruments of unrighteousness ; and with eternal torments, if we persist in neglecting the righteousness of Christ to cover us, and that of his Spirit to sanctify and cherish our inward man. Rev. iii. 18. I counsel thee to buy of me gold tried in the fire, that thou

mayest be rich, and white raiment, that thou mayest be clothed.

All Scripture, all the writings of the Old and New Testament, are of divine original, and they are all of great use and advantage, some in one way and some in another. They are of use either for revealing important doctrines respecting God and ourselves ; for reproving and for convincing of sin and of error ; for rectifying and reforming what is amiss ; and for direction, in a way of faith and obedience, unto the obtaining of a righteousness, both for justification and sanctification, that we might be righteous in Christ, and from him derive all renewing and purifying grace for the performance of every duty, and making us holy in heart and in life. It is true, indeed, that this light is come into the world, and that we have chosen darkness in its stead. The Scriptures are, however, the real means and medium of saving operations ; and the Spirit of God, which efficaciously performs the business, does it ordinarily through their instrumentality. John xv. 3. Now are ye clean through the Word which I have spoken. John vi. 63.

Two short inferences shall now close this treatise.

1. The first inference we shall draw is this : it is from a real perversion of mind that infidelity proceeds.

The proofs of divine revelation are so many and convincing, they have been discussed by so many eminent pens, that no candid mind can harbour any doubt upon the subject, unless the affections be perverted and preju-

diced against the purity of life which Christianity requires. Infidels are generally men of corrupt inclinations : the precepts and threats of the divine law torment their guilty conscience.

They begin to wish there was no God, no heaven, no hell. In this state of mind they snatch at every straw ; they greedily catch at every thing calculated to flatter their wishes. The witty sarcasms of Voltaire, the open criticisms of Bolingbroke, and the low, abusive scurrility of Paine, afford them some glimmerings of hope.

Carnal conversation corroborates their wishes, and the countenance of some more seared wretches than themselves, soon enables them to renounce the faith of the Gospel. Those infidels who do not fall within this description, who are men of talents, of erudition, and of general morality, have argued against religion from its abuses : they have neglected the investigation of its own intrinsic excellence. How blindly did the revolutionists in Europe palm upon the Gospel that tyrannical oppression which the corruptions of Popery and prelacy have appended to it ; but which its doctrines and precepts constantly condemn. Never was there a piece of composition that reproves tyrants with more power and authority than the sacred volume. Never was there a piece of composition that enforces a spirit of equality more than it does. These infidels are ignorant of the history of Christianity, if they are yet to be told that a zealous Christian and an enemy to Cesar are synonymous terms. Infidels ought to consider their great danger from

want of proper attention to the evidences of our holy religion. We have, at least, two chances to their one. The whole host of unbelievers may be challenged to comment upon our sacred oracles, and show a single injury that would accrue to any individual, or to any community, from an explicit obedience to them. If our scheme then is right and true, it must needs follow that they are mischievous members of an earthly society, and that they will be tormented with everlasting punishments in the fire of hell. If they are in the right, and we in an error, we at any rate enjoy as much of the comforts of life as they do, and our errors in reality afford us more consolation and joy than their truths can do. And we are certainly equally safe with them hereafter.

O ye, who, from the pride of a false philosophy, from the depraved habits of a corrupt and wicked life, despise or reject the pure precepts of Christianity, could you but one hour feel its comforts, were you once admitted into the banqueting-house of the Lord Jesus, did the spirit of the bride actuate you when she so lovingly sung. Isa. lxi. 10. Song v. 10. Nay, even did you drink of these waters of Marah, when the soul is fainting under desertion, and longing for the return of its God, you would at this moment be constrained to acknowledge, that these sorrows you would not exchange for your former joys ; much less would you be content, on any earthly account, to lose the anchor of your Christian hope.

2. Unsanctified believers are utterly inexcusable.

While the thunders of mount

Sinai are denounced against those who openly reject the Gospel and its precious offers—the indignation of the Lamb, who now discovers himself to be the dreadful and fierce Lion of the tribe of Judah, will overtake in their hypocrisy those who have made an insincere profession of faith in his name. Sincerity of attachment to Christ, on his own account, is a state of mind peculiar to those who are hidden from the storm. Those who have given a rational assent to the evidence of divine revelation, who acknowledge that it is profitable for many purposes, and have nevertheless neglected to study its contents, are inconsistent, self-condemned wretches, and open contemners of the divine authority. To believe the Bible, and to consult its counsels, to confess that God speaks, and not listen to his voice, is a vice more daring than infidelity itself. To believe the Bible, to consult its doctrines, and after all to reject them, because they do not suit our corrupted taste, our slothful minds, our false philosophy, or upon any pretence whatever, is still worse. To reject doctrines which, by fair criticism, are taught in the Word of God, merely because we cannot accurately account for them, being above the comprehension of reason, is a gross violation of respect to Jehovah, and a step higher yet in the tower of presumption and arrogance.

The condition of how many thousands, alas, is this!

To embrace the Scriptures of truth, to acknowledge their utility, to give a historical assent to the doctrines delivered, to confess the justice of their reproofs, the salutary tendency of the correc-

tion and instruction which they administer and nevertheless to refuse obedience, to lie at ease in Zion, to put on a total indifference to the quarrel of his covenant, to turn away our hearts from Christ, our necks from his yoke, our backs from his cross, to live contented with a form of godliness, while destitute of its power, to be unconcerned in public, undutiful in the family, prayerless in the closet, graceless and christless in ALL, is to be enhancing and approving of our own condemnation, is to be adding fresh fuel to the fire of hell. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent to thee, how often would I have gathered you together, even as a hen gathereth her chickens under her wings, but ye would not; behold your house is left unto you desolate! We unto thee, Bethsaida, and Chorazin, for it will be more tolerable for Sodom and Gomerrah, in the day of judgment, than for you." The nearer we approach to the summit of glory, the more dreadful will be our fall into the abyss of misery, unless we completely arrive at the goal.

We turn away our eyes from beholding this mournful spectacle, to see those who sing for joy in the realms of bliss. These are they who have overcome by the blood of the Lamb and the word of their testimony: who have known and experienced, to their unceasing comfort, that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness."



JOY IN HEAVEN OVER ONE REPENT-  
ING SINNER.

IT is a singular fact, that when our Lord Jesus was upon the earth, and "went about doing good," persons of the most notorious profligacy and wickedness followed his footsteps, while those who boasted of their righteousness and purity disdained his admonitions, despised his doctrines, persecuted his person, or, if they attended his discourses, did it to entrap and ensnare him. Very few, eminent for their rank, their talents, or their learning, waited upon the ministry of Him who "came from heaven to seek and save them that were lost." We shall not endeavour to enumerate the many reasons that might be offered to explain this apparent mystery. We may, however, readily solve the phenomenon, in the power of that impenetrable, stubborn, relentless, ungovernable pride, the pride of sect. This kept the Pharisee, the Sadducee, and the Scribe, from the Lord Jesus, while publicans, and harlots, and sinners, drew near to him who "spake as never man spake," to listen to the words of eternal life, and to compose the retinue of the Son of God. While the one class were offended at his doctrine, his person, and his cross, the other thirsted for his redemption, and were enrolled among the heirs of his glory. "I came not," said Christ, "to call the *righteous*, but *sinners*, to repentance; and all that the Father giveth to me *shall* come to me, and him that cometh to me I will in nowise cast out." Whoever they are that hope for his pardoning mercy, and renewing virtue, must come,

not like bloated Pharisees, but humble publicans; not as learned scribes, but merely as ruined sinners. The work of the Lord Jesus is only with and for *sinners*, as such; and however vile and unworthy, however unrighteous and unholy, all who believe on his name are "washed, and sanctified, and justified" through the obedience of their faith. The Gospel is *all grace*—free, sovereign, abundant, exhaustless *grace*. This is its value, its beauty, its life, its glory. There is no sin so atrocious which it cannot pardon; no sinfulness so great which it cannot remove; no sinner so abandoned which it cannot receive and renovate. There is no conscience so enanguished but it can sooth its pain; no heart so hard which it cannot soften; none so vile which it cannot purify. It lays the axe at the root of human pride, and levels in the dust the vanity of human glory; and hence arose the great virulence and opposition of the self-righteous, the wise, the mighty, and the noble, against the Son of God. The scribes and Pharisees, more especially, were continually murmuring at his manners, and and carping at his doctrine. "This man," say they, "receiveth sinners, and eateth with them." Our Lord was neither deaf nor insensible to their multiplied cavils and calumnies; and, after listening to their objections, spake several parables unto them, from which he would lead them to infer, that his work and delight were alone with lost and ruined sinners; and that the more vile and abandoned they were, the greater would be the glory of his grace, and the joy of heaven at their conversion.

The object of this article is to show that the repentance of sinners upon earth is a source of happiness and joy above, in the presence of the angels of God ; that as often, and as soon, as an heir of perdition is rescued from the error of his ways, and the bondage of his corruptions, the glad tidings are heard in heaven, and the King of glory says to his angels, and the spirits of the just made perfect, " Rejoice with me, for another sinner was dead and is alive again ; he was lost and is found."

Indeed, in that world of life, of light, and of glory, there is nothing, and can be nothing, but joy ; joy which is unspeakable and everlasting ; joy which " eye hath not seen, nor ear heard, nor hath entered into the heart of man to conceive." None but the happy, the blest, and glorified citizens of the Jerusalem above, can tell how happy, and blest, and glorified, the citizens are. There, there is neither sin nor sorrow, neither pain nor death. There the wicked cease from troubling and the weary are at rest. There every tear is wiped from the eye, and weeping and sadness are for ever done away. There, in the presence and communion of their God and Saviour, all the armies of the redeemed, who endured great tribulation on the earth, appear arrayed in white robes, with palms of victory in their hands, with crowns of glory upon their heads, and songs of praise upon their lips. They reign with Jesus, and with him are blest. He leads them to rivers of living waters, and pours into their hearts the plenitude of his love, and unveils to their enraptured view the fulness of his glory. " Worthy

is the Lamb that was slain to receive all blessing, and honour, and glory, and power," is the song of triumph that strikes the strings of every golden harp, and calls forth the sweetest notes of praise from the bright myriads of admiring seraphs and adoring saints.

And is there any thing that can add to this their happiness and their joy ? any thing that can swell the alleluias of the spirits of the just made perfect, and call forth loftier strains from the angels with whom they dwell ? any thing that can pour new brilliancy around the throne of the Eternal, raise yet higher the jubilee of praise, to the Lamb that was slain ? Yes, there is. " There is joy in heaven, in the presence of the angels of God, over one sinner that repenteth." It is the repentance, the regeneration of a sinner upon the earth. It is the recovery of another lost sheep to the fold whence he has wandered. It is the return of another ruined prodigal to the love of his heavenly Father.

This is the source of new blessedness and praise in the courts above ; and, as soon as another captive of the pit is numbered among the followers of Jesus in the church below, the church triumphant, triumph with increased joy. The angels who are continually ascending and descending from heaven to earth and from earth to heaven ; who wait around the throne of God ready to receive the intimations of his will, and swift as the lightning to execute them ; who are all ministering spirits, sent forth to minister to the heirs of salvation—have no greater blessedness than to celebrate their triumphs, and pro-

claim the additions to their number and their glory. They are constantly spread through our earth, and, while they are heralds of good from the third heavens to the followers of Jesus, they carry back with them the glad tidings of every new convert to his grace, and rejoice with glorified spirits over his repentance.

What then is this *repentance*, by which the blest inhabitants of heaven become more blest, and the songs of their triumph more triumphant than before? and *how* is it a source of their joy?

I. We shall very briefly consider the *nature* of this *repentance*.

It consists summarily in these two things: the rectification of the understanding with respect to *truth*, and of the heart with respect to *good*. It is that grace without which there is no salvation in heaven, and no happiness on earth. It is that act of the sinner whereby, from a true sense both of the nature and evil of sin, and also of the mercy and forgiveness of his God and Saviour, he renounces his sinful principles and habits, with grief, and hatred for past transgressions, and new resolutions for future amendment and obedience. Repentance is the tear of sorrow that trickles down from the eye of faith, fastened upon the cross of Jesus. It always proceeds from faith in the testimony of God concerning the Lord Jesus Christ, as the only and the perfect Saviour from sin and from wrath; for we must first *perceive* the ground on which to rest our hopes before we can induce our souls to trust in it for salvation. And when the understanding has

once been illumined with the light of celestial truth, the heart will be quickened with the power of celestial life. Repentance is entirely the result of the grace and operation of God; for the sinner, of himself, can do nothing; and "sooner may the Ethiopian change his skin, or the leopard his spots, than he can cease to do evil and learn to do well." It is thus described by the prophet: "I will sprinkle clean water upon you, and ye shall be clean—from all your filthiness, and from all your idols will I cleanse you; a new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh, and I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."

Sin has perverted our intellect as well as debased our affections. We have lost the power to perceive the truth as well as the ability to love and obey it when perceived. "The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." The understanding of every sinner is so blinded, and his heart so corrupted, that he calls evil good and good evil—puts light for darkness, and darkness for light, bitter for sweet, and sweet for bitter. We are alienated from the life of God through the ignorance that is in us; and we can never know our error, our sin, and our ruin; or our life, our peace, and our hope, until "God, who commanded the light to shine out of the darkness, shines into our hearts, to give us the light of

the knowledge of the glory of God, as it shines in the face of Jesus Christ." Then, and not till then, does the sinner find that God's favour alone is life, and his loving-kindness better than life; that this favour and loving-kindness can be obtained only in and through that Jesus who is "the way, the truth, and the life," and that the beauty and glory of the image he has lost can be restored and renewed only by the operation of the Holy Ghost. When his mind is thus enlightened, his heart is also changed. And from this new principle of life and light, implanted in the soul, the sinner has new views of himself and of God; new views of time and of eternity; new views of the world and all its riches, and glories, and pleasures; new aversions, and new desires; new fears, and new hopes; new joys, and new sorrows; new resolutions, and new employments; new principles, and new habits; so that "old things have passed away, and all things have become new." He hates that which he once loved, and loves that which he formerly hated; he renounces what he formerly embraced, and embraces that which he once renounced. His heart is filled with sincere and pungent sorrow for all his multiplied transgressions, and with the most ingenuous and earnest endeavours for future amendment. He finds that he has been "forsaking the fountain of living waters, and hewing out to himself broken cisterns, which can hold no water." He wonders how he could so long "spend his money for that which is not bread, and his labour for that which satisfieth not;" how he could wander so often and so far from the way of righteousness, of peace, and of glory, and seek for that blessedness in the creature, which is only to be found in God the Creator; he grieves to think how he could so long have resisted the kind invitations of his heavenly Father, who delighteth not in the death of the sinner, but rather that he would repent and live; how he could ever have trifled with that blood of Jesus which was poured out on Calvary to atone for his iniquities, and to cleanse him from all sin; how he could ever have resisted the strivings of his good and holy Spirit, and abused the unnumbered, and unmerited mercies which have been lavished upon him. These things, borne in upon the soul, fill the believing penitent with unutterable sorrow, and cause his heart to flow out in the bitterest streams of anguish. The returning and repenting prodigal then comes to his heavenly Father, not to conceal or extenuate his sins, but to confess and expose them all; not to repine at God, or murmur at his ways, but to loathe and abhor himself, and pour out his whole heart, in all its tenderness, and humility, and love; and to cry with the psalmist, "For thy name's sake, O Jehovah, pardon mine iniquity; for it is great." He grieves for sin as sin—not because he fears its punishment, but because it dishonours his God. He has nothing to plead, and nothing to hope for, but simply the grace and mercy of his God. He listens to that voice from heaven; and while he listens, obeys: "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him,

and to our God, for he will abundantly pardon." And while he turns from sin he flees unto God, as the only portion and refuge of his soul. He does not reform without repenting, but he repents in order to reform. He does not wrap himself up in the mantle of his own righteousness, but looks for a robe of righteousness drawn from the wardrobe of the skies; and while he feels the bitterness of sin, would taste the sweetness of the cup of salvation. While he desires to have his *conscience* relieved from the *guilt* of sin, he longs to have his *heart* purified from its love and power. He wishes to bring shame and humiliation to himself, but honour and glory to God. It is not the dread of everlasting punishment, but the faith of the divine forgiveness that melts his heart. His tears flow because he believes that gracious declaration, "I will establish my covenant with thee, and thou shalt know that I am the Lord; that thou mayest remember and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified towards thee for all that thou hast done, saith the Lord God." And having obeyed its voice, and turned to his God and Saviour, his heavenly Father rejoices over him, and clothes the weeping prodigal in the garments of his salvation; and all things become his; his power to help him, his wisdom to guide him, his Spirit to sanctify him, his promises to comfort him, his angels to guard him, his heaven to glorify him—Himself to bless him.

This is that *repentance* which saves the soul from death, and which creates joy and gladness in heaven.

II. We proposed to consider *how* and *why* this repentance adds to the happiness of the inhabitants above?

It produces joy in heaven,

*Because*, Every new penitent adds new glory to God, and is a new subject to show forth his love, mercy, grace, wisdom, righteousness, in the Lord Jesus Christ; so that from every repenting sinner the adorable Trinity receive increasing, and still increasing, praise. God the Father beholds, with great complacency, every returning rebel, and welcomes his approach unto the mercy-seat. The love of the *Father* is *displayed* in his salvation, and he rejoices to see its fruit; for it was his own infinite, everlasting *love* that sent the only-begotten Son into the world, and is the Fountain of all our life and our hope. So that he acquiesces with great delight in every sinner that repents and lives.

The glorified Saviour sees of the travail of his soul, and is satisfied. He views with great rapture every rebellious man that comes to him, and rejoices that he has a renewed testimony to the value of his blood, that he has rescued another prey from the destroyer, and secured another heir of his kingdom and glory.

God the Holy Ghost smiles in beholding the beauty of his own work, and the effects of his own power; and while he rejoices over what he has begun, he hastens to carry on, and complete, the salvation of the sinner, till he is received among the spirits of the just made perfect.

But not only does God the Father, Son, and Holy Spirit rejoice over the repenting sinner,

but the angels and redeemed above are gladdened in beholding these renewed manifestations of the divine love, mercy, wisdom, and truth. The display of the glory of God is an unutterable source of happiness to all holy beings ; and the higher their happiness, and the greater their holiness, the more do they love to glorify God, and the more do they desire to behold his glory. The seraphs of the third heavens view with great delight the divine glory manifested in the works of creation ; and the contemplation of it is a matter of their employment, as well as a source of their blessedness. But God receives more glory from the conversion of even one soul from darkness to light, and from death to life, than from the whole of his creation ; and with what admiring and adoring joy then must the angels stoop down to behold the wonders of redeeming love ! And if "the morning stars sang together when the foundations of the earth were laid," how great and how sweet must be the concert of their praise when an heir of hell is made an heir of heaven ! How high must they tune their harps, to see repeated instances of God's greatest dishonour becoming the occasion of his greatest glory, and of his fiercest foes being subdued into his willing captives. How must they rejoice when another child of grace and glory is born to proclaim the praises of their God, and to unfold to them the munificence and magnificence of his love !

There is joy in heaven over every repenting sinner,

*Because,* It is a new triumph over the powers of darkness ; and while all heaven exults at the

gladsome event, and their shining hosts redouble their praise, all hell shrieks with horror that another captive has been lost, and numbered among the children of the Lord Almighty. The angels which kept their first estate delight to behold the legions of the pit humbled and vanquished ; and, when they hear these lips, once filled with cursing and blasphemy, now singing the praises of their God and king, and find the hand and voice, once lifted up in rebellion, now lifted up for his glory, they cannot but rejoice with exceeding joy at these renewed trophies of redeeming grace.

There is joy in heaven over every repenting sinner.

*Because,* It adds to the number of those who are gathered together under Jesus Christ, and makes the society of heaven more full, and its praises throughout eternity more great and abundant. The angels, therefore, are gladdened, because the vacancy occasioned in the armies of the skies, by the apostate spirits, is thus supplied with those who shall add more glory to God, and also more blessedness to themselves, than if no apostacy had ever occurred.

They rejoice,

*Because,* Every new convert is a fresh memorial to enhance their own happiness, when they see how much it costs to purchase the same glory they themselves enjoy. They had known their fellow-angels to be destroyed without mercy and without hope, and "reserved in chains of darkness until the judgment of the great day." They had known how much *they* had lost by rebellion ; and when they contemplate

the infinitely valuable price that was paid to rescue sinful man, they cannot but feel the warmest gratitude in contemplating the blessedness they have gained by persevering in their obedience.

They rejoice in heaven over every repenting sinner,

*Because,* Of the awful perdition he has escaped, and the infinite blessedness he has secured. They know far better than we can the unspeakable joy of communion with God, and how terrible it must be to be separated from his presence, his kingdom, and his glory : whenever, therefore, they behold a rebel plucked as a brand from everlasting burnings, rescued from the wrath of God, and the company of devils and damned spirits, and enrolled among the heirs of "an inheritance which is incorruptible and undefiled, and that fadeth not away," and the blood-relations of the Son of the Highest beautified with his own image, elevated to his own throne, and to be employed with themselves and the spirits of the just made perfect, throughout eternity, in the service and praise of their God and King, they cannot but feel the purest love and joy enkindled in their breasts, and must tune their harps to the most melodious and enrapturing chords.

We shall close this article with a few inferences ;

1. The angels and redeemed spirits above have an intimate acquaintance with things upon the earth, and are especially interested in the conversion of sinners unto God. Whether they come to this knowledge by virtue of their ministry here below, or whether God is pleased to reveal it to them as a matter highly

pleasing and useful for them to know, it is not very material to inquire, and perhaps impossible to determine. They are invisibly, and innumerable dispersed over our world, and take an immediate concern in whatever belongs to the glory, prosperity, and safety of the church. They are "all ministering spirits, sent forth to a ministry on the account of them who are the heirs of salvation." He who rules in the armies of heaven gives his angels charge over his people, to keep them in all their ways, and bear them up in their hands. They watch about our paths, and about our beds, and spy out all our concerns ; and though our eyes are withheld from beholding them, they continually encamp round about us to deliver us from every evil. There is not a seraph that burns in the highest heavens that thinks it any dishonour to wait upon the meanest believer that lives on the earth. Even Gabriel himself has no greater blessedness than to announce on high the repentance of a sinner that had spurned the offers of divine love, and would, with the most transcendent joy, step aside from before the throne of God, to introduce the humblest follower of the Lord Jesus to the presence of his God and Saviour, to receive a more brilliant crown than even himself could ever wear.

2. Our subject fully establishes the doctrine of the final perseverance of the saints to glory. Do you think the *repentance* of a sinner would raise such glad hosannas in the courts above, if his *perseverance* were doubtful or untrue ? Would it not chill their praises and silence their harps, if a soul, once introduced into the

pardon and fellowship of his God, could ever draw back unto perdition and sink down to the lowest hell? Would not their alleluias be untimely and premature, and should they not be suspended till the ransomed sinner reaches the mansions of bliss, if he who has once commenced the Christian race shall not finish his course with joy, and receive the crown of the life eternal? Do not the happy choir above assuredly know that no one can repent unless he be among the elect of God, who shall finally see his glory and be their own fellow-worshipper throughout eternity? Surely there could be no joy in heaven at his repentance, if he were not to hold fast what he had received, and continue his confidence and the rejoicing of his hope steadfast unto the end.

3. The angels of God, who are peculiarly interested in the conversion of sinners, have received great addition to their happiness, their knowledge, and their glory, by the redemption that is in Christ Jesus. That same work which glorifies God and saves man, has greatly enhanced their enjoyment; and the more they know of it, the greater is their blessedness. Hence they are said to desire to look into the wonders of redeeming love, and to ponder with admiration on that great mystery of godliness, "God manifest in the flesh, justified in the Spirit, received up into glory." They have, by the mediation of Christ, been gathered under the Lord Jesus as their head; and though not their Saviour, he is, by his influence, and they have thus become more nearly related to the person of our Redeemer, and

have far greater advantages for a more intimate communion with God, and the Spirits of the just made perfect. It is only the "Church that makes known unto the principalities and powers in heavenly places the manifold wisdom of God;" and hence it is they delight to wait on the ransom of the Lord, and endeavour to catch from their lips and their lives something more of the grace and the glory of their God. And could the veil which separates between us and the world of Spirits be this moment removed, you might see crowds of seraphs from the third heavens waiting and watching for the repentance of every sinful man, listening with the profoundest attention to the words of eternal life, and deriving improvement and joy from the worship of saints on the earth. Then,

4. We see what great encouragement there is for every sinner to repent. It creates joy in heaven—joy with God the Father, the Son, and the Holy Ghost—joy among the angels, and joy among the spirits of the just made perfect. They are all concerned in the conversion of even one rebel; and are all desirous to welcome the penitent and to receive their joy. And are there not then some sinners who may read this, though they have never yet gladdened the peers of heaven, are willing to do it now? For whom angels shall chaunt their praise, and archangels strike their harps? Is there no weeping prodigal whose repentance some listening seraph shall carry up on high, and spread the gladsome and the gladdening tidings through the armies of the skies? Are there



none of our readers who have lost friends or relatives that they trust are now in heaven, and who they know would welcome them to the paradise of their God? And do you not wish to add to their triumph and their joy? And though their spirits are now perfect in glory, yet, as they most probably are informed of whatever takes place on earth, will you, if souls in bliss can grieve, will you grieve them by persevering in rebellion? *They* know far better than you the infinite blessedness of communion with God, and what must be the unutterable misery of banishment from his favour and presence. They know, O sinful men, that so long as you remain rebels against God and his Christ, the wrath of heaven abideth on you, that your souls are on the brink of everlasting perdition, and have no title whatever to the glories of eternity. And how would they rejoice to hear of your being delivered from endless torments, and of your turning from folly and from sin! Have none of our readers, then, lost some dear friend of his heart, that has gone up to the third heavens? No ungodly son or daughter who has lost a pious and beloved parent, or no ungodly parent that mourns for a dear and precious child? No unconverted husband, the beloved partner of whose bosom is now with her God, or some bereaved and yet impenitent widow, whose partner has exchanged this world of sin and sorrow for a world of life and bliss? And will you not gladden their spirits by your repentance? Will you not heighten their glory and their joy by turning from the

VOL. II....No. 7.

ways of iniquity and wo, and following them up to the mansions of bliss? Oh! think how they would tune their golden harps to celebrate the riches of redeeming grace, if your names were announced among the penitent of the earth and the heirs of heaven! O, then, as you would rejoice the spirits of your departed and glorified friends—as you would enjoy their communion for ever in glory, and not be separated from them when God shall come to judgment—as you would not gratify the prince of darkness, nor the fiends of the pit—but as you would make a jubilee above, and gladden the angels, your friends, your relatives, your God, your Saviour, and your King, repent of your transgressions and return unto the Lord, for he will have mercy upon you, and to our God, for he will abundantly pardon.

5. If such be the joy of heaven at the *conversion* of a sinner, how great must that joy be when the converted sinner is received up to glory—when, after having passed through all the sorrows of life and the conflicts of his faith—when, after having wrestled with flesh and blood, and with principalities and powers, and passed through the dark valley of the shadow of death, his redeemed spirit is loosed from its tabernacle of clay, and mounts the angelic wing that wafts it up to Abraham's bosom! Oh! what tongue can describe, or what heart conceive the enrapturing jubilee that rings through the arches of the skies, while another, and another, and yet another ransomed spirit joins the spirits of the just made perfect! How must its arrival be welcomed by exulting seraphs and

glorified saints! And how must the King of Saints and the Lord of seraphs rejoice, as his ransomed ones are thus gradually gathered home to himself, to celebrate his grace and to behold his glory! How must the joy of the blessed, and the praises of heaven and of heaven's King be thus continually advancing with every new-admitted saint, and rising higher, and higher, and higher in bliss, in glory, and in praise! And oh! what a grand and elevated song will be in heaven, when all the nations of the saved shall be united with angels and archangels around the throne of God, and shall all, with one heart and one voice, pour forth their alleluias to "Him that sitteth upon the throne, and to the Lamb for ever!"

Let then all who have not yet repented, beseech the Saviour of Israel for the heavenly gift, and let all in whom the good work of God has been begun, implore the divine Spirit to complete their salvation, and enable them to bring forth fruit meet for repentance. Let them not grieve the angels, or the redeemed, or the Spirit, or the Son of God, by

transgressing his commandments; but rather add to their glory and their joy by walking in that path of the just which shineth brighter and brighter unto the perfect day. The angels of Jesus, O believers, are continually encompassing your ways and guarding you from all evil. They are watching about your steps, and comforting you in all your sorrows; and when your conflicts shall be ended, and your days numbered on the earth—when that hour shall come in which all the vanities of time shall for ever fade upon your eye, and all the realities of the eternal world shall open to your view—that hour, when your quivering lips shall turn pale, and your expiring breath become cold—when your earthly tabernacle shall be crumbling off from the exulting, disembodied spirit, and the hovering soul shall be just on the wing for glory—then, in that hour, the seraphs of the third heavens shall pour in upon your ears the music of the skies, and shall carry you up, with the acclamations of their joy, to the paradise of your God!

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### Selected.

*Account of the Proceedings of a Council of Jews in 1650.*

"THE proceedings of a great council of Jews, assembled in the Plain of Ageda in Hungary, about thirty leagues distant from Buda, to examine the Scriptures con-

cerning Christ, on the 12th of October, 1650.

"It hath been much desired by many honest Christians, that this narrative of the Jews' council should be published, which I did intend only to communicate to private friends. The chief argu-

ment by which they have persuaded me to do it is, because they do conceive it to be a preparative and hopeful sign of the Jews' conversion, and that it will be glad tidings to the Church of Christ; and therefore I have yielded to satisfy their desires therein. And thus it was :

" At the place above-named there assembled about three hundred rabbies, called together from several parts of the world, to examine the Scriptures concerning Christ; and it seems this place was thought most convenient for this council, in regard that part of the country was not much inhabited, because of the continual wars between the Turk and the king of Hungary; where (as I was informed) they had fought two bloody battles: yet both princes, notwithstanding their own differences, did give leave to the Jews to hold their council there. And for their accommodation there, the Jews did make divers tents for their repose, and had plenty of provision brought them from other parts of the country during the time of their sitting there. There was also one large tent, built only for the council to sit in, made almost four-square; the north and the south part of it being not altogether so large as the east and west part thereof. It had but one door, and that opened to the east; and in the middle thereof stood a little table and a stool for the propounder to sit on, with his face towards the door of the tent. The said propounder was of the tribe of Levi, and was named Zacharias; and within this tent round about were placed divers forms for the consulters to sit on. It was also enclosed with a rail, that stood at a distance

from it, to prevent entrance to all strangers, and to all such Jews as could not prove themselves to be Jews by record, or could not dispute in the Hebrew tongue, which many had forgotten, who lived in such countries where they are not allowed their synagogues, as in France, Spain, and those parts of Italy that do belong to the king of Spain, viz. the kingdom of Naples, with the province of Calabria and Apuleia; the kingdom of Sicilia and Sardinia; in which places, if a Jew be found, and he deny the Popish religion, he is in danger to be condemned and executed for it; and yet profit and benefit allureth them to dwell in those countries, notwithstanding their fears and dangers: and themselves are willing to forget, and so neglect to teach their children their native language, rather than they will lose their opportunity of profit: and some have burnt the ancient records of their tribe and family, that they might not be discovered by searching or otherwise. And for this defect, that they could not prove their tribe or family, they were not permitted to come within the rail, but were commanded to remain without, with the strangers that remained there, to see the issue of their proceeding, which were above 3000 persons; and they were, for the most part, Germans, Almaines, Dalmatians, and Hungarians, with some Greeks; but few Italians, and not one Englishman, that I could hear of, besides myself.

" I was informed that the king of Hungary, not favouring the Reformed religion, did give no encouragement to any Protestant Churches to send any divines

thither ; but he did allow that some assistants should be sent from Rome : and their coming thither did prove a great unhappiness to this hopeful council.

" When the assembly did first meet, they spent some time in their mutual salutations ; and, as their manner is, they kissed one the other's cheek, expressing much joy for their happy meeting. And all things being provided for their accommodation, they considered of the Jews that were to be admitted members of this council ; and they were only allowed to be members which could by record prove themselves to be native Jews ; and for defect herein, I observed above five hundred refused : though doubtless they were true-born Jews, yet they could not by record prove themselves so to be ; and for this they were not admitted to be members of the council, but they did abide without the rail with the strangers that were there : and the number of them that were accepted to be members was about three hundred Jews. And this was all that was done the first day.

" On the second day, the assembly being full, the propounder stood up, and made his speech concerning the end of their meeting : and ' This,' said he, ' is to examine the Scriptures concerning Christ, whether he be already come, or whether we are yet to expect his coming.' In examining this question, they searched the Old Testament with great care and labour, to be resolved of the truth thereof, having many Bibles with them there for this end. And about this point there were great disputes amongst them. The major part were of opinion

that he was not come : and some inclined to think that he was come ; being moved thereunto by their great judgment, that hath continued now this sixteen hundred years upon them.

" I remember very well, one of the council in his conference with me, seemed to be very apprehensive of the great and long desolation of their nation, ever since their destruction by the Roman emperors ; and he imputed this their affliction to their impenitency. And comparing their present judgment with their other judgments they had suffered before, he ingenuously confessed, that he did conceive it was for some great wickedness ; and that their nation was guilty of the blood of the prophets sent from God to their nation, and the many massacres that had been committed by the several sects and factions amongst them. ' For,' said he, ' we are no idolaters, neither do I think we were guilty of idolatry since our captivity in Babylon ; and therefore,' said he, ' I do impute this our calamity and present judgment to the forenamed causes.' And this was the sum of that which was disputed amongst them the second day of their meeting ; and so they adjourned till the next morning, which was the third day of their meeting.

" When being assembled together again, the point that was chiefly agitated was concerning the manner of Christ's coming. And this, some said, shall be like a mighty prince, in the full power and authority of a king, yea, in greater power than ever any king had ; and that he will deliver their nation out of the power of their enemies, and their temple

shall be rebuilt again; and that the nations shall be of their religion, and worship God after their manner. For they hold, that the Messiah will not alter their religion, whensoever he cometh. And further, concerning his parentage, they did agree in this, that he should be born of a virgin, according to the prediction of the prophets; and they agreed also, that he may be born of such a virgin, which might be of mean note amongst their nation, as was the virgin Mary. And here some of them seemed to me to incline to think that Christ was come. Therefore, when they came together again the next day, the propounder demanded of them, if Christ were already come, and who they thought he was? And to this demand they gave this answer, That they thought Eliah was he, if he were come, because he came with great power, which he declared by slaying the priests of Baal; and, for the fulfilling of the Scripture, he was oppressed by Ahab and Jezebel: yet they esteemed him to be more than a mortal man, because he so strangely ascended up into heaven. And because this opinion was contradicted by others, the day following they took into examination the same question, to answer them that said Eliah was not the Messiah. They of the contrary opinion did urge the care and love of Eliah for the good of their nation, in that he left them Elisha his disciple to teach and instruct the people; which they expect to be the care of their Messiah. These were the chief arguments they had to defend their opinion: and the same day, towards night, it came into question amongst them,

What he then was that said he was the Son of God, and was crucified by their ancestors? And because this was the great question amongst them, they deferred the further consideration thereof until the next day.

"When meeting again, the Pharisees (for some of this sect were amongst them, that were always the enemies of Christ) they first began to answer this last night's question; and these by no means would yield that he was the Christ; and these reasons they gave for their opinion:

"First, because (said they) he came into the world like an ordinary and inferior man, not with his sceptre, nor royal power; wherewith they affirmed the coming of Christ should be glorious. Secondly, they pleaded against him the meanness of his birth, in that his father was a carpenter; and this, they said, was a dishonour that Christ should not be capable of. Thirdly, they accused him to be an enemy to Moses's law, in suffering his disciples, and in doing works himself, that were prohibited on the Sabbath-day; for they believe that the Messiah will punctually and exactly keep the law of Moses: and where the Gospel doth testify of Christ, that he did fulfil the law, they reject the testimony thereof, because they do not own the Gospel. But I observed these reasons of the Pharisees did not satisfy all that heard them, but there still remained some doubt in some of them concerning Christ; for there stood up one rabbi called Abraham, and objected against the Pharisees the miracles that Christ wrought whilst he was upon earth, as his raising of the dead

to life again, his making the lame to walk, the blind to see, and the dumb to speak. And the same Abraham demanded of the Pharisees, by what power he did these miracles? The answer the Pharisees returned to him was to this purpose: They said he was an impostor and a magician; and blasphemously traduced him of doing all his miracles by magic. Thus, said they, he first caused them to be blind, to be dumb, to be lame; and then, by taking away his magical charm, they were restored to their former condition. Nevertheless, this answer gave little satisfaction to the said Abraham: but thus he replied, That he could not charm those that were born in that condition, as blind, &c. and born also before Christ himself was born; as it appeareth some of them were. This seemed to him an absurd paradox; and truly the pressing of this argument did almost put them into a nonplus, till at last they had this evasion, though weak and vile: They were (said they) by other magicians convinced to be so in their mother's wombs; and that, although himself were not then born when they were born with these evils, yet, he being a great dissembler, and more cunning than any magician before him, power was given him by the devil, to remove those charms which others had placed. And there was one Pharisee named Zebedee, who of the Pharisees there, did most opprobriously revile him, and vehemently urge these things against him; but I conceive he did it not to the well-liking of many there that heard him, even members of the council. And as the Pharisees that

day played their parts against him; so did the Sadducees also endeavour (for some of that sect were also of the council) to render Christ vile and odious to the rest of the Jews that were assembled there. I observed it was with them, as it was once with Herod and Pilate; though they two could not agree betwixt themselves at other times, yet could agree together to crucify Christ: for the Pharisees and Sadducees, though they be much divided in opinion among themselves, yet did they at this time too much agree to disgrace and to dishonour Christ with their lies, calumnies, and blasphemies: for the Sadducees, as well as the Pharisees, did in other times accuse him for a grand impostor, and for a broacher of corrupt doctrine; in that in his Gospel he teacheth the resurrection from the dead, which they there denied to be true doctrine: but it is no new thing to see factions dissenting, to agree in some evil design against others, as I found it by experience. Being at Rome in the year 1650, which was the year of their jubilee, there was a great strife between the Jesuits and the friars of the order of St. Dominick, both which were against the Protestants: and although their differences have been by the care and vigilance of the Pope so smothered that the world hath not taken much notice thereof, yet this fire broke out into a flame greater than ever it was before, (as they certified me there,) both by public disputings and by bitter writings one against another, opening the vices and errors of one another's faction, thus seeking to disgrace one the other; which caused the Pope to

threaten to excommunicate the authors of all such black and libellous books, that did tend to the dishonour of his clergy and religion, to make them infamous to the world. But this by the way.

"We are now come to the seventh and last day of their council; and on this day, this was the main query amongst them: If Christ be come, then what rules and orders hath he left his Church to walk by? This was a great question amongst them: and because they did not believe the New Testament, nor would be guided by it, they demanded some other instruction to direct and guide them in this point. Thereupon six of the Roman clergy (who of purpose were sent from Rome by the Pope to assist in this council) were called in, viz. two Jesuits, two friars of the order of St. Augustine, and two of the order of St. Francis. And these being admitted into the council, began to open unto them the rules and doctrine of the holy Church of Rome, (as they call it,) which Church they magnified to them for the holy Catholic Church of Christ, and their doctrine to be the infallible doctrine of Christ, and their rules to be the rules which the apostles left to the Church for ever to be observed, and that the Pope is the holy vicar of Christ, and the successor of St. Peter: and for instance, in some particulars, they affirmed the real presence of Christ in the sacrament, the religious observation of their holy days, the invocation of saints, praying to the virgin Mary, and her commanding power in heaven over her Son, the holy use of the cross and images, with the rest of

their idolatrous and superstitious worship; all which they commended to the assembly of the Jews, for the doctrine and rules of the apostles. But so soon as the assembly had heard these things from them, they were generally and exceedingly troubled thereat, and fell into high clamours against them and their religion, crying out, 'No Christ, no woman-god, no intercession of saints, no worshipping of images, no praying to the virgin Mary, &c.' Truly their trouble hereat was so great, that it troubled me to see their impatience: they rent their clothes, and cast dust upon their heads, and cried out aloud, 'Blasphemy! blasphemy!' And upon this the council broke up. Yet they assembled again the eighth day; and all that was done then, was to agree upon another meeting of their nation three years after, which was concluded upon before their final dissolution.

"I do believe there were many Jews there that would have been persuaded to own the Lord Jesus; and this I assure you for a truth, and it is for the honour of our religion, and the encouragement of our divines. One eminent rabbi there did deliver me his opinion in conference with me, that he at first feared that those who were sent from Rome would cause an unhappy period to their council; and professed to me, that he much desired the presence of some Protestant divines, and especially of our English divines, of whom he had a better opinion than of any other divines in the world: for he did believe that we have a great love to their nation; and this reason he gave me for the good opinion

of our divines, because he understood that they did ordinarily pray for the conversion of their nation, which he did acknowledge to be a great token of our love towards them : and especially he commended the ministers of London for excellent preachers, and for their charity towards their nation, of whom he had heard a great fame. As for the Church of Rome, they account it an idolatrous church, and therefore will not own their religion : and by conversing with the Jews, I found that they generally think that there is no other Christian religion in the world, but that of the Church of Rome ; and for Rome's idolatry, they take offence at all Christian religion ; by which it appeareth that Rome is the greatest enemy of the Jews' conversion.

"For the place of the Jews' next meeting, it is probable it will be in Syria, in which country I also was, and did there converse with the sect of the Rechabites, living in Syria. They still observe their old customs and rules ; they neither sow nor plant, nor build houses ; but live in tents, and often remove from one place to another, with their whole family, bag and baggage. And seeing I find that by the Italian tongue I can converse with the Jews, or any other nation, in all the parts of the world where I have been, if God give me an opportunity, I shall willingly attend their next council. *The good Lord prosper it. Amen.*"

*To the Editors of the Evangelical Guardian and Review.*

IN reading Clarke's Travels in Tartary, I met with the follow-

ing account of the circumstances attending the death and interment of the celebrated philanthropist, HOWARD. By giving it a place in your Magazine, I think you will not fail to gratify your readers.

Yours, *ay—*.

"The particulars of Mr. Howard's death were communicated to me by his two friends, Admiral Mordvinof, then chief admiral of the Black Sea fleet, and Admiral Priestman, an English officer in the Russian service ; both of whom were eyewitnesses of his last moments. He had been entreated to visit a lady twenty-four miles from Cherson, who was dangerously ill. Mr. Howard objected, alleging that he acted only as physician to the poor ; but hearing of her imminent danger, he afterward yielded to the persuasion of Admiral Mordvinof, and went to see her. After having prescribed that which he deemed proper to be administered, he returned, leaving directions with her family to send for him again if she got better ; but adding, that if, as he much feared, she should prove worse, it would be to no purpose. Some time after his return to Cherson, a letter arrived, stating that the lady was better, and begging that he would come without loss of time. When he examined the date, he perceived that the letter, by some unaccountable delay, had been eight days in getting to his hands. Upon this, he resolved to go with all possible expedition. The weather was extremely tempestuous and very cold, it being late in the year, and the rain fell in torrents. In his impatience to set out, a conveyance not being



immediately ready, he mounted an old dray-horse, used in Admiral Mordvinof's family to carry water, and thus proceeded to visit his patient. Upon his arrival, he found the lady dying; this, added to the fatigue of the journey, affected him so much that it brought on a fever. His clothes at the same time had been wet through; but he attributed his fever entirely to another cause. Having administered something to his patient to excite perspiration, as soon as the symptoms of it appeared, he put his hands beneath the bed clothes to feel her pulse, that she might not be chilled by removing them, and believed that her fever was thus communicated to him. After this painful journey, Mr. Howard returned to Cherson, and the lady died.

"It had been almost his daily custom, at a certain hour, to visit Admiral Priestman; when, with his usual attention to regularity, he would place his watch on the table, and pass exactly an hour with him in conversation. The admiral, finding that he failed in his usual visits, went to see him, and found him weak and ill, sitting before a stove in his bedroom. Having inquired after his health, Mr. Howard replied, that his end was approaching very fast: that he had several things to say to his friend, and thanked him for having called. The admiral finding him in such a melancholy mood, endeavoured to turn the conversation, imagining the whole might be merely the result of low spirits; but Mr. Howard soon assured him it was otherwise, and added: "Priestman, you style this a very dull conversation, and endeavour to divert

my mind from dwelling upon death; but I entertain very different sentiments. Death has no terrors for me: it is an event I always look to with cheerfulness, if not with pleasure; and be assured, the subject of it is to me more grateful than any other. I am well aware I have but a short time to live; my mode of life has rendered it impossible that I should get rid of this fever: if I had lived as you do, eating heartily of animal food, and drinking wine, I might, perhaps, by diminishing my diet, be able to subdue it. But how can such a man as I am lower his diet, who has been accustomed for years to exist on vegetables and water, a little bread and a little tea? I have no method of lowering my nourishment, and therefore I must die. It is such jolly fellows as you, Priestman, who get over these fevers." Then turning the subject, he spoke of his funeral; and cheerfully gave directions concerning the manner in which he would be buried. "There is a spot," said he, "near the village of Dauphigny, which would suit me nicely: you know it well, for I have often said I should like to be buried there; and let me beg of you, as you value your old friend, not to suffer any pomp to be used at my funeral; nor any monument or monumental inscription whatsoever, to mark where I am laid; but lay me quietly in the earth, place a sun-dial over my grave, and let me be forgotten." Having given these directions, he was very earnest in soliciting that Admiral Priestman would lose no time in securing the object of his wishes; but go immediately and settle with the owner of the land for the place

of his interment, and prepare every thing for his burial.

"The admiral left him upon his melancholy errand, fearing at the same time, as he himself informed me, that the people would believe him crazy, to solicit a burying-ground for a man who was then living, and whom no person yet knew to be indisposed. However, he accomplished Mr. Howard's wishes, and returned to him with the intelligence: at this his countenance brightened, a gleam of evident satisfaction came over his face, and he prepared to go to bed. Soon after, he made his will, leaving as his executor a trusty follower, who had lived with him more in the capacity of a friend than of a servant, and whom he charged with the commission of bearing his will to England. It was not until after he had finished his will, that any symptoms of delirium appeared. Admiral Priestman, who had left him for a short time, returned and found him sitting up in his bed, adding what he believed to be a codicil to his will; but this consisted of several unconnected words, the chief part of which were illegible, and all without any meaning. This strange composition he desired Admiral Priestman to witness and sign; and, in order to please him, the Admiral consented: but wrote his name, as he bluntly said, in Russian characters, lest any of his friends in England, reading his signature to such a codicil, should think he was also delirious. After Mr. Howard had made what he conceived to be an addition to his will, he became more composed. A letter was brought to him from England, containing intelligence of the improved state

of his son's health; stating the manner in which he passed his time in the country, and giving great reason to hope that he would recover from the disorder with which he was afflicted.\* His servant read this letter aloud; and when he had concluded, Mr. Howard turned his head towards him, saying, "Is not this comfort for a dying father?" He expressed great repugnance against being buried according to the rites of the Greek Church; and begging Admiral Priestman to prevent any interference with his interment on the part of the Russian priests, made him also promise, that he would read the service of the Church of England over his grave, and bury him in all respects according to the forms of his country. Soon after this last request he ceased to speak. Admiral Mordvinof came in, and found him dying very fast. They had in vain besought him to allow a physician to be sent for; but Admiral Mordvinof renewing this solicitation with great earnestness, Mr. Howard assented by nodding his head. The physician came, but was too late to be of any service. A rattling in the throat had commenced; and the physician administered what is called the Musk-draught, a medicine used only in Russia, in the last extremity. It was given to the patient by Admiral Mordvinof, who prevailed on him to swallow a little; but he endeavoured to avoid the rest, and gave evident signs of disapprobation. He was then entirely given over; and, shortly after breathed his last.

\* Mr. Howard's son laboured under an attack of insanity.

"He had always refused to allow any portrait of himself to be made; but after his death Admiral Mordvinof caused a plaster-mould to be formed upon his face, which was sent to Mr. Wilberforce. A cast from this mould was in the Admiral's possession when we were in Cherson, and presented a very striking resemblance of his features.

"He was buried near the village of Dauphigny, about five versts from Cherson, on the road to Nicholaef, in the spot he had himself chosen; and his friend, Admiral Priestman, read the English burial service, according to his desire. The rest of his wishes were not exactly fulfilled; for the concourse of spectators were immense, and the order of his funeral was more magnificent than would have met with his approbation. It was as follows:

1. The Body, on a bier, drawn by six horses, with trappings.
2. The Prince of Moldavia, in a sumptuous carriage, drawn by six horses, covered with scarlet cloth.
3. Admirals Mordvinof and Priestman, in a carriage drawn by six horses.
4. The Generals and Staff-Officers of the Garrison, in their respective carriages.
5. The Magistrates and Merchants of Cherson, in their respective carriages.
6. A large party of Cavalry.
7. Other persons on horseback.
8. An immense concourse of spectators and people on foot, amounting to two or three thousand.

"A monument was afterward erected over him, which, instead of the sun dial he had requested, consisted of a brick pyramid, or obelisk, surrounded by stone posts with chains. This, of course, will not long survive the general destruction of whatsoever is interesting in the country. The posts and chains began to disappear before our arrival; and

when Mr. Haber visited the spot, not a vestige of them was to be seen; there remained only the obelisk, in the midst of a bleak and desolate plain, before which a couple of dogs were gnawing the bones of a dead horse, whose putrifying carcass added to the disgust and horror of the scene. A circumstance came to our knowledge before we left Russia, concerning Howard's remains, which it is painful to relate; namely, that Count Vincent Potocki, a Polish nobleman of the highest taste and talents, whose magnificent library and museum would do honour to any country, through a mistaken design of testifying his respect for the memory of Howard, had signified his intention of taking up the body, that it might be conveyed to his country seat, where a sumptuous monument has been prepared for its reception, upon a small island in the midst of a lake. His countess, being a romantic lady, wishes to have an annual *fête*, consecrated to benevolence; at which the nymphs of the country are to attend and strew the place with flowers. This design is so contrary to the earnest request of Mr. Howard, and, at the same time, so derogatory to the dignity due to his remains, that every friend to his memory will join in wishing it may never be fulfilled. Count Potocki was absent during the time we remained in that part of the world, or we should have ventured to remonstrate; we could only, therefore, entrust our petitions to a third person, who promised to convey them to him after our departure.

"The distance from Cherson to Nicholaef is only sixty-two versts, or rather more than forty-one

miles. At the distance of five versts from the former place, the road passes close to the tomb of Howard. It may be supposed we did not halt with indifference to view the hallowed spot. 'To abstract the mind from all local emotion would be impossible if it were endeavoured, and it would be foolish if it were possible. Whatever withdraws us from the power of our senses; whatever makes the past, the distant, or the future predominate over the present, advances us in the dignity of thinking beings. Far be from me, and from my friends, that frigid philosophy which might conduct us indifferent or unmoved over any ground that has been dignified by wisdom, bravery, or virtue.' So spake the sage, in words never to be forgotten; unenvied be the man who has not felt their force; lamented he who does not know their author!"

#### THE NEGRO SERVANT.

DURING a residence of some years continuance in the neighbourhood of the sea, an officer in the navy called upon me, and stated, that he had just taken a lodging in the parish for his wife and children; and, that he had a negro, whom he had kept three years in his service. "The lad is a handy fellow," said the officer, "and he has a great desire to be baptized; I have promised him to ask you to do it for him, if you have not any objections."

"Does he know any thing," I replied, "of the principles of the Christian religion?"

"O yes, I am sure he does," answered the Captain; "for he talks a deal about it in the kitchen,

and often gets laughed at for his pains; but he takes it all very patiently."

"Does he behave well as your servant?"

"Yes, that he does: he is as honest, and civil a fellow as ever came aboard a ship, or lived in a house."

"Was he always so well behaved?"

"No," said the Officer;—"when I first had him, he was often very unruly, and deceitful; but, for the last two years, he has been quite like another creature."

"Well, Sir, I shall be very glad to see him, and think it probable I shall wish to go through a course of instruction and examination; during which I shall be able to form a judgment how far it will be right to admit him to the sacrament of baptism. Can he read?"

"Yes," replied his master;—"he has been taking great pains to learn to read for some time past, and can make out a chapter in the Bible pretty well, as my maid-servant informs me. He speaks English better than many of his countrymen, but you will find it a little broken. When will it be convenient that I should send him over to you?"

"To-morrow afternoon, Sir, if you please."

"He shall come to you about four o'clock, and you shall see what you can make of him."

With this promise he took his leave. I felt glad of an opportunity of instructing a native of that land whose wrongs and injuries had often caused me to sigh and mourn; the more so, when I reflected who had been the aggressors.

At the appointed hour my negro disciple arrived. He was a very young looking man, with a sensible, lively, and pleasing turn of countenance.

I desired him to sit down, and said, "Your master informs me, that you wish to have some conversation with me, respecting Christian baptism?"

"Yes, Sir, me very much wish to be a Christian," said he.

"Why do you wish so?"

"Because, me know, that Christian go to heaven, when he die."

"How long have you had that wish?" I said.

"Ever since me hear one goot minister preach in America; two years ago."

"Where were you born?"

"In Africa. Me was very little boy, when me was made slave by the white men."

"How was that?"

"Me left father and mother one day at home, to go get shells by the sea shore; and, as I was stooping down to gather them up, some white sailors came out of a boat, and took me away. Me never see father nor mother again."

"And what became of you then?"

"Me was put into ship, and brought to Jamaica, and sold to a master, who keep me in his house to serve him some years; when, about three years ago, captain W——, my master that spoke to you, bought me to be his servant, on board his ship. And he be goot master; he gave me my liberty, and made me free, and me live with him ever since."

"And what thoughts had you about your soul, all that time before you went to America." I asked him.

"Me no care for my soul at all before then. No man teach me a word about my soul."

"Well, now tell me farther about what happened to you in America. How came you there?"

"My master take me there in his ship, and he stop there one month, and then me hear the goot minister."

"And what did that minister say?"

"He said, me was great sinner."

"What, did he speak to you in particular?"

"Yes; me think so; for there was great many to hear him, but he tell them all about me."

"What did he say?"

"He say, about all the things that were in my heart."

"What things?"

"My sin, my ignorance, my know nothing, my believe nothing. The goot minister made me see, that me *think* nothing goot, nor *do* nothing goot."

"And what else did he tell you?"

"He sometime look me in the face, and say, that Jesus Christ came to die for sinners, poor black sinners, as well as white sinners. Me thought this was very goot, very goot indeed to do so for wicked sinners."

"And what made you think this was all spoken to you in particular?"

"Because me sure, no such wicked sinner as me in all the place. The goot minister must know me was there."

"And what did you think about yourself, while he preached about Jesus Christ?"

"Sir, me was very much afraid, when he said, the wicked must be turned into hell fire. For me

felt, that me was very wicked sinner, and that make me cry. And then he talk much about the love of Christ to sinners, and that make me cry more. And me thought me must love Jesus Christ; but, me not know how, and that make me cry again."

"Did you hear more sermons than one, during that month?"

"Yes, Sir; master give me leave to go three times, and all the times me wanted to love Jesus more, and do what Jesus said? but my heart seem sometime hard, like a stone."

"Have you ever heard any preaching since that time?"

"Never; till me hear sermon at this church last Sunday, and then me long to be baptized in Jesus' name; for me had no Christian friends to baptize me, when little child."

"And what have been your thoughts all the time since you first heard these sermons in America; did you tell any body then what you felt?"

"No; me speak to nobody, but to God then. The goot minister say, that God hear the cry of the poor; so me cry to God, and he hear me. And me often think about Jesus Christ, and wish to be like him."

"Can you read?"

"A little."

"Who taught you to read?"

"God teach me to read."

"What do you mean by saying so?"

"God give me desire to read, and that make reading easy.—Master give me Bible, and one sailor show me the letters; and so me learn to read by myself, with God's goot help."

"And what do you read in the Bible?"

"O! me read all about Jesus Christ, and how he loved sinners; and wicked men killed him, and he died, and came again from the grave, and all this for poor negro. And it sometime make me cry, to think that Christ love so poor negro."

"And what do the people say about your reading and praying, and attention to the things of God?"

"Some wicked people that do not love Jesus Christ, call me great fool, and negro dog, and black hypocrite. And that make me sometime feel angry; but, then me remember, Christian must not be angry for that. Jesus Christ was called ugly black names, and he was quiet as a lamb; and so then me remember Jesus Christ, and me say nothing again to them."

I was much delighted with the simplicity and apparent sincerity of this poor negro; and wished to ascertain what measure of light and feeling he possessed on a few leading points. St. Paul's summary of religion\* occurring to me, I said, "Tell me, what is faith? What is your own faith? What do you believe about Jesus Christ, and your own soul?"

"Me believe," said he, "that Jesus Christ came into the world to save sinners; and though me be chief of sinners, yet Jesus will save me, though me be only poor black negro."

"What is your hope? What do you hope for, both as to this life, and that which is to come?"

"Me hope, Christ Jesus will take good care of me, and keep

\* Now abideth faith, hope, charity; these three; but the greatest of these is charity. 1 Cor. xiii. 13.

me from sin and harm, while me live here ; and me hope, when me come to die, to go and live with him always, and never die again."

"What are your thoughts about Christian love or charity? I mean, whom and what do you most love?"

"Me love God the Father, because he was so goot to send his Son. Me love Jesus Christ, because he love me. Me love all men, black and white men too ; for God made them all. Me love goot Christian people, because Jesus love them, and they love Jesus."

Such was my first conversation with this young disciple ; I rejoiced in the prospect of receiving him into the church, agreeably to his wishes. I wished, however, to converse somewhat farther, and inquire more minutely into his conduct ; and promised to ride over, and see him in a few days at his master's lodgings.

When he was gone, I thought within myself, God hath indeed redeemed souls by the blood of his Son, "out of every kindred, and tongue, and people, and nation." If many of them for a season are devoted to earthly slavery,\* through the cruel avarice of man : yet, blessed be God, some amongst them are, through Divine grace, called to the glorious liberty of the children of God ; and so are redeemed from the slavery of him, who takes so many captive at his will.

It is a happy thought, that "Ethiopia shall soon stretch forth her hands unto God. Sing unto God, ye kingdoms of the earth. O sing praises unto the Lord!"

\* This circumstance took place before the late happy abolition of the slave trade.

Perhaps, the poor negro will afford matter for farther consideration, at another opportunity.

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*Anecdote of the late Hon. and Rev. W. B. Cadogan, of Chelsea.*

A MUSICAL amateur of eminence, who had often observed Mr. Cadogan's inattention to his performances, said to him one day, "Come, I am determined to make you feel the force of music—pay particular attention to this piece." It accordingly was played.—"Well, what do you say now?" "Why, just what I said before." "What! can you hear this and not be charmed? Well, I am quite surprised at your insensibility. *Where are your ears?*" "Bear with me, my lord," replied Mr. Cadogan, "since I too have had my surprise: I have often, from the pulpit, set before you the most striking and affecting truths; I have sounded notes that have raised the dead; I have said, *surely* he will feel now; but you never seemed charmed with *my* music, though infinitely more interesting than your's: I too have been ready to say with astonishment, *Where are his ears?*"

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*Sir William Jones's Testimony in favour of the Bible.*

THE late Sir William Jones thus expresses himself—"I have regularly and attentively read the sacred Scriptures, and am clearly of opinion, that, independent of their divine original, they contain more sublimity and beauty, more pure morality, more important history, and finer strains of eloquence and poetry, than can be collected from all other books, in whatever age or language they may have been composed."

## Religious Intelligence.

### FRENCH PROTESTANTS.

BORDEAUX, June 17.

We are now very much occupied with an incident which interests the whole of the Reformed Church of France. One of the deacons of our Church has just been condemned to pay a fine, by the Tribunal of Police, for not having decorated the front of his house with the usual hangings, during the procession of the host on Corpus Christi day. This prosecution appears to us a manifest violation of the 5th article of the charter; but what appears more surprising still, are the arguments employed by the public ministry, (the law officers of the crown,) who demanded the condemnation. They rested these arguments on a regulation of 1757, which they cited at the audience as their authority, and which, you will observe, renewed the rigour of the persecutions against the Protestants, the exile of their pastors, interdiction of their assemblies, the annulling of their marriages, the declaration of bastardy on their infants, &c. What must we think, in the age in which we live, of seeing such atrocities dug up from their grave? No attempt is made, it is true, to bring them again into exercise at the present moment, and the *attempt could not succeed though made*; but it might be expected that shame would restrain them from recalling those barbarous decrees, especially as by so doing they violate existing laws, and aim a direct blow at rights consecrated by the charter.

Article 5th of the charter is thus expressed—"Every man professes his religion with equal freedom, and obtains for his worship the same protection." It is evident, that if the Protestants can be compelled to put out hangings, then to bend the knee, &c. acts prohibited by their conscience, there is no

longer any toleration in religion, and by degrees we may expect the revival of former abuses. Attempts of the same kind appear to have been made in the whole of the south. We know of energetic representations made, addressed to the government by divers consistories, and we think it necessary to display zeal and firmness in the delicate circumstances in which we are with regard to the concordat. The concordat presented to the Chambers, but not discussed, threatens us with a revival of *all the laws of the Church*, and you are not ignorant what the *ultra-montane* party mean by these expressions. I know that some of the provisions of this charter may be amended; but is it not deplorable, that the idea of proposing them should have been entertained? If we show weakness or indifference, can we tell how far our supineness or want of energy may be abused in the discussions of the approaching session of the Chambers, to extort from them concessions which may endanger our liberty of conscience?

A peculiar system of management appears to be adopted by those who move in these affairs. They appear to act in concert, as the same attempts have been made in different places. The condemned have demanded signed copies of their sentences; they have not received them, and probably never will. This mode of proceeding appears a tacit confession, on the part of the authorities, that their decisions are not founded on law. It is to be remarked likewise, that though several Protestants resisted a compliance with the ceremony above mentioned, only one (a Swiss pastry-cook) was prosecuted, on a belief, probably, that he was without support. On the other hand, the Jews have been persecuted in great numbers.



## VIRAGAPATAM.

*Extract of a letter from Mr. Gordon,  
Oct. 22, 1817.*

MR. GORDON, who is returned from Madras, where he had spent three months, says, respecting that station, 'O! what a great improvement in about two years! The Lord is doing great things indeed! There is much yet to be done; the fields are whitening for the harvest. I had frequent opportunities of observing among the Gentoo population a desire to hear of this new way. I frequently had an opportunity of conversing with hundreds; I say *conversing*, for they are not accustomed to hear any continued or regular discourse; *they* must speak too, especially when any thing is said that seems to reflect on their gods, or their religion, however absurd. The people at large are mere babes in knowledge, though some of their priests are learned and acute. But the great proportion of the people being poor, and unable to pay the Brahmins, they remain ignorant.

The Brahmins become more and more shy of us, as we become better acquainted with their system; besides, the lower orders are now better informed of the roguery and debauchery of their gods, so that the influence of the priests is diminished. It is not uncommon for a Soodra to hold (when a missionary is present) a disputation with a Brahmin, and some become convinced of the absurdity of their religion.

A few Sundays ago, when in my new school, on the day of the festival of *Vishnaswaroodoo*, (the elephant-headed god,) when the people were passing by with flowers and leaves to adorn their houses, I took occasion to recite his history, which seemed wonderful to the majority present; and upon my demanding whether such gods as these could do either good or evil, one of the men drew from his bosom the wretched thing which accompanies this, the likeness of nothing in heaven or earth; and when pressing home upon the audience the ab-

VOL. II....No. 7.

surdity of their conduct, some of them cried out, 'It is only a plaything for the children.' It is, however, well known, that these idols are kept in their houses, and worshipped for the purpose of keeping evil from them; for fear seems to be the grand principle of their whole religious system. The man I mentioned appeared to act in a perfectly voluntary manner; while I was speaking, he held up the idol before my face, and presented it to me, the people around smiling approbation; and when I said, 'These cannot do good, nor is it in them to do evil,' there was evidently an universal concurrence. 'Then, why do you worship such vain things?' 'We are but children,' said they, 'and must do as we are bid. Besides, our forefathers were wise and good, and we continue to do as they did; and doing as our *Gooroo* (teacher) directs, we cannot be wrong.' 'But, if he directed you to drink poison, would you do it?' 'No; for then we should die.' They added, 'Is not this the *Callee Yegum*?' (the sinful age) I answered, 'According to your books it is; but that is not a reason why you should sin against your own minds.' 'What can we do?—it is our fate. Is there not a hell? You have just now told us, that these things make the great God angry, and send people there. You say that he made all things; why did he make hell?' I answered, 'Why did the Company order that jail to be built?—Why did they send the judge to punish people in that jail? Ought you to rob and murder, in order to fill that jail, and make work for the judge? The Company knew that some of you would do bad things, and therefore prepared the jail; but the Company do not oblige you to steal. No; you do so from your own mind.' 'What can we do? The world now is like a cloud, which covers the sun.' 'But you do not say, that it is dark when the sun is beclouded. No; you have light enough to know what is good, and what is bad; it is written on your hearts.' 'But the mind cannot stand; and if we sin, it is not ours.' 'Whose is it?' 'That is uncertain. There

is a very expressive word in the Teloo-goo to this effect. 'You wish to lay sin upon God. 'Yes; what can we do?' 'But if you have children, and any of them steal or murder, which will the judge punish, your son or you?' 'He who does the fault; but if they are under age, the fault is not theirs.' 'Then why does not the judge send you to jail, or hang you?' 'That is not the custom.' 'So it is, according to the true Vadam. He who sins must bear his own punishment; and to lay the fault of your sins upon God, is a greater sin than all, and makes him more angry with you; and no doubt he will send you, and all who sin against him, and the witness which you, and I, and every one has in his own heart, to everlasting fire in hell.' Such conversations as this open the way for the declaration of the Gospel of Christ; but it requires no common share of patience to endure such a world of nonsense and absurdity as their conversation is interlarded with. My faith is often much tried, yet I believe that they will come and cast away their idols.

### CHINA.

TWO letters have lately been received from Dr. Morrison, at Canton. He begins the former, dated Sept. 4, 1817, by saying, 'TEN YEARS, this day, have elapsed since I first landed on these shores. To carry into effect the objects of the Missionary Society, (which were at the same time objects dear to my own heart,) I left my native land. God has been gracious to us; he has borne with our infirmities; he has granted us, in part, the wish of our hearts; and blessed be his holy name!'

Mr. Milne has been some months with Dr. Morrison, revising with him the translation of Joshua and Deuteronomy, which, with the book of Psalms, will soon be put to press at Malacca.

Dr. Morrison says, 'I have translated the morning and evening prayers of the Church of England, just as they stand in the Book of

Common Prayer. These I am printing, together with the Psalter, divided for the 30 days of the month.\* I intend them as a help to social worship, and as affording excellent and suitable expressions for individual devotion. The Church of Scotland supplied us with a catechism;† the Congregational Churches afforded us a simple form of a Christian assembly; and the Church of England has supplied us with a manual of devotion.'

Dr. Morrison's second letter is dated Jan. 13, 1818. He then expected that Mr. and Mrs. Milne would leave him in a few days for Malacca. We are sorry to find, that Mr. Milne's health was in a very precarious state, and that he was much reduced by illness. He was, nevertheless, returning to his station, resolved, if possible, to proceed in his important labours. May it please God to prolong his most valuable life!

Dr. Morrison is proceeding in the Herculean labour of composing and printing his Chinese Dictionary—a task which, though irksome, is unquestionably important; not only to the interests of literature, but, as Dr. M. observes, 'the more we can bring Christendom and China into contact with each other, the more probable is the diffusion of divine revelation in that quarter of the world.'

China appears to be still in an agitated state. In the north, particularly, there are frequent convictions on the charge of being concerned in treasonable associations; and according to the last gazettes, the emperor signed the death-warrant to strangle two of his own kindred, for acceding to the rebellion of 1813. He affirms, that this is the first case of the kind since the accession of his family to the throne.

\* A few copies have recently been received in England.

† The 'Assembly's Catechism' is the national Catechism of Scotland, but it was composed by the Westminster Assembly of Divines, and at that time intended for England as well as Scotland, 1647.

## LETTERS FROM THE SOUTH-SEA ISLANDS.

MR. ORSMOND, who arrived at Eimeo in May, 1817, writes from *Papetoi*, in Eimeo, June 30th, 1817. 'Our voyage,' he says, 'from the Colony to Eimeo was long, but safe. The field is large, and white; and all I need now is, prudence, perseverance, unquenchable love for souls, the wisdom of the serpent with the harmlessness of the dove, and the gift of the Holy Ghost. The brethren here are very kind, and are anxious to spend the remainder of their lives in the cause of God.'

'I am learning the language from Mr. Nott. I have written three prayers in the Tahitian language, one of which Pomare copied as soon as he saw it. There is nothing I so much desire as to be useful to these poor benighted people. They cry for instruction; they call for our exertions; they demand the vigilant improvement of every minute for their eternal welfare.—Soon, I hope, with the blessing of Jesus, to speak to them. Let us still share in your prayers, and we hope, while our pulses continue to beat, to seek the prosperity of Zion. The natives say to me, "Make haste, and learn our language, that you may be able to teach us." This has been said by several; indeed, from the first, it has continued to ring in my ears. I have at this moment a letter before me from Pomare, stating his determination to visit England. My dear wife is at present very ill.'

'A little time since there was some uncommon lightning at Tahiti; and the natives went to the mountains and caves, and brought forth the gods that had not been consumed in the fire, and prepared to burn them, supposing that God was angry with them for keeping them at all. Conscience is a faithful monitor. Mr. Barff will, I hope, soon be here.'

MR. NOTT writes from Moorea (Eimeo) July 2d, 1817; we extract a few sentences.

'To us, who have seen what these people formerly were, and witness what they now are, the change appears to be great. A few years back we were obliged to entice them to hear the word; and frequently, when endeavouring to collect a few of them together, they would escape from us if they could, by skulking behind a tree, or running into a bush: but now we see them coming many miles to receive instruction; and, of their own accord, building spacious places of worship in every district; in which they meet themselves every Sabbath, and every Wednesday evening for public prayer; and this is common in all the islands. Surely the change is great, even admitting that but few know the grace of God in truth.'

'On the 12th of Feb. last, we were favoured with an addition to our number by the arrival of brother Ellis, wife, and infant daughter. Brother Orsmond, who arrived here the latter end of last April, is attending on me daily for instruction in the language; and I have no doubt he will make a great and speedy progress. At present I am translating the Acts of the Apostles.'

*Extract of a Letter written by Mr. Davies, in the name of the Brethren, Eimeo, Sept. 22d, 1817.*

'WE have printed (for the press is arrived and in operation) a new edition of the *Spelling-Book*, a copy of which accompanies this; and we expect, in a day or two, to finish an edition of 2,300 of our *Tahitian Catechism*; to which a number of interesting *Scripture lessons* have been added; of these latter, which occupy 16 pages, we have printed 1100 extra copies, for the use of such as are already furnished with Catechisms, there being 1000 catechisms, formerly printed in the colony, in circulation.

'We expect to proceed without delay in the printing of *Evangelists*; for which, the paper

brought from England, is reserved. We hope then to print the Gospel of Mark; more than two-thirds of which is translated; but this must depend on our receiving an adequate supply of paper."

### AFRICA.

*Conversation with a Converted Hottentot, on his former state of Ignorance.—Extracted from the Journal of Mr. Evans, July 15, 1817.*

July 15.—Experienced much pleasure this morning in conversing with the driver of our wagon, concerning the state of ignorance in which his nation was plunged previously to the time in which Missionaries came among them. He showed me a small insect, which the farmers call the *Hottentot's god*; and which, in fact, they used to worship. This man said to me, 'Oh! Sir, it is impossible for me to say how thankful I am to the good men over the great waters, because they have sent you, his servants, to teach poor Hottentots. But it is God, the Almighty God, who put this in the hearts of the good men in England. He said to them, The poor Hottentots in Africa know nothing of me, the true God; they worship a poor insect that even they themselves can tread to death with their naked foot. Yes, here he is!—here he is! This was our god, before God's servants came among us. Yes, the farmers told us before you came, that we were nothing but baboons or monkeys; and if they saw us listening when they were reading the book, (the Bible,) they would immediately cry out, What do you want, you baboons? begone, you have no business to look in our houses!'

I asked, Did you ever worship this insect then? He answered, 'Oh! yes, a thousand times; always before I came to Bethelsdorp; whenever I saw this little creature, I would fall down on my knees before him and pray.' What did you pray to him for? 'I asked him to give me a good master, and plenty of thick milk and flesh.' Did you

pray for nothing else? 'No, Sir, I did not then know that I wanted any thing else.' Did not you know then that you had an immortal soul? 'Oh, no; the farmers used always to say that Hottentots had no souls, and that they were made by the devil, and not by the God of the Christians.\* They would never allow us to go to Church; I was never in a Church till I came to Bethelsdorp, nor ever heard one word out of the book (the Bible.) Before I came there, I was as ignorant as these oxen, and knew nothing. Whenever I used to see this insect, holding the creature still in his hand, 'I used sometimes to fall down immediately before it; but if it was in the wagon-road, or in a foot-path, I used to take it up as gently as I could, to place it behind a bush, for fear a wagon; or some men or beasts should tread it to death.' If a Hottentot by some accident killed or injured this creature, he was sure to be unlucky all his lifetime, and could never shoot an elephant or a buffalo afterward.

It is impossible to describe the thankfulness which this poor man manifested, because the Lord had remembered his wretched and despised nation, and had sent his servants to teach them the knowledge of the true God, and the way of salvation through Jesus Christ, instead of worshipping this poor creature, which, as he observed, he could squeeze to death between his fingers, and which could not deliver itself out of his hands. How true are the Apostle's words! "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty: and base things of the world, and things which are despised hath God chosen; yea, and things

\* This, however, is by no means the character of all the farmers; many of them are pious and worthy men, who promote the religious instruction of their servants.

which are not, to being to nought things that are: that no flesh should glory in his presence." Who more foolish, who more weak, who more base, and who more despised than poor, Hotentots were? Yet I have no doubt that they would be able to confound many wise philosophers, princes, and warriors, if they were set to converse with them respecting the things of God. Although they are poor, and as 'the obscuring of all things'—yes, though they 'are not,' as it were, yet I doubt not there are hundreds of them rich in grace and faith, heirs of everlasting glory, who shall be forever rich, even when the riches of this world shall be consumed. I never saw the beauty of this passage so much as since I came to South Africa.

#### METHODIST MISSIONS.

THE Anniversary of this Society commenced on Friday, May 1, by two sermons; the one in the forenoon, at Queen-street Chapel, by Dr. A. Clarke; the other at Minde-street Chapel, in the evening, by the Rev. T. Roberts, A. M. of Bath. The annual meeting for business was held on Monday forenoon, at the City-Road Chapel. At 11 o'clock the Rev. Mr. Benson opened the meeting with singing and prayer, when THOMAS THOMPSON, Esq. M. P. of Hull, took the chair, and after a few words to introduce the business, called upon the Rev. Mr. Watson, one of the Secretaries, to read the Report. This stated, that they had recently received very encouraging letters from some parts of France, from Ceylon, from India, from West and South Africa, from the West-Indies, particularly the republican part of St. Domingo, from British America, and from Ireland; and that the income of the Society last year amounted to 17,227*l.* to which the expenses would probably be nearly equal. The usual motions relative to receiving the Report, thanking the Auxiliary Societies, were then moved and seconded by the following ministers and

gentlemen: Mr. Hawtrej, Dr. Clarke, Rev. Mr. Moore, of Birmingham, Joseph Brindley, Esq. of Manchester, Rev. Mr. Gaultier, Mr. Davies, and Mr. Griffiths. In the course of the morning some very important letters had been received from their Missionaries, which they had not had time to examine; and also a letter stating, that Sir Alexander Johnstone, the Chief Justice of Ceylon, had just arrived in England, and would probably be in town the next day: on these accounts, and because the business was not more than half gone through, Mr. Bunting proposed an adjournment to Thursday evening, which was the more readily agreed to, as Dr. Clarke stated the hope he entertained, that at that time they might be favoured with the company of Sir Alex. Johnstone. The Meeting was therefore closed as it commenced, about five o'clock; and at seven the same evening, and in the same Chapel, the Rev. R. Newton preached a missionary sermon.

On Thursday evening the large Chapel in the City Road was again thronged, when the remaining business was gone through. The meeting was indeed disappointed at not being favoured with the company of Sir Alex. Johnstone, who apologized in a polite and friendly note, stating his being obliged immediately to accompany Lady Johnstone to Cheltenham, on account of her alarming state of illness. The chief speakers on this occasion were Mr. Watson, who gave a very interesting account of the deplorable state of the heathen world; Mr. Bunting, who electrified the meeting by a most animated and energetic address in favour of missions; and Mr. R. Newton, who strikingly exhibited the simple and easy manner in which all ranks, and females in particular, might aid the cause by missionary boxes and baskets, and by little presents calculated to excite and reward the attention of children and young persons among the heathen.

Mr. Benson read very interesting extracts from some of the letters just received from the Missionaries abroad. Dr. Clarke now:

ed, and Mr. Haslope seconded, a vote of grateful acknowledgment to Sir Alexander and Lady Johnstone, for their liberal patronage of the mission to Ceylon, and for their kind attention to the Missionaries, which was passed with unanimity and enthusiasm. Several lay gentlemen supported the interest of the Meeting by their ardent and liberal pledges of support.

In the close of this Meeting Mr. Davies came forward, by request, confirming the melancholy fact which he had mentioned at the former Meeting, that some of the African nations practise cannibalism from the most gross and sensual motives—a circumstance which he strongly urged as an argument for attempting their instruction and conversion.

#### FOURTEENTH ANNIVERSARY

*Of the British and Foreign Bible Society.*

*(Continued from page 277.)*

THE Rev. Robert Newton, (of the Methodist Connexion,) in moving the Resolution of thanks to the Committee, observed,

“That the Anniversaries of Public Institutions were occasions of no ordinary interest: the friends of each Institution were solicitous to know what had been done, in the course of the year, towards realizing the proposed object; the report of success was hailed with feelings of joy and exultation; and mutual congratulation followed by mutual pledges of renewed and continued exertion. But among all the Anniversaries celebrated in this metropolis, or elsewhere, that of the British and Foreign Bible Society stood unrivalled in the estimation of the religious public. It was an anniversary celebrated not by one party only, but by all parties; exciting a lively interest, presenting an imposing spectacle, and providing a rich repast.

“In whatever light he viewed the British

and Foreign Bible Society, he could not but regard it as the work of God. The simplicity of its nature strongly indicated the divinity of its original. Pious and benevolent men had, in different ages and countries, devised various methods of doing good; but their plans had been fettered by party prejudices, and encumbered by insuperable difficulties. Different bodies of Christians could not unite without violating some conviction, or sacrificing some principle. At last, an Institution had been formed, which proposed the greatest possible good, by means the most simple, and therefore the most unexceptionable: an Institution whose specific and exclusive object was the circulation of the Holy Scriptures, at home and abroad, without Note or Comment; and which, therefore, afforded a common ground on which all denominations of Christians could consistently meet, and find scope for co-operation without compromise.

He could not but trace the same divine agency, in the manner in which the operations of the Society had been conducted. When persons united together in any secular enterprise, how frequently was the harmony broken by clashing interests and conflicting passions! Even religious communities were not free from those whose object it was to sow discord, and cause divisions. But, though the British and Foreign Bible Society numbered among its members and friends persons of every gradation in society, and every diversity of profession in religion, the harmony of the Institution had never been disturbed. The high and heavenly employment which it prescribed, rose far above the minor distinctions by which religious bodies are characterized; and when any of the peculiarities of party pleaded for a little more notice, the answer returned was ‘I am doing a great work, I cannot come down.’ If there were any strife, it was the glorious strife of doing good; if any rivalry, it was the noble rivalry of Christian charity. Even in vindicating the Society from those charges which misconception or prejudice had preferred, its advé-

...~~she~~ had not dipped their pens in the gall of resentment: in contending for the Bible in the spirit of the Bible, they had exemplified the great precept of our common Master, 'I say unto you, love your enemies.' In fact, opposition had defeated its own design; it had done so by the attention to the Society which it had awakened, the Christian spirit with which it had been encountered, and the able vindications which it had drawn forth; and if for a moment a dark shade had been cast over the Institution, it only occasioned a brighter burst of splendour as it advanced towards the zenith of its glory.

"Nor could he forbear remarking a similar providential agency, when he viewed the Society in connexion with the country which gave it birth. The Institution might have been formed in some other country; but what country on the face of the earth could have furnished those facilities for extensive and successful operations which Britain afforded? Britain had at once the opportunity and the ability for doing good on a grand and extensive scale. Her opportunity was furnished by the intercourse which, through her commercial transactions, her maritime connexions, and her military stations, she maintains with almost every part of the world. It were grovelling, indeed, to presume that the opportunity afforded by such intercourse, was designed to promote her secular gain, and not rather to enable her to communicate to nations the most remote, the inestimable and imperishable blessings of our common Christianity. Her ability, also, arising from the same sources, had obviously the same design. Why was she so eminently distinguished on the scale of nations? Was it that she might appear in the stern and commanding aspect of a conqueror? Was it not that she might be seen in the level and imposing attitude of a Benefactress?

'That, where Britain's power  
'Is felt, mankind may feel her mercy too.'

"In this view of the subject, he thought

he saw the hand of God, in disposing the British public to support an Institution whose object was to send the word of God to the extremities of the earth. To aid this generous undertaking, the humble mechanic was coming forward with his pence, and the wealthy merchant with his pounds. Females, to the honour of their sex, were consecrating their powerful influence to this holy cause; and he was happy to bear his testimony to the *prudence*, as well as the zeal, which marked the conduct of the Ladies of Liverpool in this great work. The brave defenders of their country were leading the van in this rapid, but bloodless march of the Gospel of Peace. Senators were employing their powerful talents in advocating the cause of revealed truth. Nobles were adding brilliancy to their coronets, by patronizing the work of Him who is King of kings, and Lord of lords. Right Reverend Prelates, in conformity with their dignified and sacred character, were laying their mitres at the foot of the cross; and Princes of the Blood were doing homage to Him who is the Prince of the kings of the earth. If a reason for all this were demanded, it would be found in the language of the prophet:—"Thy people shall be willing in the day of thy power." Nor would this work be overthrown: the winds might blow, the rains descend, and the storms beat, against this temple of charity; but it would stand; for it had been raised by a Divine Architect: it would stand; for it was a building fitly framed, and compacted together: it would stand; for it was founded upon a rock."

The Rev. Dr. Henderson.

"My Lord, in rising to second this Resolution, I sincerely rejoice in the opportunity which it affords me of redeeming the pledge which I have given to various Bible Societies, and to numerous individual friends of this Institution, in different parts of the North of Europe. That pledge, my Lord, consists in a promise, that on returning to my native country, and especially if I should have the

honour of addressing the Parent Society, I would express to you, my Lord, as its revered President, the high sense of gratitude, and of obligation, with which they are penetrated for the noble example which you have set them in the establishment of Bible Societies; for the encouraging and animating letters which you have exchanged with them in the course of your correspondence; and above all, for the liberal and munificent aid with which you have encouraged and assisted their exertions; and for that rich supply of copies of the Holy Scriptures with which you have provided the inhabitants of those kingdoms. I regret, my Lord, that they should have chosen an interpreter so little competent to convey to this assembly an adequate idea of their gratitude; but if the smallest weight can be attached to the plain, unvarnished, and simple testimony of an eyewitness; and if his statement of facts, which have come under his own observation, can in any measure tend to strengthen a conviction in the minds of the friends of this Institution, of the great good resulting from the foreign operations of the British and Foreign Bible Society, most cheerfully do I come forward to furnish you with that testimony.

"It is, I doubt not, my Lord, still fresh in the memory of many now present, that in the year 1814 I proceeded, at the request of the Committee of this Society, to the distant island of Iceland, for the purpose of distributing your bounty among its worthy but necessitous inhabitants. We had been accustomed to hear of the early and successful application of the Icelanders to the study of literature, and of the asylum which their Island afforded to the sciences, at a period when the darkest gloom covered the rest of the European horizon. And it is a fact which forms a perfect anomaly in the history of our species, that, in spite of all the physical evils with which they have been visited, the Icelanders are still attached to learning, and may at present boast of a strength and acuteness of intellect, and a stock of general knowledge, superior to what we meet with among people in similar

circumstances in any other part of the civilized world. And this, my Lord, must appear the more surprising; when we reflect, that there does not exist a single school for children in that Island. But though there be not a school for the tuition of youth, yet it is a remarkable fact, that there is scarcely to be found a boy or a girl, who has reached the age of nine or ten years, that cannot read and write with facility. I mention this, my Lord, to show how well the Icelanders were qualified for making a due and proper application of that gift which was conferred upon them by your bounty. During the winter which I was obliged to spend among them, I found that those copies of the Scriptures which had been brought into circulation were perused every evening in the family circle. Passages of the Old Testament were read by some good reader in the family, while they were engaged at work; and after the occupations of the evening were brought to a close, the sacred volume was then employed at their family devotions.

"The spirit of joy and gratitude displayed by the Icelanders, on receiving copies of the word of God, I have also had repeated opportunities of witnessing in other countries in the North of Europe: and if it were necessary to add any thing to the interesting details, that have been laid before you this day, relative to Denmark and Sweden, I would simply advert to one circumstance, which is, the celebration of the Third Anniversary of the Reformation by Luther. This event appears to have called the attention of thousands, and tens of thousands, in the Lutheran Church, to the importance of the Sacred Scriptures; and I may mention one fact, which, I doubt not, will prove gratifying to your Lordship, and this company, that by order of the Swedish Government, a collection was made, on the day of the Jubilee, in every Church throughout that kingdom, for the purchase and distribution of Bibles among the poorer part of the population.

"It is no less remarkable, my Lord, than gratifying, to be able to assert, that, from this favoured spot, where we are now as-



assembled, to the Capital of the Russian Dominions, all wish well to the British and Foreign Bible Society. That whole extent of country constitutes Bible Society ground. It is impossible for any friend of the Bible Society to proceed to Petersburg, either by the northern route through Sweden, or along the southern shores of the Baltic, without meeting with a Bible Society, an Auxiliary Society, a Branch Society, or a Bible Association, in every town of any note through which he passes. And on his arrival in the Metropolis of that vast Empire, what a spectacle is presented to his view, by the Committee of the Russian Bible Society? He there beholds a number of individuals of the most distinguished rank in the Empire, combining their talents and energies for the furtherance of that great object, to promote which we are this day assembled. That Society, which was first established through your encouragement, and your aid, I am happy to say, from what I saw myself, is going on from strength to strength. The most potent Auxiliary Societies have been formed in the central towns of the different Governments, of which few claim greater attention than that formed at Tobolsk, in the very heart of Siberia, a portion of the globe which was once thought to be impenetrable to the Scriptures; yet in the very centre of that almost interminable wilderness, has the 'Rose of Sharon' been planted with every prospect of prolific effect.

[Here Dr. Henderson proceeded to give a circumstantial account of the strong impression made on two Tartar Noblemen, by reading the Gospel of St. Matthew in the Calmuck dialect.]

"My Lord, it also appears, that the Spirit of God is paving the way for the introduction of our exertions into Mahomedan countries. A young man lately visited Orenburg, where he received a copy of the Tartar New Testament, which, there is rea-

son to hope, has been blessed to his conversion. He and his parent had paid a visit to the Tomb of the Prophet, and afterward retired into Egypt, where his father died at the advanced age of 105 years. Perceiving death approach, he called his son to him, and said, 'Son, if thou wilt be happy, follow my advice: there is one book, and one book alone, which contains the only directions for the attainment of true felicity; that book is the New Testament.' The copy of the New Testament, which had been put into his hands, is one of those printed at the expense of the British and Foreign Bible Society.

"I cannot sit down, my Lord, without assuring you, and the Meeting, of the sincere pleasure it gives me to witness the growing interest that is excited on behalf of the great object of this Institution; and I do this the rather, because I am soon to proceed to foreign countries, to report what is doing in my native island, in furtherance of this great cause; and when, my Lord, in the course of a short period, I shall have arrived at the place of my destination, in Astrachan; or when I am crossing the vast steppes of independent Tartary, in order to carry to distant nations the fruits of your benevolent exertions, with what feelings of gratitude and delight shall I not then be able to look back to this happy day! And especially, with this idea I shall be enabled to combine another, that the prayers of the friends of the Bible Society are ascending to Heaven in behalf of its agents, who are employed in foreign parts, that the great Head of the Church would endow them with wisdom and prudence, with zeal, fortitude, and perseverance; enabling them to go forward in their exertions for ushering in that happy, that glorious period, the dawn of which, we trust, we have already beheld; when 'the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days.'"

(To be continued.)

## MEMOIR

RELATIVE TO THE TRANSLATION OF THE  
SACRED SCRIPTURES, BY THE BAPTIST  
MISSIONARIES AT SERAMPORE.

[Continued from page 284.]

We now proceed to particularize the various languages which are spoken in Hindoostan, including those in which, at the date of this Memoir, we had not commenced a translation, as well as those wherein a translation was then begun. In examining these languages, it will assist the reader if we give as a specimen, the Lord's Prayer in each of them, not indeed in the Indian characters, but spelt in one uniform method in English letters. In these specimens, two things will deserve notice; the various words including the pronouns, which constitute the *identity* pervading these languages; and the terminations, which form the *specific difference* between them. The

pronouns in almost all these languages are radically the same: if we, therefore, select the words which occur in the specimen of the Lord's Prayer in the Bengalee and Hinddee languages, exclusive of the pronouns, and trace them in the other specimens, it will enable us to see how far these languages really agree, after which, any one who compares the specimens with each other, as diversified by their peculiar terminations, will be able to judge how far they form distinct languages.

As the Bengalee is a leading language among those collateral branches which contain the greatest portion of Sengakrit, and the Hinddee a leading language among those which admit a certain mixture of Persian words, it will greatly assist us in forming our judgment of the rest, if we carefully examine the Lord's Prayer in these two languages first. In examining these, we find, that, independently of the pronouns, they contain the following words:—

1 { He,	O.	17 { Bhukahya,	food.
2 { I,	heaven.	18 { Khorak,	give.
3 { Swurga,	abiding.	19 { Deo,	and.
4 { Stho,	Father.	20 { Khung,	debtor.
5 { Ruhnawale,	name.	21 { O,	deb.
6 { Pita,	hallowed.	22 { Our,	temptation, trial
7 { Bap,	be regarded.	23 { Rindhar,	lead.
8 { Nam,	be.	24 { Kuryidhar,	not.
9 { Pubitra,	kingdom.	25 { Na,	but.
10 { Agmon huook,	coming be.	26 { Lekin,	evil, moral & natural.
11 { Awe,	come.	27 { Apud,	evil.
12 { Jemun,	as.	28 { Boorae,	deliver.
13 { Tissa,	so.	29 { Poritran k.	
14 { Temun,	the earth.	30 { Chhorawo,	
15 { Sei muta,	will.	31 { Kenuna,	for.
16 { Tissa,	be done.	32 { Kyo unki,	Suda-surbukhshune, ever.
17 { Prithibee,	to-day.	33 { Humesha,	always.
18 { Dooniya,	constant,	34 { Shukti,	power.
19 { Ista kriya,	proper for life.	35 { Purakrum,	glory.
20 { Khatirkwa,		36 { Goorub,	
21 { Kura jsook,		37 { Machutum	
22 { Udyo,			
23 { Aj,			
24 { Nitya,			
25 { Jeene-layak,			

In this list of words, where two are given to denote the same thing, the first word is that which occurs in the Bengalee specimen, and the other, (that in italics,) the word occurring in the Hinddee specimen; where only one is given, it is radically the same in both.

The words in the Hinddee specimen

amount to thirty-two; but those in the Bengalee specimen are thirty-four, as two phrases are admitted to express the adverb "so," *temas* and *sei mata*; and two words, *ekang* and *O*, to express the conjunction "and." Of the words in the Bengalee specimen, all are Sungakrit with the exception of *maf*, forgive, which is a Persian word, but so common in Bengalee, that it would be nearly as fastidious to reject it on that account, as it would be in an English writer to exclude the word *character*, because it is pure Greek. Of the thirty-two words in the Hindee specimen, about six are of Persian, or, more properly, of Arabic origin. The rest are either radically the same with the corresponding Bengalee terms, as *jissa fissa*, &c. or they are Sungakrit words which have obtained a greater degree of currency in Hindee, than the corresponding Sungakrit words found in the Bengalee specimen. This will be found to be the case in others of these cognate languages.

Having thus given the words in the two Jending languages, we proceed to examine the others, beginning from Kashmeer, the most northern province in Hindoostan, and taking the western side along the Indus; then adverting to those spoken in the middle provinces, from the Punjab to Bengal; afterward noticing the languages on the eastern side of India; and finally, those spoken in the Decan, (*Dukashina*) or the south of India.

3. We begin with that of the *Kashmeer*. In the specimen of the Lord's Prayer, given in this language, the reader will find at least twenty-five, of the thirty-two words given, radically the same with those occurring in the Bengalee and Hindee specimens; he will, however, find some of them considerably altered. Thus *ruhnoale*, he remaining, is changed to *roojnuali*; *awe*, come, to *ziye*; *rin*, debt, to *roon*, &c. But besides these twenty-five words, several Sungakrit words occur which are common in Bengalee, though not admitted into the Lord's Prayer, as, of two or three synonymous expressions, one alone could be chosen. Such

are *troutu*, save, in Bengalee, *tarao*; *parrechhay*, trial, temptation; *muhima*, greatness. The verb "*huo*, he," is here metamorphosed into *chho*.

4. The next, proceeding eastward, is the *Dogura*, which is spoken in a mountainous country, reaching from Kashmeer to Almora on the northwest, and ending a little distance west of Hurdwar. Of the thirty-two words in the specimen, *twenty-five* are radically the same, and used in precisely the same meaning. The vocative particle *He*, is, however, changed to *E*, and *bap* is changed for *bub*. Several others of the words also are Sungakrit, as *busne*, dwell, Bengalee, *busun*, to sit; *jugut*, the world, in Bengalee the same; and *pookha*, temptation, probably the same with the Bengalee *pureeksha*.

5. The next, as we proceed westward, is the *Wuch*, (the *Ooch* of Arrowsmith,) which country lies on the eastern bank of the Indus, and extends from the Punjab to Auch. Of the thirty-two words in the specimen, twenty-six are radically those found in the Bengalee and Hindee specimens; but *pita* is changed to *pico*, and *dena* to *devoun*. If the whole specimen, however, be compared with that in its sister language, nearly every word will be found to differ somewhat in sound from the corresponding words therein, so that a Doogarese translation of the Scriptures must be nearly unintelligible to a native of the *Wuch* country, and *vice versa*.

6. Still farther west, on the banks of the Indus, we come to the tract of country in which the *Sindhee* language is current; which extends from the *Wuch* country to the shore opposite Naryee. Of the thirty-two roots in the specimen, twenty-four agree either with the Bengalee or the Hindee: several changes are made in the words, however, by the peculiar genius of the language; thus *pita*, father, is *pit*; *jemun*, as, is *jukula*; and *temun*, so, *tuhuta*; *churdeo*, forgive, is *chhuda*; and *boorac*, evil, *buchhree*.

7. Farther south, but adjoining this

country, there is another language spoken, which we term the *Southern Sindhee*, and the terminations of which differ from the Sindhee just mentioned, in almost every instance. Of the words in the Bengalee and Hindee specimens, twenty-four may be traced in this, as radically the same; but here *bap*, father, becomes *bhabba*; *jemus*, as, *jesna*; and *temun*, so, *tema*, &c. Besides these twenty-four words, however, several Sungskrit words occur which are common in Bengalee; thus *bihun*, residing, is the same with *bhusun*; *moonda*, evil, in Bengalee is *munda*; and *prutapoo*, energy, power, is the Bengalee *prutap*.

8. The *Kutch*. Proceeding southwest, we come to the *Kutch* country, by Arrow-smith written "*Cutch*." In the *Kutch* we can trace twenty-four words of those in the Bengalee and Hindee systems. *Pita*, however, here becomes *pi*; *jemun*, *jedo*; and *temun*, *tedo*. *Khada*, is the Bengalee *khadya*, food, things which can be eaten. Compared with either the western or southern Sindhee, or with the Wuch, the difference, as heard in conversation, will be found considerable.

9. Proceeding southward, we come to the peninsula of *Gojjuwat*, which joins itself to the coast of *Kutch*. In the specimen of this language, no less than twenty-eight of the words can be traced which are found in the Bengalee and Hindee specimens. *Jemus*, however, is changed to *jeta*, and *temun* to *teta*; while *boorac*, evil, is metamorphosed into *bhoondac*. The specimen, taken in the aggregate, differs much from any of the foregoing.

10. The *Kunkuna*. Where the *Gojju* rattee ends, the *Kunkuna* language begins, which is spoken at Bombay, and thence up the coast as far as Goa. The Lord's Prayer exhibits twenty-five of the words occurring in the Bengalee and Hindee specimens; but, besides these, there are several Sungskrit words which assume nearly the same form as they have in Bengalee. Thus *bhooyi*, the earth, is common in the latter language: *kelle*, done, is from *kri*, to do;

*khesche*, food, from *kise*, eat; and *kieroi*, renown, glory, is the same in Bengalee.

These eight languages will be found to extend in succession, from the north of India to the southwest extremity, where the Tamul begins. We now return to the north, and beginning with the Punjabee, trace those languages which are spoken in the middle provinces, extending in a south-east direction from the Punjab to Bengal.

11. The *Punjabee*. The first of these is the Punjabee, or the language of the *Shikhs*, of which we have published a concise grammar. This language extends through the Punjab, or the country of the five rivers. (From *panj*, five, and *ab*, water.) The country is bounded by the Indus on the west, while on the east it reaches to Loodiana or Sirband. In the specimen given of this language, the reader will find thirty of the words occurring in the Bengalee and Hindee specimens; but instead of *jeman*, as, he will find *jisprukar*, which is formed from the Hindee *jis*, what, and the Bengalee *prukar*, manner.

12. The *Bikaneer*. Proceeding southward, we come to the *Bikaneer* language, which on the west extends to the territory in which the Wuch is spoken. In the Lord's Prayer, as given in this language, the reader may identify twenty-nine of the words found in the Hindee and Bengalee. He will also find *stengsar* for the world, or the earth; and *bul* for strength, both which are Sungskrit words, occurring in the same sense in Bengalee.

13. The *Marawar*. Southwest of the Bikaneer country, lies that wherein the Marawar language is spoken. The Lord's Prayer in this language exhibits twenty-eight of the thirty-two words particularized in the Bengalee and Hindee specimens. *Maphik*, manner, and *jor*, power, are also words well known in Bengalee and Hindee.

14. The *Juya-pooru* territory begins where the Marawar ends. In the Lord's Prayer, as given in this language, the reader may trace twenty-nine of the words found

in the Bengalee and Hindee specimens. *Banchha*, will, and *praja*, the inhabitants of the earth, are also common in Bengalee.

15. The *Oodhya-pooru*. South of the Marawar territory lies that in which the Ooduyppore language is spoken. The Lord's Prayer in this language contains *twenty-eight* of the roots found either in the Hindee or the Bengalee specimens. It also contains a few words common in Bengalee; among which are, *kurjo*, for debt. *Khamma*, for will, desire, is a corruption of the Persian *Khastir-khwa*; and *lenadhar*, for debtor, giver, is probably the Bengalee *denadhar*.

16. The *Harutee*. East of Ooduyppore, the *Harutee* language is spoken; which, though current in a territory so near the Ooduyppore and the Bruj, differs greatly from them both. In the specimen of the Lord's Prayer in this language, the reader may easily identify *twenty-two* of the words mentioned in the Bengalee and Hindee specimens; and of the other words several may be traced to similar words in Bengalee: *oojul*, here used for hallowed, in Bengalee means bright, illustrious; *jamee*, the earth, is a Persian word common in Bengal; *pitakya*, bread or food, is *bhuktya* in Bengalee; *debon*, debt, is the Bengalee *dona*; and *jus*, glory, is the same in Bengalee. *Bugus*, gratuitously forgive, is from the Persian *bukhasadon*, to give, whence *bukhasas*, common in both Bengalee and Hindee.

17. The *Mahmudi*. South of Ooduyppore lies Maluwa, the Malva of Arrowsmith. The capital of this province is the city of *Ootjein*, renowned in Indian history as the royal seat of Vikramaditya, Bhoja, and other sovereigns of note. It was formerly a principal seat of Hindoo literature and philosophy. In the Lord's Prayer, as given in this language, the reader will be able to trace about *twenty* of the words occurring in the Bengalee and Hindee specimens; but many of the rest are Sangakrit words frequently occurring in Bengalee, as *satyulock*, heaven; *soodalla*, holy, pure; *pran-rukhwa*,

from *pran-rukha*, preservation of life; *bhy-ayka*, from *bhay*, expense; *jugut*, the world; *upurunchi*, and; *dharma-roop prabha*, splendour, glory, &c.

18. The *Bruij*. Around Agra is spoken the *Bruij* language, which extends quite to the Vindya mountains. Of the words in the Lord's Prayer, the reader will find *twenty-eight* correspond with those occurring either in the Bengalee or Hindee specimens, and two or three Sangakrit words of frequent recurrence in Bengalee, though not used in the Lord's prayer; such are *bhejan*, for bread or food; *kshem-kuro*, in the sense of forbear or forgive. *Dharter*, for the earth, is a word well known in Hindee.

19. *Bundelkhund*, or *Bruhmanda-khunda*, lies due west of Allahabad, and occupies the banks of the Jumna from Mow to Kulpoe. This language meets the Malwa language on the west, the Bruij on the north, and the Mahratta on the south. The specimen of the Lord's Prayer given, contains *twenty-five* of the words found in the Bengalee and Hindee specimens. *Puni*, anti yog, worthy; and *samsar*, the world, are also found therein.

20. The *Mahratta*. Notwithstanding so great a part of the Sacred Oracles is already published in this language, it may not be improper to add a specimen of the *Mahratta* here, as it begins where the *Bundelkhund* and *Malwa* end. In this specimen of the Lord's Prayer, the reader may trace *twenty-nine* of the words in the Bengalee and Hindee, and there are several of the remaining words which are used in Bengalee, such as *rahuma*, forgive, just mentioned; *poruntou*, but, &c.

21. The *Magudha*. The *Magudha* is the language of South Bahar: it begins where the *Mahratta* language ends, and extends nearly to the banks of the Ganges. In the Lord's Prayer given in this language, the reader may identify *twenty-four* of the words found in the Bengalee and Hindee specimens. Several of the others, also, are Sangakrit words, frequently recurring in

Bengalee: thus *sansar*, the earth, the world, is the same in Bengalee; *khasana*, food, is the substantive of the verb *khasan*, cause to eat; and *prabhoota*, power, is evidently an abstract noun from *prabhoo*, Lord.

These eleven languages occupy the middle provinces of India, which extend from Kashmeer to Bengal. We now come to those on the northeast side of India, among which, one of the first is,

22. The *North Koshala*. This language is spoken in the country to the northeast of Oude, or *Uyodhya*, the country famous among the Hindoos for having given birth to *Koushalya*, the mother of Rama. In the specimen given of this language, the reader may trace *twenty-seven* of the words found in the Bengalee and Hindee specimens; and nearly all the remaining words are pure Sungskrit; such are *ichchha-poor-bhut*, for will: *sansar*, the world, already mentioned; *yogya*, worthy, proper; *ahar*, food; *udhurm*, evil, unholiness, with some others.

23. The *Mithilee*. Proceeding southeast, we come to the province of Mithilee, or Tirhoot, which is also esteemed classic ground among the Hindoos, because deemed the birth-place of *Seta*, *Janaka* her father being reputed the king of this country. On the south it abuts on the most northern provinces of Bengal, and northward it extends to the kingdom of Nepal. In the specimen given of this language, the reader may trace *twenty* of the radical words given in the Bengalee and Hindee specimens; but among the rest there are several which have been already mentioned as Sungskrit words common in Bengal; as *sansar*, the world; *yogya*, proper; *khasak*, food, from *khaso*, eat; *mudya*, in; *puruntoo*, but, &c.

24. The *Nepal*. Turning to the northeast, we come to the kingdom of Nepal, the language of which, termed by the natives the Kash-pooro language, is evidently a branch from the same parent stock as those already mentioned. In the Lord's Prayer the reader will find no less than *twenty-nine* of the words which occur in the Bengalee and Hindee specimens. *Bap*, father,

he will, however, find metamorphosed into *baboo*: and for the earth, he will find the word *log*, people, which occurs both in Sungskrit and Bengalee in nearly the same sense: thus *teen lok*, means the three worlds—heaven, earth, and Patal.

25. The *Assamese*. Still farther east lies the kingdom of Assam. In the specimen exhibited of this language may be traced *twenty-nine* of the words found in the Bengalee and Hindee specimens: *khasur*, food, also, is derived from *khaso*, eat. While it assimilates more with the Bengalee language, however, than most of those already mentioned, its terminations still render it a different language.

Having thus taken a view of the languages on the west, in the middle, and on the east side of India, it may now be proper to add specimens also of those in the Decan, (*Dukabina*,) or the countries to the south of Bengal, in which we are engaged; which are three.

26. The *Orissa* or *Oot-kul*. This language is almost identically the same with the Bengalee, while it still possesses different terminations, and even a different character. In the specimen of the Lord's Prayer given, the reader will be able to trace *thirty-one* of the words which occur in the Bengalee specimen; he will also find *kshuma* used in the sense of "forgive." But notwithstanding the close affinity which it has to the Bengalee, its peculiar terminations cause the whole specimen to differ much in sound from that given in the latter language.

27. The *Telings*. Bordering on Orissa we come to the *Telings* language. In the specimen of the Lord's Prayer, given in this and the Kurnats language, the reader can easily trace the link of connexion subsisting between nearly all these descended from the Sungskrit. In the Lord's Prayer, as given in this language, he may trace at least *fifteen* of the words specified in the Bengalee specimen; he will, however, find the Sungskrit *cheyya*, done, used instead of *kura*. *Bhoomi*, the earth, is another Sungskrit word common in Bengalee.

28. *The Kurnata.* This language commences where the Telinga ends, and meets the Mahratta on one side, and the Gooju rattee on the other. In this specimen can be traced no less than sixteen of the words which appear in that given in Bengalee, though so much disguised by the difference of termination: *prukash*, appear, is also precisely the same in Bengalee. For *kuro*, do, the reader will find *mora*.

We have now traced twenty-eight languages derived from the Sungskrit; and if to these we add the Tamul and the Malayalim, we shall find thirty collateral branches springing from one philological root; the whole of which, with the exception of the Telinga and the Kurnata, and one or two others, will be found to have nearly nine-tenths of the words in common with each other, most of them the same pronouns, and all of them the same mode of construction.

It may, however, be proper to add, that while the languages of the South peninsula derive at least one half of the words they contain immediately from the Sungskrit, they are supposed to derive a great part, if not the whole of the remainder, from another source, which certain of our learned friends at Madras suppose to be the language often termed the High Tamul.

We might here close the investigation of these languages; but it has occurred to us since we began the examination, that it would not be improper to add specimens of the Lord's Prayer in the languages to the west and the east of India, in which we are engaged, as these will clearly mark where the Sungskrit family ends. Thus the *Push-too*, or *Affghan* language, on the west, has evidently too small a proportion of Sungskrit words to render a comparison between the two specimens at all practicable, and the *Buloochee* specimen is scarcely less remote from the Sungskrit; while the *Khassee* language, to the east of Bengal, seems quite as far removed from the Sungskrit, as the *Push-too* on the west; and the Burman language still decreases in point of affinity to that ancient philological parent. But this

will be seen more clearly from an examination of the specimens in each of these languages.

29. *The Push-too* or *Affghan*. This language, as has been stated in a former memoir, is spoken beyond the Indus, by a people respecting whom, perhaps, a greater probability appears on the side of their being descended from the ten-tribes of Israel, than can be urged relative to any other nation. O when shall they begin to "return, going and weeping"—when shall they begin "to seek the Lord their God!"\* In the Lord's Prayer, as given in this language, although nearly half the words are familiar to us through their being current in Bengalee and Hindee, yet scarcely four of them can be traced to the Sungskrit language. It is therefore evident that here the languages derived from the Sungskrit end on the western side of India, which idea will be confirmed by our recurring to

30. *The Buloochee.* This language is spoken on the western banks of the Indus, the *Buloochee* nation extending westward to Persia. The specimen of the Lord's Prayer given in this language, contains scarcely more Sungskrit words than that in the *Push-too*; the words therein which are familiar in Bengalee and Hindee, about one half become thus through the medium of the Persian, from which this language borrows so largely. To look for any language beyond this westward, as derived from the Sungskrit, were a fruitless research. We now turn to the east side of India.

(To be continued.)

#### CANNIBALISM.

AT the last Annual Meeting of the Wesleyan Missionary Society, Mr. Davies, from Sierra Leone, stated that a short time before he left the coast, a report had reached the Governor that a man had been killed and eaten among the negroes, who had been stolen, but recaptured, and settled in two of

\* See Jer. i. 4, 5.

the negro villages. Some confidential persons were charged to inquire into the business. The allegation was denied; but a negro being observed to have something in a bag which he wished to secrete, his bag was examined, and was found to contain some part of a human body. On being threatened with death unless he made a full discovery, the man reluctantly produced the head of his murdered companion, which is a part never eaten by them, because, as they say, 'Palaver (talk, or speech) lives there;' and they think it poisonous. The head was found secreted at the foot of a tree. The instrument of murder was a knife, made out of an iron hoop. With this these poor wretches cut off the head, and then feasted three days on the body. Some attempt was made to defend this deed. The question, 'Why did you kill the man?' was answered by another, 'Why do you kill fat fowls?'

This shocking fact cannot fairly be used as an argument for the slave trade; but it supplies one of the most forcible motives possible for the utmost zeal that can be employed to enlighten dark Africa, and instruct the poor wretched natives in the benign religion of Jesus Christ.

#### HOLLAND.

THE king of the Netherlands has given orders, that one of the Churches at the Hague shall be appropriated to the use of the soldiers exclusively, as they were but ill-accommodated in the other Churches. A few Sabbaths ago Divine service was performed in that which was assigned to them. The preacher addressed them very seriously from these words, 'Fear God'—as comprising the amount of the duty of every man; and from which all other duties flow. The soldiers were very attentive, and all the generals and officers attended. A collection will be made every Sabbath, (as is customary in Holland,) the amount of which will be applied for the benefit of the wives of the soldiers when ill or confined, and for their sick children.

#### *New Dutch Church on Staten-Island.*

ON Monday, the 26th inst. was laid the corner stone of a Reformed Dutch Presbyterian Church, at Tompkinsville, on Staten-Island, by the Rev. Peter I. Van Felt, and an appropriate prayer and address delivered.

#### *Montgomery, Orange County.*

THE females of the Reformed Dutch Congregation of Montgomery, Orange county, have, by a donation of 30 dollars, constituted their Pastor, the Rev. Jesse Fonda, a member for life of the American Bible Society. Mrs. Fonda was, at the same time, by a donation of five dollars, made a member for life of the 'Montgomery Cent Society, in aid of the Theological College of the Reformed Dutch Church.'

#### *Literary and Scientific Intelligence.*

##### PROFESSOR BESSELAUS.

This celebrated chymist has been raised to the rank of nobility by the King of Sweden, on account of his great talents as a chymical philosopher. This honour is the more remarkable, as scientific men are rarely rewarded by such marks of royal favour.

#### *Velocity of Sound in Water.*

In a memoir lately read on this subject before the institute, by M. Laplace, he has shown that the velocity of sound in fresh water is four and a half times greater than in air.

#### TO CORRESPONDENTS.

THE author of the article in the last Number, on "The excellency of the knowledge of Christ Jesus," will excuse us for the unintentional omission of his signature, &c. We shall be pleased to hear from him often.

"The World before the Flood," will be inserted in the next Number. We shall be glad to hear frequently from the writer of that article.



# THE EVANGELICAL GUARDIAN AND REVIEW.

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MEMOIR OF MR. JOHN WILLOCK,  
ONE OF THE SCOTTISH RE-  
FORMERS.

**T**HIS Reformer was a particular favourite of Mr John Knox. In his history he seldom speaks of him without using some respectful or affectionate expression. He styles him, "that notable man, whom God in his good pleasure sent unto us; our dear brother; our loving brother; a man godly, learned, and grave, who for his faithful labours, and bold courage, deserved immortal praise."

The General Assembly, in 1567, gave him a memorable testimony of their regard, and of the sense which they entertained of what he had done for the Reformation in Scotland, when they earnestly entreated that he would return to them from England, and used in their letter to him these words, "that you may enjoy the fruit of your most wearisome and painful labours, and see the capstone of that work, whereof you laid the foundation."

According to Bishop Lesly, Mr. John Willock was originally a Dominican friar. Spottiswood says, that he was a Franciscan friar in the town of Ayr. As a native of

the west of Scotland, he most probably received his education in the university of Glasgow, and afterward entered, at Ayr, into the one or other of the religious fraternities now mentioned.

To the other parts of learning which he had acquired, he added an intimate acquaintance with the writings of the ancient fathers. But for his information in divine things, he looked beyond all human writings to the sacred Scripture; which he zealously contended, in his after disputes with the Popish doctors, contains the only infallible rule for our faith and practice.

It is not improbable that he became a convert from Popery in the year 1545, and that Mr. George Wishart was the blessed instrument of his conversion. In that year, Mr. Wishart preached openly at the market cross of Ayr, where, at that time, he was under the protection of William, Earl of Glencairn, and of his son Alexander Lord Kilmaurs. Also, while in that neighbourhood, he seems to have disputed with Quintin Kennedy, abbot of Crossraguel; one of whose books, according to Dempster, who is quoted by Dr. Mackenzie, in his life of that abbot, was entitled, "Fourteen

**Heads of a Controversy against George Wishart.** It might be then that Mr. Willock was brought to the knowledge and belief of the Protestant doctrines.

But whether his conversion took place at this, or at an earlier period, he soon found, that, unless he should conceal his sentiments, which he was not inclined to do, he could not be allowed to remain in the convent; and that nowhere could he preach the Gospel in Scotland, in the ample manner which he wished, without being liable to persecution. "For the love of religion," says Spottiswood, "he left the country, and lived in England."

During the reign of Edward VI. who succeeded his father Henry VIII. January 29, 1547, he enjoyed in England the society of serious Christians, and was privileged freely to preach the Gospel. But that pious prince having died, July 6, 1553, the state of religion in that country was sadly changed, under the government of his sister, the English Queen Mary. Thomas Cranmer, the Protestant Archbishop of Canterbury, who, under God, had long been the promoter and support of the Protestant interest, and the friend and protector of the refugees from Scotland, was immediately committed to prison. In the course of a very few years this archbishop, a considerable number of other bishops and ministers, and a multitude of persons of both sexes, were condemned to death, and suffered as martyrs to their religion. But so soon as the flame of persecution arose, Mr. Willock, and a great number of English Protestants, fled for refuge to foreign parts.

The place to which Mr. Wil-

lock went, and in which he was hospitably entertained, was the city of Embden, in the province of East Friesland in Westphalia. The people of that country, Mr. Petrie says, were the first who embraced as a nation the doctrines of the Reformers. The prince who governed Friesland about the year 1520, and to whom Petrie gives the name of Edsard, had his mind enlightened by reading some of Luther's books. He not only read them himself, and permitted them to be sold in his territory, but encouraged and persuaded his nobility likewise to read them. He afterward procured some eminent Protestant ministers to preach to his people, who so far prevailed by their teaching and exhortations, that the Romish religion was legally condemned, and its superstition confined within the walls of the Franciscan monastery at Embden.

When Mr. Willock arrived at Embden, in 1553, the country was governed by the Countess Ann, then in her widowhood. As he had studied medicine, he practised there as a physician, which might be necessary for his present subsistence; though it is not to be doubted that he also preached the Gospel to such persons as understood the language in which he spoke, some of whom might be Protestants who had accompanied him thither from England.

After he had been nearly a twelvemonth in Embden, where he was become well known, and respected for his piety and talents, the Countess of Friesland thought that he was a fit person to be employed as her envoy to the Queen Regent of Scotland, to congratulate her on her accession to the

Regency, and with whom she had some affairs to settle relating to trade, or to some other public matters. He gladly accepted of the commission, for he greatly desired to be instrumental in forwarding the Reformation in his native country; which he hoped he would in some degree be enabled to do, without being exposed to any trouble on the account of his religious opinions, as he was to bear the public and privileged character of an agent from a Protestant princess. "His principal purpose," Mr. Knox tells us, "was to essay what the Lord would work by him in his native country."

He arrived, it should seem, in the beginning of harvest, 1554; and at the end of harvest in that same year, Mr. Knox, who had newly come on his first visit from Geneva, found him in Edinburgh, attending on the Embden business at the court of the Queen Regent; and also employed, along with William Harlowe, another refugee from England, in preaching the Gospel in private houses. "These two," says Mr. Knox, did sometimes in several (or separate) companies assemble the brethren, who by their exhortations began to be greatly encouraged, and did show an earnest thirst of godliness."

It may be gratifying to some serious Christians, and will not, I apprehend, be inconsistent with the design which I should have in view in these Biographical Sketches, if I now give an account, as particularly as possible, of that "little flock" of Christ which was now at Edinburgh, and to whom Mr. Willock was administering comfort. They were

not allowed publicly to worship God, in the manner which their consciences approved; they could not with safety assemble in numerous congregations; but they confided in the promise made by our Saviour, to two or three who meet together in his name, and therefore worshipped in small detached companies. Like those Israelites of old, whom the prophet Malachi mentions, and who were living in the midst of a corrupted people, "they feared the Lord; they thought upon his name; and spake often in private one to another."

At this period they were favoured with the teaching and edifying conversation of Mr. Willock and Mr. Harlowe. Concerning Mr. Harlowe, I shall only observe at present, that he was a lively and affectionate Christian, and preached the Gospel with great plainness, though he could not boast of having received a learned education.

The house in which he dwelt when at Edinburgh, appears to have been one of the houses in which the brethren sometimes met, and had Christian and delightful fellowship with one another. William Maitland, younger of Lethington, was also in use to meet with them, who was indeed a man of a versatile disposition, but appeared at this time to be a sincere inquirer after the truth. While they were thus very comfortably engaged in their pious exercises, Mr. Knox's arrival, and his continuance with them, it should seem, for some weeks, afforded them a great and additional cause of thankfulness and joy.

We learn from Mr. Knox's history, the names of some of those burgesses of whom the Protestant Church at Edinburgh then consisted. They deserve to be remembered, for it may well be supposed that they were not only sound and exemplary Christians, but were endeavouring to spread the knowledge of the truth among their friends and neighbours.

1. David Forbes, or Forrest. He occupied an office belonging to the mint of Scotland; and after the reformation, was admitted by the general assembly as a minister of the Gospel. 2. Mr. Robert Lockhart. He enjoyed a post in the service of the Queen Regent, of whom he always expressed a high esteem; but no one could find fault with him with regard to his religious character. 3. James Sym, who, Mr. Knox says, "was a notable man of God." He was Mr. Knox's kind landlord, and in his house the brethren often convened. 4. James Baron. He was a Burgess of such eminent respectability, that he was one of the two commissioners deputed from the city of Edinburgh, to the first General Assembly in 1560.

I beg leave to subjoin the name of Elizabeth Adamson, spouse of the foresaid James Baron. This good woman had long been under a deep concern about her soul's salvation, and had diligently attended the preachings of the friars, without obtaining any relief. The first time that she received solid and lasting comfort, was when she heard Mr. Knox, in the house of James Sym, deliver an exposition of the hundred and third Psalm. He seemed to her to open to her view the fountain of the divine mercy, and her

soul found rest and joyful satisfaction.

Her death happened before the Reformation in Scotland was fully accomplished. In her last sickness she suffered acute pain, but her mind was resigned to the will of God. The priests and friars urged her to submit to the ceremonies and superstitious observances which they commonly used in the case of a dying person; but she commanded them not to trouble her, "for," said she, "I have refused, and do now refuse all your abominations." When they left her, they anticipated the language of latter times, and reported that she knew not what she was saying, or that her mind was deranged by the violence of her distemper.

A short while before her death, she desired her sisters, who were waiting upon her, and some other persons present, to sing the hundred and third Psalm. When the singing was ended, she said, "at the teaching of this Psalm, my troubled soul first effectually tasted the mercy of my God, which is now to me more sweet and precious than all the kingdoms of the earth would be, though they were given me to possess them a thousand years." She afterward fell asleep in Jesus, to the no small comfort of those who beheld her blessed departure.

Mr. Knox makes the following apology, or rather it was made by the transcribers and interpolators of his history: "This we could not omit of this worthy woman, who gave so notable a confession, before the light of God's word did universally shine through this realm."

Mr. Willock might make excursions to different parts of the country, especially to the western counties; but as the scene of his public business lay at Edinburgh, it is probable that he spent most of his time with the pious people in that city. His stay however was short, for in the proper season of the year 1555, he returned to Embden, probably bearing letters to the Countess of Friesland from the Queen Regent.

But in the year ensuing, he received a new commission from the Countess, and again came to Scotland. He landed at Dundee, it may be supposed, in August or September, 1556; from whence, after he had rested a little while, he went to Edinburgh to deliver his credentials, where he was much needed and desired by the serious people, as Mr. Knox had left Scotland in the July preceding.

This, viz. the second coming of Mr. Willock to Edinburgh, Mr. Knox says, "was so joyful to the brethren, that their zeal and godly courage daily increased; for though he there contracted a dangerous sickness, yet he ceased not from his labours, but taught and exhorted from his bed some of the nobility, and many barons and gentlemen, who by him were instructed in godliness, and wonderfully comforted." Mr. Willock's sickness, Spottiswood says, "continued divers months."

After his recovery, his views of being useful seem to have been turned wholly towards his native country. He felt himself encouraged and supported by the favour of the Protestant noblemen, and other powerful persons, with whom he was daily convers-

ing, and whom he was teaching, in his clear and judicious manner, the genuine doctrines of the Gospel. The Embden business probably was soon and easily accomplished, and he relinquished his commission from the countess, which was now indeed no longer necessary for his protection. The Protestant cause, which he was eagerly promoting, was daily gathering strength; till at length, some time in the year 1557, he, and some other ministers, ventured to commence public preachers of the Gospel.

In the preface to the second book of Knox's history, we are told, that previous to the year 1557, the state of the Protestants in Scotland was as follows:—"They had no public ministers of the word; only certain zealous men, among whom were the Laird of Dun, David Forres, Mr. Robert Lockhart, Mr. Robert Hamilton, and William Harlowe, exhorted their brethren according to the gifts and graces granted unto them."

But in 1557, and especially in 1558, our ecclesiastical writers inform us, that Mr. Willock and Mr. Harlowe were preaching openly at Edinburgh and Leith; and Paul Methven in Dundee, in divers parts of Angus, and in Fife. A regular Protestant church was formed at Dundee, in which the word was openly preached, and the sacraments of Christ truly administered." Even at the Scottish court, Mr. John Douglas, under the protection of the old Earl of Argyle, freely declaimed in his sermons against the Romish errors and superstitions. In the year 1557, some noblemen and barons bound themselves by a solemn covenant, to maintain the

exercise of the Protestant religion, and to defend its ministers and professors. Correspondencies were established, and private consultations were held, how the Popish religion might be abolished, and a national Reformation legally obtained.

Since the death of Adam Wallace, who suffered at Edinburgh, in 1550, no person in Scotland had been put to death for religion. But, in April, 1558, the Popish party endeavoured to intimidate the Protestants, by putting to death, at St. Andrews, Mr. Walter Mill. But his martyrdom had an effect quite contrary to what they had expected. The nation was irritated by the injustice and cruelty of that action, and the Popish party found themselves in a worse condition than what they were before.

In the end of the year 1558, or beginning of the year following, they tried to intimidate the Protestant preachers, by summoning them to appear, under pain of rebellion, before the Queen Regent and her council, at Stirling, May 10, 1559. But the summonses did not deter the preachers from going on in their usual course. The threatened severity only excited the people to be more generally interested in their behalf. Wherever they went, they were protected in their ministrations by some of the principal men of the kingdom, a memorable instance of which, with regard to Mr. Willock, I am now to relate.

Bishop Keith, in the appendix to his "History of the Church and State of Scotland," has inserted a copy of a very curious epistolary correspondence which passed between Quintin Kennedy,

Abbot of the Cluny monastery of Cross-Raguel, and Mr. John Willock, and which he had procured to be transcribed from the original manuscript in the Scots College of Paris. As it affords a satisfying specimen of the controversies in which the reformers were engaged, and especially as it conveys information concerning Willock, it may not, I presume, be reckoned improper that I should state, even with some minuteness, the particulars of it.

From the correspondence in the manuscript, it appears that Mr. Willock, so far from being deterred from prosecuting his usual labours by the summons which he had received to stand a trial for heresy, before the Queen Regent and her council at Stirling, May 10, 1559, was, during the preceding months of March and April, preaching publicly at Ayr, every Lord's-day, and oftener, in the Church of St. John, which was the parish Church. A numerous band of noblemen and gentlemen, chiefly from the shire of Ayr, with their servants and retainers, were attending him.

In his sermons, he took occasion to argue very fully against the doctrines of the Popish mass. He maintained, that in the sacrament of the Supper, the bread and wine are not, by the prayer of the priest, changed into the real body and blood of our Saviour, but are only to be considered as the appointed symbols, and that therefore to worship the outward elements is idolatry: that though on our part, when we celebrate that ordinance, we are employed in a thankful commemoration of our Lord's death, or of his love in having died for us, and

therefore by some writers are said to be offering a sacrifice, or religious service of praise, yet that there is no actual renewal of his propitiatory sacrifice ; seeing the Scriptures have declared, that " the body of Jesus Christ was offered *once* for all ; and that he hath *once* suffered, the just for the unjust."

Mr. Willock, in the itinerant manner in which he was now living, could not carry with him a library from place to place ; but he seems to have had with him, or at least to have well remembered, the writings of some of the ancient fathers of the Church ; for in his sermons he mentioned five of the fathers, and quoted their words, to show, that with regard to the Lord's Supper, they were of the same mind with the Reformers.

James Beaton, who was the last of the Popish archbishops of Glasgow, when he heard of such doctrines being promulgated in his diocese, and countenanced by many honourable persons, was, as might have been expected, alarmed, and highly offended. He reckoned it to be incumbent upon him to use his utmost endeavours to suppress them. After he had given some private mandates to the Prior of the Black Friars, viz. of the Dominicans, at Ayr, he requested him to go to the parish Church, and preach in opposition to Mr. Willock. But the prior could obtain no access to the pulpit in that Church, being hindered by the reforming party.

The archbishop easily perceived, that it was vain for him to think of taking Mr. Willock by open violence out of the hands of four or five hundred armed men

who constantly guarded him, and were determined to defend him ; but he thought, that if an able literary antagonist could be found, who should challenge him to a public debate, and defeat him in a course of argument, it would bring honour to the Popish church, and disgrace upon the cause of the Reformers.

He applied for that purpose to Quintin Kennedy, in whom he placed much confidence, and who was indeed the fittest person he could pitch upon, perhaps, in the whole kingdom. The monastery of which he was abbot, or commendator, was situated in the parish of Kirk Oswald, not far from the town of Ayr. He was connected in blood with some of the most considerable families in the west of Scotland, being a younger son of Gilbert, the second Earl of Cassilis, and grand uncle to the Earl of Cassilis, then living, who had newly acceded to his titles. He was austere in his manners, zealous in supporting the dignity and tenets of the Roman Church, and had long been celebrated for his controversial writings and great learning.

So late as the year 1558, he had published a book dedicated to his grand nephew, then master of Cassilis, which, having been industriously spread, was now in the hands of many people. The title of it was, " An compendious Tract, conform to the Scriptures of Almighty God, to reason and authority, declaring the nearest and only way to establish the conscience of an Christian man, in all matters which are in debate concerning Faith and Religion." In this treatise, he had endeavoured to show, that no man should use his own judgment in the in-

terpretation of the Holy Scriptures, but should yield his conscience and belief to the explanations which were given by the ancient fathers, and by the infallible decrees of famous ecclesiastical councils.

The abbot readily complied with the request of the archbishop. He left Maybole, where he seems to have occasionally resided, and came to Ayr, which was at the distance of about two miles, on Easter-Eve, viz. March 25, 1559.

In this his short journey, he was accompanied by some of his monks, and other "religious men;" and in his retinue there was conveyed, what may be supposed to have been a cart-load of books, consisting of the large and numerous volumes which were written by at least twelve of the ancient fathers.

For thus he afterward wrote in a letter to the archbishop:—"Before my coming to Ayr, Willock had preached with intolerable exclamations, crying out against the mass, and persuading the people that he expounded certain parts of Scripture exactly conformable to the judgment of the doctors. The doctors to whom he referred were five in number. This being showed to me, I perceived the craft of the knave; for he did not think of meeting with any rencounter, but believed that the works of these doctors were not in this country, and, therefore, that he might speak of them as he pleased. But it fortunately happened, that I had all these doctors, and many more." In the challenge which he afterward wrote to Mr. Willock, he said, "I am to bring with me to the conference all the doc-

tors and old writers I can get, to the effect that every man's assertion may be seen." And afterward, in the course of the correspondence, he mentioned the names of twelve doctors, to whose writings he was particularly to refer.

On his arrival at Ayr, a Protestant gentleman, George Crawford, of Loffnorys, told him, that in the opinion of the Protestants, he was not a fit person to contend with Mr. Willock, for that they had chosen him to be the "Pimate" of their religion in this realm, whereas he, the abbot, was only in a mean or subordinate station in the Popish Church; and that therefore no other but the archbishop of St. Andrews was the proper person to enter the lists. But the abbot was far from considering himself, as either mean or unqualified.

On Easter-Sunday, March 26th, he sent this defiance to Mr. Willock, written in the usual style of a literary combatant: "Whosoever shall maintain, abide at, and say, that the mass is idolatry, I will prove him an heretic by the express word of God, conformable to the doctrine, judgment, and understanding of the most ancient and godly writers and doctors, who have been since the time of Jesus Christ unto these days."

Monday, March 27th, Mr. Willock sent a reply, which was also written in due form. "Provoked by the writing I have received, my answer at present is this: Whosoever affirms that he is able to prove by the word of God, that the Pope's mass is the supper of the Lord, or that it is the institution of our Lord Jesus Christ, affirms that thing which he shall not be able by the word



God to prove. I do affirm the Pope's mass is neither the one nor the other, but is plain idolatry, and vain superstition."

The abbot, in his letter to the archbishop, says, "Truly, my Lord, Willock never wrote one word to me, without his having twenty, or twenty-four landed men and gentlemen of his council." But it is evident, that it was necessary for Mr. Willock to advise with his protectors in every step he would take towards a public dispute with Quintin Kennedy. The abbot had powerful friends; and what was spoken or maintained by Mr. Willock at the conference, would probably be adduced against him at his trial, which might afterwards take place at Stirling.

The abbot had desired him to fix the time and place of their meeting. But he delayed doing so, on account of the absence of some noblemen and gentlemen of the shire, but who were to be in town shortly. "After their coming," said he, "you shall be advertised."

In the mean time, Mr. Willock was advised to ask a private conference. "Please your Lordship to know," said the abbot in his letter to the archbishop, "that within two days after I had given in my writing against Willock, came one of the brether" (viz. Protestant brethren) "to me, and said, If I pleased, Willock would come himself, and only one boy with him, to speak with me in my own chamber. But this I absolutely refused." The abbot was determined that there should be a considerable number of witnesses called to the disputation, and that even the previous correspondence for settling the terms

on which they were to meet, should be committed to writing.

When the friends whom Mr. Willock had expected were arrived, he wrote to the abbot, March 29th, "We have thought it good that the disputation should be on Sunday next, (April 2.) at ten o'clock before noon, in St. John's kirk of Ayr, openly, because I do there openly teach my doctrine to the people."

In this same letter he mentioned sixteen noblemen and gentlemen, whom he wished should be considered as special witnesses on his part. Their being selected for such a purpose, was honourable to their character as Protestants; and as it may serve in some degree to show who the zealous Protestants in the west of Scotland then were, it may not be improper to insert their names and designations in the manner following:

1. Alexander Cunningham, Earl of Glencairn. 2. Robert Boyd, Lord Boyd. 3. John Stewart, Lord Ochiltree. 4. Sir Hugh Campbell, of Loudon, Sheriff of Ayr. 5. John Wallace, of Craigie. 6. — Campbell, of Cessnock. 7. John Lockhart, of Barr. 8. Hugh Wallace, of Carnel. 9. David Craufurd, of Keris. 10. John Muir, of Rowallan. 11. John Dunbar, of Blantyre. 12. John Fullarton, of Dregbourn. 13. Robert Campbell, of Kinningcleuch. 14. Allan Cathcart, of Carleton. 15. The Laird of Sornebeg. 16. David Currie, of Kelwood.

In another part of the manuscript, it appears, that "Matthew Campbell, son and heir apparent of Hugh Campbell, of Loudon, Knight," was also at this time an ordinary hearer of Mr. Willock.

But the abbot did not approve of the proposed place of meeting, nor of the number of special witnesses mentioned by Mr. Willock. His reply seems to have been addressed to the Protestant party in general. "My answer," said he, "to a writing of John Willock, delivered to me in the Gray Friars" (viz. Franciscan) "kirk of Ayr, the 29th day of March instant, by the Laird of Keris, is this: I am content on Sunday next before noon, at ten hours of the clock, to come to any lodging within the town of Ayr, and to bring with me twelve reasonable and honest men to be auditors for my part, he bringing with him the like number: providing always that there be no more than these twenty-four persons, neither in the house where we reason, nor yet in the back-stairs, loft, nor back-doors, the number being sufficient to be auditors; for I desire neither tumultation, cumber, nor strife, but only the just trial of God's word, and quietness of the congregation."

It was afterward agreed, that the meeting should be held in the house of the Laird of Carnel; and Mr. Willock consented that the number of witnesses should be restricted to twelve on each side.

But a more difficult point remained to be settled. The Reformers always contended, that though the writings of the ancient fathers were highly respectable, and generally worthy of being quoted, yet as they were merely human writings, they were to be judged of, according to their degree of conformity to the holy Scriptures. The Papists contended, that the word of God was

to be understood, according to the meaning in which it appeared to the ancient fathers; which was the same thing as to make the opinions of the fathers, however variable, and often contradictory to each other, the ultimate test of truth in any religious controversy.

Mr. Willock had desired the abbot "to proceed in the disputation, beginning with the word of God," and added, "by which also I am content to be judged." For though he might argue upon what the fathers had written, yet it was his intention and desire, to submit himself only to the inspired writings.

The abbot, March 30th, wrote, "you desire that our reasoning should begin with the word of God, whereof I am very heartily content. But whereas you desire to be judged by the Scripture, that would be to make an endless play: for you will say, it is for you, and I will say it is for me. The most competent judges which we can presently have, in case we differ in understanding the Scripture, are the ancient fathers and doctors, such as," (here he mentioned twelve,) "whose writings are now a thousand years old, and of whom a great part suffered martyrdom for Christ's sake."

Mr. Willock the same day replied, "My mind is, and ever was, to attend to the judgment of the word of God only, by which all heresies must be tried, as they have always hitherto been. The mind of the doctors you mention, and of other doctors, I will gladly admit, so long as they do not speak contrary thereto: I mean, that I will allow them, so far as their sayings and judgments agree

With the word of God expressly contained in the Holy Scriptures ; otherwise not."

The proud abbot evidently lost his temper. He immediately, on the same day, wrote a letter, in which he said, " what you write, is as much as to say, that you will be judge to the ancient doctors. Truly, in my conscience, I cannot give you that pre-eminence and place, unless I knew some godly learning and good life in you, more than in all the ancient doctors, which as yet is concealed from me. All the noble gentlemen of this shire shall perfectly know you, how you go about to circumvent and abuse them by your preaching, especially this day (March 30th) wherein you have openly cried out, without either Scripture or doctor, falsely and in an ungodly manner affirming, that it is an false idol which is used in the mass."

Mr. Willock seems to have felt himself affected, by the haughty strain of this letter. The next day, March 31st, he thus wrote to the abbot: " I answer, that the judgment of the old authors, as well as new, is, and ever was, referred to the godly readers. The old authors did not wish to be otherwise treated, as may appear from their own words." (Here he directed the abbot to a considerable number of passages in the writings of St. Augustine, St. Jerome, Tertullian, Justin Martyr, and Ambrose.) " All which doctors appeal to the Scriptures as their judge, and exhort men to do the same. They seek no farther credit than as they shall be found to agree with the Holy Scriptures. As you refuse to let me have the liberty of

judging the writings of the doctors, so I must refuse the same unto you, because your learning and good life are likewise to me unknown. Whereas you burthen me with circumvention, and with false and ungodly preachings, I answer, you have said that which you are not able to prove, for I supported my public doctrine with good arguments, grounded on the Scripture, without collusion. Take this for my last answer, not being minded to trouble you with any farther writing, until the day of our reasoning be past."

The abbot immediately replied, " If you will say that the mass is idolatry, I will prove you an heretic by the word of God, conform to the doctrine and interpretation of godly and ancient doctors and writers. I am content to begin my reasoning at God's word, providing always that, if we differ, the determination shall be referred to the doctors."

Mr. Willock sent a short answer, exactly in the following words: " These are to advertise you, that I will keep the day, the hour, and the place, with the number of persons, God willing, as is appointed. Choose you whether you will keep" (tryst) " or not.—At Ayr, the last day of March, at nine hours at night, 1559."

The whole affair ended, sooner than the literary correspondents had seemed to expect. What passed on Sunday, April 2d, appears to me to have been as follows. Mr. Willock's friends, and the friends and retainers of the twelve noblemen and gentlemen who were to assemble with him in a private lodging, the back en-

tries to which the abbot had stipulated no person should approach, thought it most proper that a strong guard should attend them. Perhaps they suspected that some treachery would be made use of, especially as it was known that the young Earl of Cassilis, and the Earl of Eglinton, with a numerous train of their friends and servants, were waiting in the town and neighbourhood, ready to obey the abbot's call.

In the morning, about four or five hundred Protestant men, well arrayed, drew up in front of the Laird of Carnel's house. The abbot, on his seeing, or hearing of such a multitude of persons, most probably hesitated with his company, or did not venture to come forward. After the hour of ten was past, it was not reckoned necessary that Mr. Willock should continue long in the house, and therefore, with his select friends and their guard, he proceeded to the parish Church, where he began, as usual, the public exercises of religion.

The abbot artfully availed himself of Mr. Willock's secession. He employed a public notary, to protest, in legal form, at the house of the Laird of Carnel, and at the market-cross, "that the cause of the reasoning's ceasing was in John Willock;" afterward, at twelve o'clock noon, the notary renewed the same protest in the parish church, where Mr. Willock, at the time, was preaching.

In the letter to the archbishop, the abbot says, "your lordship will understand, that when the day of our reasoning was come, which was Sunday last, there convened above four or five hundred

men to fortify him." (viz. to guard Mr. Willock.) "Truly, my lord, if I had pleased, I could have brought twice as many; for my brother's son, and my Lord Eglinton, and all their friends and servants, were in readiness as I should please to charge them. But I would not suffer them, nor yet their servants, to come; for if I had done otherwise, there would not have failed cumber. I was therefore only accompanied with religious men, and with so many gentlemen, as I had caused to bear witness to the matter. I took documents both at the market-cross, and in the parish kirk openly, he being at his preaching, of which the principals of the brether were marvellously discontent. I assure your lordship that my Lord of Glencairn did not his part to me, as the bearer will show your lordship at full length."

A copy of the instrument of protest taken by the notary public, "in the name of a venerable father, Quintin, commendator of Crosraguel," in which are inserted the words of the challenge which had been given "by my Lord of Crosraguel to John Willock;" and the names of several witnesses whom the notary had adduced, is, in the manuscript, annexed to the epistolary correspondence. Among the witnesses some gentlemen are mentioned of the surname of Kennedy, viz. Walter Kennedy, of Knockdowne; Fergus Kennedy, his brother-german; John Kennedy, in Greenline; John Kennedy, his son: Hugh Kennedy.

If the proposed conference had taken place, it is more than probable that acts of violence would have been committed. Neither the one disputant, nor the other,

would have acknowledged himself defeated in the controversy, and the irritation of their friends might have become ungovernable.

An article in the abbot's letter requires to be noticed. He says, "In my opinion this country may be easily helped, which to write to your lordship would be over prolix, and therefore I refer it to our meeting. Nevertheless, there are some things which should be presently done, and that in a very secret manner, as your lordship shall perceive on the other side of the leaf." It may be observed, that the secret counsel which the abbot wrote "on the other side of the leaf," was not transcribed, or does not appear in the copy of the manuscript, as it is given by Bishop Keith.

The abbot retired to Maybole, where, April 7th, he wrote a copy of what he called his "Colloquium with John Willock:" and it, along with a letter, to the Queen Regent; also another copy, which he sent, with a letter, sent to the archbishop of Glasgow. This archbishop, viz. James Beaton, a son of James Beaton of Balfarg, in the county of Fife, carried with him to France, immediately after the Reformation, all the charters and writs which belonged to the see of Glasgow, among which was Quintin Kennedy's manuscript. At his death, which happened in that country, April 24, 1603, when he was in the sixty-eighth year of his age, all his papers were deposited, partly in the Scots College at Paris, and partly in the Carthusian monastery of that city.

Abbot Kennedy remained in Scotland, where his vehement zeal in behalf of Popery, was rather increased than diminished

by the establishment of a Protestant Church. In 1562, he challenged Mr. Knox to debate with him in the village of Maybole. The debate lasted three days, and Mr. Knox wrote and published an account of it.

But he met with repeated mortifications. In May, 1561, a part of his abbey was thrown down, in consequence of an order from the privy council. His rents were ill paid, and in some instances totally withdrawn. Con, the Jesuit, says that he was imprisoned: but archbishop Spottiswood says, that "because of his age and quality, he being of the house of Cassilis, it was thought fit that he should be overseen." He died August 22, 1564.

One of the poems of Mr. Patrick Adamson, who was afterward a Protestant archbishop of St. Andrews, contains a kind of epitaph, which he wrote on occasion of the death of Abbot Kennedy, and is as follows:

Vae mihi quod Papae dederam nomenque,  
fidemque;  
Vae mihi quod Christi strenuus Hostis  
eram.  
Vae vobis Papistae omnes, nisi tempore  
vitae  
Vos, Christum amplexi, Pontificem fugi-  
tis.

That is, "Wo is to me, because I give name and faith to the Pope; wo is to me, because I was a strenuous enemy of Christ. Wo will be to all ye Papiests, unless in the time of your life you fly from the Pope, and embrace Christ."

Mr. Adamson, however, must be thought to have assumed too much, when he represented some of the above words as proceeding from the mouth of the departed abbot. It appears from those

parts of the writings, which have been extracted by Bishop Keith and Dr. Mackenzie, that he was a sincere believer on the sacrifice of Christ; and in these extracts nothing is said by him conducive to the doctrine of human merit. He was an eloquent and sharp reprover of the negligence, and other faults of some of his clerical brethren; and also of the vices of some of the noblemen and gentlemen who were living in his time.

The Popish party, both at home and abroad, held him in very high esteem; and Douglas, in his book of the Peerage of Scotland, informs us, that "Quintin Kennedy, abbot of Crossraguel, a man of singular piety, and of great austerity of manners, was, after his death, canonized for a saint."

It may be sufficient to add concerning him, that in point of argument, he appears to have been the most acute; and with regard to morals, perhaps one of the most unexceptionable of all the literary men who opposed themselves by their writings to the Reformers in Scotland.

[To be continued.]

#### THE WORLD BEFORE THE FLOOD.

THERE are not many facts recorded in history that the mind embraces with more difficulty than the Mosaic account of the great age of the antediluvians, when compared with the present life of man. Nine hundred years, when compared with seventy or eighty, forms a prodigious contrast. But the history is not to be questioned. And, believing as we do with the apostle John,

that "if any man shall take away from the words of that book, God shall take away his part out of the book of life," we shall endeavour to show, according to pure philosophical principles, in what manner this extraordinary change may have been, and probably has been, effected.

The reader will be pleased to consider, that the earth was originally formed in such a manner as to afford a comfortable residence for an innocent race of men. Such was Adam, in the beginning. Such a race of men were not to be afflicted by any disease. For sickness is the reward of sin. Nor were they to be vexed by changes of temperature, such as we now endure, being frozen and melted in turns. Neither do we presume that they could have been exposed to tempests and to occasional destructive falls of rain, or to the danger of famine from the want of rain. It follows, that the position of the globe and the form of its surface must have been materially different from what they are at present. The pole of the equator may have coincided, or nearly coincided, with the pole of the ecliptic. In such case there would have been a uniform degree of temperature through the year in every degree of latitude. It is also to be presumed that the surface of the globe was nearly level; that is to say, there were not any high mountains, by which clouds might have been collected, and storms promoted. Nor was there any rain, the never-failing cause of stagnant ponds and much deadly sickness. A constant and regular vegetation was supported by the dew of heaven. We shall con-

sider those several allegations apart.

That the surface of the globe has sustained great changes, is a fact that cannot be disputed. For we frequently find, on the tops of high mountains, shells and other marine exuviae, that formerly must have been covered by the sea. The earth, in its original state, as we have reason to believe, did not contain any high mountains. Its surface was nearly level. True it is, that we are told by Moses, that the ark rested upon the mountains of Ararat, which are mountains of considerable height. But we are not told that any such mountains existed before the flood. Moses wrote that history about eight hundred and ninety years after the flood, and he called places not by their original names, but by the names they had at the time in which he wrote. Thus, when he speaks of the war that four kings waged against five, in the days of Abraham, he tells us that those four kings "smote all the country of the Amalekites;" meaning all the country that was so called at the time in which he wrote. It must have had some other name in the days of Abraham; for Amalek, whose name the country bore, was not born at the period to which he refers. He was the great-grandson of Esau, who was descended from Abraham.

All the present appearances of the earth, where there are hills or mountains, seem to argue that there was a time in which the whole surface of the globe was nearly level. All the strata that have been found, in different parts of the earth, seem to have belonged, in their original state, to a globe with a level surface. In

large plains the strata are usually parallel to the horizon. In hills and mountains they are uniformly inclined to the plane of the horizon.

Whatever the case may have been with respect to hills and mountains, we conceive that the absence of rain was necessary to the health and longevity of the antediluvians. We know, by fatal experience, that marshes and stagnant ponds are the effects of rain. And in all climates the most numerous and deadly diseases are the effects of stagnant waters.

Whether the original surface of the globe did materially differ from its present form, and by what means that difference was effected, we are now to consider. That there was an essential difference, we take for granted, because in such a globe as we inhabit, with such diversities as present themselves every where, men with the most vigorous constitution could not have lived without pain and sickness. Upon the supposition, that a material difference has been effected in the earth's surface, we presume that such difference was effected at the time of the flood of Noah. Some writers have found much trouble, in attempting to account for the manner in which the earth was covered by water. They could not find water enough to answer that purpose. They seem to have forgotten that the whole transaction was miraculous. It could not have rained forty days and forty nights, nor four days and four nights, over the whole face of the earth, unless the water had been created in the heavens. We are told by Moses, that "all the fountains of

the great deep were broken up, and the windows of heaven were opened." By fountains of the great deep he could not have intimated that fountains of water broke out from the depth of the ocean, where water abounded. He seems to have meant that great and deep fissures were made in sundry parts of the globe, from which torrents of water issued. In this manner the surface of the earth was broken into small pieces. The torrents of water may have brought with them vast bodies of sand, by which extensive deserts in Africa and other parts of the world are formed. "And the rain was upon the earth forty days and forty nights, and the waters prevailed exceedingly upon the earth, and all the high hills that were under the whole heavens were covered. Fifteen cubits upward did the waters prevail, and the mountains were covered." After the hills were covered by water, the addition of fifteen cubits seems to have covered the mountains. Such, at least, is the most obvious meaning of the words. In which case the mountains could not have been very high. And all flesh died that moved upon the earth. But he tells us afterward, that the waters prevailed upon the earth one hundred and fifty days. At the end of which days "the fountains also of the deep and the windows of heaven were stopped." On the supposition, that the waters had continued to increase for one hundred and ten days after all the mountains were covered, we can easily conceive that the mountains of Ararat themselves may have been covered by water. Those new mountains that may have been formed by the unusual position of broken fragments of the original surface. We have taken for granted that, before the flood, there were not any storms or sudden changes of weather. It follows, as a certain consequence, that there could not have been what we now call mountains. The earth indeed was not perfectly level. There were eminences and springs of water; and we are assured that there were rivers. Those rivers discharged themselves into an ocean. But the whole descent of a long river does not require any great inequality in the surface. The river Ganges runs above 1300 miles after it leaves the mountains, but the whole descent of that river, at four inches to a mile, is little more than 140 yards.

We form a very improper idea of the original face of this globe, if we suppose that rivers and oceans upon its surface were like to those which we see at present. Two-thirds of the present globe is covered by water, and half of the remaining third is a sandy desert, or mountains, not capable of cultivation; and a considerable part of the remaining sixth is a sterile soil. According to our hypothesis, the earth, in its original form, must have furnished more than six times the quantity of food for man that it is capable of yielding at present. There was, as we presume, at least double the quantity of dry land, and every foot of the soil was fertile. We have not forgotten, that immediately after the fall, the earth suffered a severe chastisement. It brought forth thorns and thistles. Hence it followed, that man was compelled to labour the more diligently in raising his



crop. In the sweat of his face he was to eat bread. But the earth did not refuse to yield him sustenance; and, as the whole surface was watered by dew, instead of rain, there never could have been a scanty crop.

Rivers that are chiefly caused by heavy falls of rain may be large. But rivers that are fed by natural springs must be small. Such were the rivers in the ancient world. The reader will be pleased to observe, that I constantly take for granted that there was not any rain before the flood. Plants were nourished by a regular supply of dew instead of rain. If the reader will turn his attention to the empire of Peru, between the equator and the tropic of Capricorn, he will find a proof that plants may be nourished in this manner. In that happy region the inhabitants are never visited by rain; but the country is very fertile in all places where the soil is good, for the earth is watered by dew. It is not alleged that Peru, in the present age, is watered by dew on the same principles as the ancient world must have been watered. The fact is otherwise. The situation of Peru is singular. It lies within the range of the trade-winds, and the winds in Peru should always be from the eastward; but the Andes, in that region, are so high as to prevent the passage of any wind. Hence it follows, that the inhabitants, being cut off from the trade-wind, have not any regular wind, nor any other wind of considerable force. In that case the waters that rise by evaporation, in the course of the day, are not carried off, but fall during the night in the form of

a heavy dew, as in the ancient world. We are not to suppose that the waters which arise from the earth by evaporation are not sufficient for all desirable purposes, provided they returned to the earth in the form of dew. In fact they are more than sufficient. Our dews are light, but the greater part of the waters that rise by evaporation are collected into clouds in the upper regions, and fall down in showers. Many of those showers are so heavy that more than half the water runs off in torrents without sinking into the earth. How much more abundant would our crops be, if those showers were frequent and small. Although it follows, from our present dependence upon rain for the support of life, that we are occasionally in danger of a famine, by having too much rain or too little, yet this very dependence has a favourable operation on the human mind. It causes man to feel his greater dependence upon Providence for his daily bread.

We stated above, that in the original constitution of the earth, formed as it was for the residence of a sinless race of men, there could not have been any sudden changes of weather, nor any great mountains and storms, and consequently there could not have been any rain. This conclusion, as we believe, must follow from premises that cannot well be denied. But we have a better proof than can be drawn from mere philosophical reasonings, that before the flood there had not been any rain upon the earth. We refer to the words of Moses. He says, in the second chapter of Genesis, "The Lord God had

not caused it to rain upon the earth, but there went up a mist from the earth and watered the whole face of the ground." When Moses, in seven chapters, gave us the history of sixteen hundred years, we can hardly suppose that he digressed in his narrative to state a fact so perfectly clear, as that plants might have grown, or that they did grow, three or four days without rain, being supplied by a mist or dew instead of rain. He certainly intended, or seems to have intended, to cause us to believe that the whole process of vegetation, before the flood, was carried on by help of mist or dew.

But if there be any doubt concerning the meaning of the sacred penman in those words; whether he intended to signify that the whole face of the ground was watered only for a few days, by a dew instead of rain; and if the reader is still disposed to believe that the antediluvian world had been watered, after a few days, by rain as at present, we must refer him to an observation made by the apostle Paul, in his epistle to the Hebrews. He says, "*Noah being warned of God of things not seen as yet*, moved by fear, prepared an ark to the saving of his house."

We cannot perceive what were the things *not seen as yet*, which put the life of Noah in danger, unless rain was one of them, and the fountains of the great deep the other. Neither of those phenomena, as we conceive, by which the earth was deluged, had *as yet* been seen.

If neither of those arguments will satisfy the reader that there was not any rain upon the face of

the earth before the flood, he will be pleased to recollect, that after the deluge a rainbow was caused to appear on a cloud, as a sign, by which Noah was assured that the earth would not again be destroyed by a flood. "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." Now it is certain, that a rainbow was a new phenomenon, else it could not have been a sign to Noah; hence it follows, that there had not been any rain before the flood, for, if there had been any rain, there must have been occasional rainbows, unless the properties of light had been different before the flood from what they are at present. Perhaps it may be alleged that rainbows had been observed before the flood, but they had not formerly been considered as a sign. This allegation would not be correct, because the words imply that the bow was now set in the cloud, where it had not appeared before. And because there is no instance in the sacred records of any thing being given to man as a sign, that was not perfectly new or preternatural. In several cases a sign was given to Gideon, a judge in Israel, but they were each of them unprecedented and miraculous.

Noah was assured that the bow in the cloud should be the token of a covenant. And he was assured, that while the earth remained seedtime and harvest, cold and heat, summer and winter, day and night, should not cease. And if our conjectures are right, seedtime and harvest, cold and heat, summer and winter, before the flood had never been experienced on the earth. The antediluvians

enjoyed a perpetual spring, and a healthy uniform climate.

In such a climate as the original inhabitants of this globe enjoyed, we do not wonder that men of a firm constitution should have lived so long, as they were exempted from all the offensive causes by which our present catalogue of diseases have been produced.

We have observed, that men of a vigorous constitution, under the original climate of this globe, must have lived long. But no force of constitution could resist the destructive effects of the present globe and its various temperatures. Noah lived 950 years, for his constitution was formed by living 600 years before the flood; but his son Shem lived only 600 years. The son of Shem lived only 438 years; and thus they continued to degenerate, every son, with one exception only, living a shorter time than his father, until they had sunk, within the space of eight or nine hundred years, by the effect of our sickening climate, to the present threescore and ten. When Jacob, that venerable patriarch, had removed with his family into Egypt, 641 years after the flood, he gave Pharaoh this account of his age. "The days of the years of my pilgrimage are 113. Few and evil have the days of the years of my life been; and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." He lived 147 years, and his son Joseph lived only 110 years.

We have seen that a great and general change was made in the life of man. And we have seen, by what process that change was effected: but there are not any

data in the sacred record, by which we are enabled to show why it was that the length of human life was so greatly reduced. If we consider long life as a blessing, it will readily be admitted that man, in a very short time, had forfeited all claim to that blessing; but he continued for nine generations to enjoy long life. Therefore we look for some other reason why this remarkable change was effected. And here it cannot escape our notice, that health and the prospect of long life proved to be unfavourable to virtue.

In the course of nine generations, less than the medium length of two lives, the antediluvians were so horridly degenerated, that there was not on the face of the earth a single man who feared God except Noah. If we take nine generations after the flood to the time of Abraham, when sickness began to prevail, and every succeeding life to become shorter, we shall find that men did not sink into idolatry so fast as before the flood. We shall not affirm, though we suspect, that Job and his friends were cotemporary with Abraham, but surely Melchizedeck, the king of Salem, was an acceptable worshipper of the Supreme Being, and such were probably many of his subjects. Hence we infer, that the shortening of human life, with all its attendant diseases, was a merciful dispensation, and should be regarded as such. True it is, that little time as men can promise themselves at present to enjoy the pleasures of sin, there is a prodigious tendency in our race to forget the Giver of all good things.

NESTOR.

## BAPTISM.—No. IV.\*

THE IDENTITY OF BAPTISM AND  
CIRCUMCISION.

WE proceed now, according to previous notice, to inquire whether God ever had any transaction with Abraham about matters purely temporal; or whether God ever gave Abraham a *promise* which referred solely to carnal benefits. Perhaps the point will be better understood, by inquiring, whether God ever made a *covenant* with Abraham merely about the land of Canaan, and another about Christ and his people? The negative to the inquiry is given unhesitatingly as the answer. All God's transactions with Abraham relate to one great object, and constitute but one *dispensation* of the covenant of grace between the Father and the Son, as the Head of the elect. The object will be unfolded by explaining the *dispensation*.

A *dispensation* of the covenant is simply *God's method* of making the covenant known, and the directions in connexion with this revelation which he gives for regulating his worship. Such a dispensation was given to Adam in the first promise. Another to Noah after the flood, when God established his covenant i. e. confirmed to him the promise of the purifier, which was originally made to Adam. Such a confirmation was necessary for the new world, which was to be peopled by Noah's posterity. In process of time the knowledge of the promise became obscured. Men increased in multitude, and amidst the diversity of tribes and peoples

there was danger of the original promise being entirely forgotten. A new dispensation of course was necessary—a dispensation adapted to the state of mankind. Abram, though an idolater, is called by God, and commanded to leave his native country, and go to a land that God would show him. "And I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed." Gen. xii. 2, 3. In this first promise to Abram, we have included substantially, all subsequent promises. Hereafter, in all God's transactions, there is no new promise given, but merely a more enlarged view of the whole promise, or of the particular parts included in the promise. Thus, after Abram and Lot parted, God said unto Abram, who dwelt in the land of Canaan, "Lift up now thine eyes, and look from the place where thou art, northward and southward, and eastward and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever, and I will make thy seed as the dust of the earth," &c. In this promise of God there is nothing distinct from the first promise—for it is only the first promise enlarged. Of the same nature is the promise in Gen. xv. 18. That in Gen. xvii. 1—14. is the fullest enlargement of the first promise, and requires more particular notice. Here we have the promise of *his being the father of many nations, and being exceedingly fruitful—that God would be a God to him and to his seed after him—that he would*

\* This number has been unavoidably delayed.

*give to him and his seed the land of Canaan.* Examine each of these particulars, and you will perceive that, substantially, they are contained in the previous promises. His being the father of many nations, the apostle explains of his being the father of them that believe, whether Jew or Gentile, and is of the same import with "all the families of the earth, being blessed in him." And God's being "the God of him and his seed," is nothing more than a particular enlargement of "the manner in which all the families of the earth should be blessed in him," viz. *by the exercise of mercy through a Redeemer to him and his seed.* The transaction already quoted from the 15th chapter must be of the same nature with that in the 17th chapter. And both of them relate to the same great object, i. e. the covenant of grace. In all God's dealings with Abraham we have one simple dispensation of that covenant, according to which the *purifier*, the promised seed, was to come forth from Abraham's loins. The previous dispensations, first to Adam, then to Noah, related to this same object. Both these were general, including the whole human family. This last was particular, confined to one family, and yet, as will presently appear, provision was made for the introduction of others into this family.

This dispensation to Abraham was spiritual in its nature. because it exhibited spiritual blessings. For this, besides the obvious meaning of God's promises to Abraham, as already quoted and explained, we have one proof which appears to be *conclusive.* This is contained in Gen. xv. where it is supposed by

some that God made a covenant with Abraham merely about Canaan and his natural posterity. In the 5th verse God promises to Abram that his seed shall be as the number of the stars. In the 6th verse the historian says of Abram, "and he believed in the Lord; and he counted it to him for righteousness." What did Abraham believe? The Lord's promise concerning his seed. Did that promise refer only to Abraham's natural posterity? Assuredly not: for the Apostle Paul, in Rom. iv. 18, says, that the seed here meant are the *many nations* of whom he was to be father, i. e. the company or multitude of believers from among Jews and Gentiles. The many nations, as we have already seen, refers to Abraham's spiritual seed—those who walk in his steps. This spiritual seed the Apostle to the Galatians, iii. 29. calls Christ's and heirs according to the promise. The faith of Abram, then, on this occasion, if the Apostle can guide us, had a direct reference to the *promised Messiah*, who should spring from his loins, in whom all the families of the earth were to be blessed. This appears farther from Rom. iv. 3, where the Apostle says, referring to this very passage, Gen. xv. 6. Abraham believed God, and it was counted to him for righteousness. Now, adds the Apostle, "to him that worketh is the reward not reckoned of grace; but of debt. But to him that worketh not, but *believeth on him that justifieth the ungodly*, his faith is counted for righteousness." Abram's faith, then, must have had respect to God as justifying the ungodly, at this very time. The promise, therefore, referred to Christ as

the great Redeemer and purifier, in and through whom Abram was pardoned and accepted, and in and through whom Abram's spiritual seed are pardoned and accepted. These proofs are satisfactory, and appear decisive in settling the nature of what is commonly called the Abrahamic Covenant.

We only add, that whoever will read with care Rom. iv. and Gal. iii. will find the whole of God's transactions with Abraham explained by the Spirit of God himself. It was a promise on God's part, that in due time, according to the covenant of grace, the Purifier should be cut off; and a testamentary disposition that through the fulfilment of this promise, all other promises should be confirmed, saving benefits purchased, and nations blessed. As *the Covenant*, he was thus cut off, i. e. he, by death fulfilled the conditions of the covenant. As the Testator he by his death confirmed the inheritance which he purchased to his people. Thus the reader perceives that *this covenant* with Abraham, as it is called, is spiritual in its nature, because referring primarily to Christ the Messiah, and through him to the spiritual and temporal blessings which he, the Messiah, purchased by his death.

This transaction of God and Abraham related to others besides the Patriarch, for he acted in a public capacity as the *father of many nations*. These, then, are included with him, and they, as we have seen, are all those who tread in his steps—all believers. These are known to us only by the profession which they make, and the obedience which they display. This profession and obe-

dience constitute their visible relation to God as his subjects, not in a political, but spiritual sense; subjects of his spiritual empire, which is the Church. Such were those children of Abram who were born to him according to the promise. Thus Ismael and the children of Keturah were excluded from the Church, whilst Isaac constituted the true seed as the child of promise. And thus Jacob, not Esau, was the child of promise and the seed of Abraham. Provision was indeed made for admitting the Heathen into this visible relation to God, by permitting them to be incorporated with the children of the promise by professing their faith and their obedience, and submitting to God's institutions. The twelve patriarchs and their descendants were the children of the promise, and as such, in visible relation to God. This relation was recognized at Sinai, when God was pleased to establish another dispensation of the covenant of grace, and more fully to develop the nature of his transaction with Abram. Then the external organization of the Church until the days when the Purifier should be cut off was completed.

Having thus endeavoured to explain the nature of God's transaction with Abram, and to prove its unity, i. e. that the whole of God's dealings with the patriarch constituted but one dispensation of the covenant of grace, we proceed to unfold the nature of *Circumcision*. God calls it a token of the covenant, i. e. of the Purifier, between him and Abram; and Paul a seal of the righteousness of faith, i. e. of the righteousness of Christ apprehended by faith. Paul's view of circumci-

sion confirms the view already given of the covenant with Abraham. Recollect that view. God, by the slaying of typical purifiers, i. e. brute victims offered in sacrifice, assured Abram that the great *Purifier*, the promised seed of the woman, should die for sin : and by his death confirm all the promises made to his people, which in him are yea, and in him. Amen. Abraham believed in this promised seed as the *Purifier* who was to fulfil the conditions of eternal life for his people : and by dying convey that life to them in an irreversible testament. This faith was counted for righteousness to the patriarch. Thus Moses and Paul agree perfectly with each other. Of the righteousness of faith, or of the death and obedience of the *Purifier*, as the procuring cause of righteousness with God, circumcision was the token or seal.

The nature and design of both are the same. When God gave Noah and all flesh security against a second deluge, he promised to set his bow in the cloud as the token of his covenant. The meaning of this token, and the security which it promised, had no more dependence on Noah than the promise which it confirmed. Whether Noah approved or disapproved, believed or discredited the promise thus ratified, it made no difference in the deed itself. Can the validity of God's promise depend upon the precarious approbation or faith of his creatures ?

Seals are used for various purposes—to keep secret, as letters ; to discriminate the property or goods of one person from those of others ; to secure, as bags, chests, &c. ; and to confirm mu-

tual contracts. In none of these modes does it apply to God's covenant with Abraham. God made no contract with the patriarch, but gave him a free promise—a gracious grant.

Seals are annexed to decrees, commissions, charters, or deeds of a person, as a certain proof or token of their being valid. God's *covenant* or *purifier* was his own deed, and circumcision his own seal appended to the deed, independent of Abram's faith. When Abraham used this seal, he did not *make* it a seal, nor ratify the *promise of God* concerning the *Purifier*, to which promise it belonged. He only declared his approbation of the promise thus confirmed, his faith in it, and his readiness to perform the duties connected with it. The effect and import of the seal would not have been nullified, even if Abraham had refused to circumcise himself and his family. The ratifying of a patent granted in favour of any one is not the deed of the patentee, but of the sovereign, and though he should reject it, the deed still remains, and still is ratified.

From this view it will be seen, that circumcision did not seal the person's actual interest in the promise and the blessings which it contains. Abraham was interested in the promise, and justified by faith, long before he was circumcised. His circumcision did not *seal* to him the certainty of his good state. It only sealed to him the certainty of God's promise, in which he already believed. It was not, therefore, a mere carnal rite or a mark of carnal descent, as some contend. In that case the child of the stranger would not have been circum-

cised as God commanded, nor could any proselytes have been admitted in the Church from the time of Abraham to Christ; for surely, circumcision, as it could not make them the offspring of Abraham, according to the flesh, so it could not certify that they were; nor could it be a token of a title to the temporal inheritance of Canaan. The descendants of Ismael and Esau were circumcised, and yet excluded from that land. Circumcision related to spiritual matters: for the Apostle calls it a seal of the righteousness of faith. Abraham was justified by believing in the promised *Purifier* as the Lord his righteousness. This righteousness was to come, not by the law, but by the promise; and circumcision was an assurance given that it should come this way. Abraham's *faith*, as we have remarked, did not constitute it a seal, but only received it as a seal. As a seal it was exhibited to all his family; nay, to those who were not circumcised, but understood that it was a divine institution connected with the promise; *it was a seal of the Promise*, which they might receive if they believed the promise. Thus circumcision was God's own seal, or token in the flesh, of the immutability of his counsel of peace towards sinful men—his own seal or token in the flesh that Jesus Christ should finish transgression, and make an end of sin by his death. This token or seal God commanded to be affixed in the flesh of males only: because women are accounted in the men; wives in their husbands, and daughters in their fathers, and with them reckoned in the covenant. Nor was this, says Witsius, without its mystery. 1st. Thus they were taught that salvation depends not on circumcision. 2dly. It signified the imperfection of that dispensation which was afterward to give place to one more perfect, in which persons were to be initiated by a more easy and common sacrament, of which women themselves were also to partake. Male infants, as well as adults, were commanded to be circumcised. And not only the children which came out of Abraham's loins, but also the child of the stranger who was bought with money. All were under Abraham's authority, as members of his family, and all were circumcised as well as himself. They were circumcised by virtue of their relation to him, as part of his household. Had he not believed the promise of the Saviour, they never would have been circumcised. It was faith in the promised Saviour that entitled him to receive the seal of that promise in his own person, and in the persons of his children and domestics. As the circumcision of infants rests on different grounds from the circumcision of adults, it requires a distinct examination. But this must be deferred to a future Number.

Thus we have come to those two distinct conclusions. First. That the covenant with Abraham was a dispensation of the covenant of grace, in which God promised to be a God to Abraham and his seed, in and through Jesus Christ, the great Purifier, who was to be cut off in due time. Second. Circumcision was God's token to Abraham, of this promise in all its parts. Abraham received the token because he believed it. His faith in this pro-



mise he had displayed before the institution of circumcision ; for it had been already counted to him for righteousness. Circumcision did not certify him of his interest in the great purifier, but assured him of God's design or purpose of mercy. Thus circumcision did not make him a believer, it only confirmed the faith he already had, for it was God's seal in his flesh that all which God had said he would fulfil. Zvrs.

*Messrs. Editors,*

AS the following remarks relate to an article in your valuable work, it is presumed you will not refuse them an insertion, and thereby oblige

A SUBSCRIBER.

*To the Members of the Dutch Reformed Church in America.*

FELLOW-CHRISTIANS,

AN affectionate attachment to the proper and devout religious customs of our ancestors, instead of meriting the opprobrious name of bigotry, must be viewed as truly virtuous ; and the regard we owe to their memory, renders it an imperious duty. If my position is correct, (which I think cannot be questioned,) you, as friends to the standards and usages of your Church, will not hesitate to unite with me in regretting the multiplied violations of those forms and customs which our fathers brought with them from the parent Church in Holland, and which, from that period until very lately, have been conscientiously and rigidly adhered to as the boast of our Zion. My anxiety on this subject has been recently excited by an article in

the *Evangelical Guardian and Review*, for October, 1818, Vol. II. No. 6., relative to the ordination of Mr. Peter Van Zandt, as Pastor over the first and second Dutch Reformed Churches in the third and fourth wards of the city of Schenectady. The sermon was preached by a gentleman who is not a minister of the Dutch Church : a charge was given to the pastor by a minister present ; a charge to the people by another ; and another offered up the closing prayer. Were our brethren of blessed memory, who, but a few years since, managed the concerns of the Church, to rise from their dust, with what astonishment would they look upon those sudden alterations ! The above is the mode of ordination established in a sister Church, (with the exception, however, of appointing a minister of another Church to preside.) That Church, and her ministers, I love and highly esteem ; especially such as maintain sound principles ; and her mode of ordination I cordially approve, but I as cordially approve our own. In doing this, I act in unison with all lovers of good order throughout the Protestant world. Why, then, this needless deviation ? Why adopt the mode of a sister Church, when ours is as good ? Our Presbyterian brethren act more consistently ; they never adopt ours. In the renowned Synod of Dort, our form of ordination was instituted, and its observance rigidly enjoined. It is one among many which that reverend body styled Forms of Union, (*Formulieren van Eenigheid*.) The uniform adherence to them, has for ages proved a palladium to the Church. By a devious course, we are

gradually becoming united to a sister Church. Let us not creep into it by stealth. If such is our wish, let us openly avow it, and let a plan of union be devised and discussed. Meanwhile, I think our judicatories should concert measures to restore and preserve uniformity among ourselves, and also with our mother Church. The union of a Church will be shortlived, where unanimity of practice is not combined with unanimity of sentiment.

*A friend to the good old customs and usages of the Dutch Reformed Church, as established in the Synod of Dort, Annis 1618 and 1619.*

We have given the above a place in our Magazine, purely to "oblige a Subscriber." The subject to which the communication relates, is, in our estimation, of no great importance, nor do we feel any particular interest in either of the *modes* of ordination adopted by the Reformed Dutch, or the Presbyterian churches. They regulate this according to their own pleasure. We gave the article alluded to just as it was communicated to us. We take this opportunity, however,

of correcting one mistake of the "Subscriber:" the "gentleman who preached the sermon," is, we believe, a member of the Classis of Albany. We have seen a printed copy of the minutes of the particular Synod of Albany, in which his name is recorded as a delegate from that Classis to the next General Synod: and we presume that Synod would not have delegated a person who did not belong to the Dutch Church: at least, so far as we are informed, that is not the practice of either of the particular Synods. We further remark, that if the Classis of Albany, at the ordination alluded to, strictly adhered to the *form* prescribed for that purpose by the constitution of their Church, we, for ourselves, see no impropriety in dividing those additional addresses among several ministers, which have been usually made by the minister who preached and presided. We only add, that if any member of the Classis of Albany wishes to answer the "Subscriber," his communication shall be inserted; and that the controversy, (if any) so far as relates to our pages, must there end. We wish to call the attention of our readers to "weightier matters." *Ed.*

### Selected.

#### CHRISTIAN SLAVERY IN ALGIERS.

*From an interesting work, entitled "Narrative of a Residence in Algiers." Translated from the Italian, by Edward Blaquiere, Esq. R. N.*

**THOSE** who have ever been at Algiers, and witnessed the fate

to which Christians, falling into the hands of the barbarians, are condemned, cannot form any idea of that greatest calamity which fortune has in store for humanity; or into what an abyss of sorrow and wretchedness their fellow-

creatures, thus situated, have been plunged. Even myself, who saw and proved it to a certain degree, in my own person, am at a loss for language equal to a description of what Christians feel and suffer, when precipitated into this dreadful situation.

No sooner is any one declared a slave, than he is instantly stripped of his clothes, and covered with a species of sackcloth; he is also generally left without shoes or stockings, and often obliged to work bareheaded, in the scorching rays of an African sun. Many suffer their beard to grow, as a sign of mourning and desolation; while their general state of filth is not to be conceived. Some of these wretched beings are destined to make ropes and sails for the squadron: these are constantly superintended by keepers, who carry whips, and frequently extort money from their victims, as the price of somewhat less rigour in the execution of their duty; others belong to the Dey's household; and many are employed by the rich Moors, who may have bought them at market, in the lowest drudgery of domestic employment. Some, like the beasts of burthen, are employed in carrying stones and wood for any public buildings that may be going on: these are usually in chains, and justly considered as the worst among their oppressed brethren. What a perpetuity of terrors, series of anguish, and monotonous days, must not theirs be! without a bed to lie on, raiment to cover them, or food to support nature! Two blackcakes thrown down, as if intended for dogs, is their principal daily sustenance; and, had it not been for

the charity of a rich Moor, who left a legacy for that purpose, Friday, the only day they are exempted from work, would have seen them without any allowance whatever. Shut up at night in the prison, like so many malefactors, they are obliged to sleep in the open corridor, exposed to all the inclemency of the seasons. In the country they are frequently forced to lay in the open air; or, like the Troglodite of old, shelter themselves in caverns. Awoke at day-light, they are sent to work with the most abusive threats, and thus employed, become shortly exhausted under the weight and severity of their keepers' whips.

Those destined to sink wells and clear sewers, are for whole weeks obliged to be up to their middle in water, respiring a mephitic atmosphere: others employed in quarries are threatened with constant destruction, which often comes to their relief. Some attached to the harness in which beasts of the field are also yoked, are obliged to draw nearly all the load, and never fail to receive more blows than their more favourite companion, the ass or mule. Some are crushed under the falling of buildings, while others perish in the pits into which they are sent to be got rid of. It is usual for one and two hundred slaves to drop off in the year, for want of food, medical attendance, and other necessities; and wo to those who remain, if they attempt to heave a sigh or complain in the hearing of their inexorable master. The slightest offence or indiscretion is punished with two hundred blows on the soles of the feet, or over

the back ; and resistance to this shocking treatment is often punished with death,

When, in marching, a poor slave is exhausted by sickness or fatigue, and the cruelty of his usage, he is inhumanly abandoned on the high road, to be insulted by the natives, or trod under foot by the passengers. They frequently return from the mountains with the blood trickling from their limbs, which are, together with their whole body, covered with scars and bruises. One evening, towards dark, I was called to by a hoarse voice : on drawing nearer, I beheld an unhappy being stretched on the ground, foaming at the mouth, and with the blood bursting from his nose and eyes. I had scarcely stopt, struck with horror and apprehension, when, in a faint voice, the word " Christian ! Christian ! " was repeated. " For heaven's sake have pity on my sufferings, and terminate an existence which I can no longer support ! " " Who are you ? " was my reply. " I am a slave," said the poor creature, " and we are all badly treated ! An oldak of the militia, who was passing this way, and happening to be near me at the time, he exclaimed in an angry tone, ' Dog of a Christian, how dare you stop the road when one of the faithful passes ? ' This was followed by a blow and a kick, which threw me down a height of several feet, and has left me in this condition."

On another occasion the situation of a still more unfortunate slave was equally calculated to excite my indignation and sympathy. He was sorrowfully seated under an old wall : at his feet

there lay an immense load, under which he seemed to have sunk ; his visage was pallid and meagre ; with looks full of wildness, and eyes fixed on the ground, all expressing strong signs of premature age, brought on by grief and sufferings ; raising his head, he seemed to become more agitated, and striking his breast and forehead several times, deep sighs seemed to relieve his mind from some internal paroxysm of despair. " What can be the matter, my friend ? " said I, addressing myself to this unfortunate wretch. " Why all these signs of misery and distress ? " " Poor Christians," he replied, " there is no help for them in this world ! and their groans are not heard in heaven. I was born in Naples, but what country have I ? Nobody assists me ; I am forgotten by all. I was noble, rich, and illustrious in the place of my birth ; see how wretchedness and slavery can change the face of man. It is now eleven years since my sufferings began ; and during which time I have in vain solicited the assistance of relatives and fellow-creatures, but all to no purpose ; there being no longer any one on whom I can place hope or reliance. To whom, therefore, can I turn my eyes for support ? What have I done to deserve so much oppression and suffering ? " After he had given vent to his feelings, I did my best to recommend patience, resignation, and hope. I also touched on the promises of eternal reward to those who suffer here below with becoming fortitude. All this was answered with a forced smile, accompanied with a look, which spoke volumes, and

proved the little use of attempting to console or reconcile man to his ill-fated sufferings. While mournfully withdrawing myself from a scene which could only add to the poignancy of my own lacerated feelings, without mitigating those of a fellow-creature, already oppressed with more than he could bear: the last time of turning to the spot, saw him rolling on the ground, and with heavy sighs, lamenting his melancholy fate.

Although a price is set on each captive, that the whole may encourage a hope of freedom; yet, from the peculiar mode in which their liberation must be effected, this hope is almost unavailing. If after having obtained leave to exercise their trade, they acquire any property, they are not allowed to pay it for their ransom. Offers of this kind have always been rejected, on the ground of the Dey's being legal heir to all the property of his slaves: and frequently, in order to get possession of it a little sooner, this honourable revenue is anticipated by the owner's being despatched.

Captivity is thus surrounded by aggravated cruelties, which seem to have no end. Their forlorn condition has been very properly compared to those spirits condemned to inhabit the house of darkness and despair: who, according to a popular writer, are constantly inquiring what hour of the day it is, and as often receive the terrific reply of *eternity*! It is not enough that they should groan under excessive labour and multiplied blows; but derision, abuse, and contempt must be added: and this species of suffering is, if possible, more acutely felt than the former. "Faithless

Christian dog," is the ordinary mode of addressing a slave; and this degrading epithet is invariably accompanied with the most insulting gesture, occasionally by personal violence. Whenever a captive is taken ill in Algiers, motives of self-interest call upon the Moorish proprietor for a little indulgence; but were it not for the benign charity of Spain, which has established a small fund to support an hospital for the reception of Christian slaves, the latter when overcome with disease, would be left to perish in the streets, and suffering humanity remain completely unassisted. By means of the above benevolent institution, they may at least hope to die in peace; and in the act of abandoning this vale of tears, be sustained by the hopes of future bliss. But the ineffable consolations of religion cannot be very liberally bestowed on these poor people, there being but one priest to sooth the bed of sickness, administer to the wishes of the dying man, and inspire the fugitive spirit with the bright hope of another and a better world!

The present clergyman, like another Vincenzo de Paoli, with a most philanthropic spirit and truly Christian zeal, devotes all his time to the spiritual relief and comfort of the sick and infirm, to whom he is an angel of peace and consolation. But how can a single spiritual adviser, however great his exertions and well disposed, attend to three thousand Christians; of whom hundreds are scattered about the country, and have been for years, without appearing at a place of public worship? and in the absence of that necessary duty been doomed to hear curses and reprobation

heaped on the great Prophet of Nazareth ? It is only ten years ago, that even the tomb afforded no shelter to the remains of a Christian in this country : the rites of sepulture were for a long time absolutely refused to the bodies of Christian captives ; and they were often left exposed in the open air to be devoured by reptiles and birds of prey. It was with considerable difficulty that Charles the Fourth of Spain, obtained at an enormous price, a small space near the sea, which has since been the Christian burying-ground ; but it is not distinguished by any mark to denote the solemn purpose, nor a fence to defend the sacred precincts from barbarous intrusion. Thus do Christians live and die in Algiers!!!

Having endeavoured to communicate a limited notion of its physical effects, I ought also to make a few remarks on the moral tendency of slavery. All agree that loss of liberty is the greatest misfortune which can possibly befall a human being. Without any of those consolations which generally accompany other griefs, it does not give rise to any of those impulses which are calculated to support the mind in adversity. All our other sorrows awaken feelings of tenderness and sympathy in generous minds, and inspire respect. If not relieved, they are, at least, blest with commiseration. The prisoners who have been shut up in the Bastille, the fortresses of Spandau, Olmutz, Magdeburg, Stetin, and the Tower of Oblivion in Persia, displeased the great, and may perhaps have deserved incarceration ; but they were regarded with some degree of importance, and as men

of no common characters. When the exiles of Siberia passed, they were followed by a sympathetic look of pity, not unmixed with admiration ; people, sighing, exclaimed : " There goes an exile ! " As to slavery, you cannot divest it of a certain opprobrium, and servile baseness ; which freezes the heart, disgusts the sight, and repels sympathy. There is an unconscious horror created in the mind, towards this most unnatural state of man ; and we proscribe the slave, as the Hindoos do the member of a cast, who may have violated the precepts of his religion. Even the captive himself, when long accustomed to be thus regarded, begins seriously to think his nature has experienced a change ; and in that state of mind considers himself as degraded as he is unhappy. Chains, while they are thought disgraceful by the free, depreciate the wearer in his own esteem, until his soul is deprived of all the salutary influence of liberty. It is thus, that the cultivated European, when left for any time a prey to his wretched fate, is at last persuaded to look upon himself as even inferior to the savages of Africa ; and the man who was born free, to direct his piercing eye and noble front towards Heaven, sinks to the degrading alternative of forgetting the original intentions of nature. The soul has been often purified in the crucible of adversity ; but in a state of slavery, there is something so abject and forlorn, that it destroys the courage, and quenches all the fire of generous sentiments, depriving its victim at once of mind and dignity. Another of its evils, and by far the worst, virtue, which teaches us

to vanquish every grief, or render them sources of utility, is generally weakened, and often altogether extinguished in a mind habituated to slavery. Sorrow vitiates the heart where it breaks the spirit. The virtues spring from great and generous souls, while vice is the offspring of meanness. Religion too, that column of Heaven, to which we cling when all around us totters, ceases to afford consolation to the heart that is ulcerated: those who are taught to regard themselves as entirely abandoned on earth, no longer look to Heaven for support. It is true, while suffering together, they mingle their tears; but friendship, that

*Mysterious cement of the soul!  
Sweet'ner of life, and solace of society!*

is mute, and lost to those who find no pity in their own immediate circle. Instead of uniting for mutual support, hatred and envy more frequently intervene to embitter their distress. The fortunate man is gay and animated; his heart smiles in unison with all around him; his soul is serene as a cloudless day: but he who has suffered from 'man's inhumanity to man,' or an iron destiny, feels that the streams of pity are dried up within him; while the flame which animated his heart in better days, is extinguished with his happiness.

A Persian traveller, who was sitting in the anti-chamber of an European sovereign, observed a person magnificently dressed; but who, notwithstanding the splendour and gold which covered him, appeared immersed in gloomy and sorrowful thoughts: he walked up and down the room,

without being noticed or spoken to by any one. Struck by his singular appearance, the oriental inquired who that great but unhappy personage might be? He to whom the question was put, said, that he was a great lord of the court, and governor of a distant province, who had formerly enjoyed the first place in the monarch's favour, but that the prince had now withdrawn his protection, so that he only experienced humiliation and disgusts in the palace. Upon this, the Persian arose, and disdainfully cried: *why do they treat him thus? Why is his life so embittered? If they have no regard for him, let them at least have a little pity on those who are so unfortunate as to be placed under his government!*

To conclude this melancholy subject, of all human sufferers, I have been taught to believe, the Christian slaves of Barbary are the greatest: being in that dreadful state, when, according to the sagacious author of *Corinna*, deep and long-continued sorrow has absorbed every pleasurable emotion, leaving behind a sentiment of sadness and despair; a situation in which life seems embittered by an envenomed dart. They fall oppressed and cast down by the weight of their sufferings: under the rod which smites them, they cannot any longer raise their heads. The gods, says a fine verse of Homer, snatch away all the spirit of those whom they have destined to fall into the wretched condition of slavery. Servitude is indeed a cruel necessity, which breaks and destroys whatever it encompasses.

From a subject like the foregoing, and that long train of melan-

choly ideas which its consideration is so justly calculated to excite, how highly gratifying it is, to be enabled by a fortunate and happy combination of circumstances, to follow it up by congratulating humanity at large, on the recent liberation of so many unfortunate sufferers; who had for many years been, as it were, forgotten by their European brethren. Those warriors, who escaped the ravages of disease or the sword, during the long hostility which desolated the civilized world, found no difficulty in regaining their native homes, from the remotest corners of the earth to which their services may have led them; but the miserable children of Europe, who had fallen into the hands of the Barbary pirates, were detained in the cruellest bondage, were not destined to share that blessing.

#### THE NEGRO SERVANT.

NOT many days after the first interview with my Negro disciple, which has already been described in a former number, I went from home on horseback, with the design of visiting and conversing with him again at his master's house, which was situated in a part of the parish near four miles distant from my own. The road which I took lay over a lofty down or hill, which commands a prospect of scenery seldom equalled for beauty and magnificence. It gave birth to silent but instructive meditation.

The down itself was covered with sheep, grazing on its wholesome and plentiful pasture. Here and there a shepherd's boy kept his appointed station, and watched over the flock committed to his care. I viewed it as an emblem of my own situation and employment.

For adjoining the bill lay an extensive parish, wherein many souls were given me to watch over and render an account of at the day of the great Shepherd's appearing. The pastoral scene before me seemed to be a living parable, illustrative of my own spiritual charge. I felt a prayerful wish, that the good Shepherd who gave his life for the sheep, might enable me to be faithful to my trust. I felt pleasure, also, in thinking, that my young African friend was a sheep of another more distant fold, which Christ will yet bring to hear his voice. For there shall be one fold and one shepherd, and all nations shall be brought to acknowledge that his yoke is easy, and his burden is light.

On the left hand of the hill, as I advanced eastward, and immediately under its declivity, extended a beautiful tract of land, intersected by a large arm of the sea, which (as the tide was fast flowing in) formed a broad lake or haven of three miles in length. Woods, villages, cottages, and churches, surrounded it in most pleasing variety of prospect. Beyond this lay a large fleet of ships of war, and not far from it another of merchantmen, both safe at anchor, and covering a tract of the sea of several miles long. Beyond this again, I saw the fortifications, dock yards, and extensive public edifices of a large



sea-port town. The sun shone upon the windows of the buildings and the flags of the ships with great brightness, and added much to the splendour of the view.

I thought of the concerns of empires, the plans of statesmen, the fate of nations, and the horrors of war. Happy will be that day, when he shall make wars to cease unto the end of the earth, and peace to be established on its borders!

In the mean time, let us be thankful for those vessels and instruments of defence, which, in the hands of God, preserve our country from the hand of the enemy, and the fury of the destroyer. What, thought I, do we not owe to the exertions of the numerous crews on board those ships, who leave their homes to fight their country's battles, and maintain its cause, while we sit every man under his vine and fig-tree, tasting the sweets of a tranquillity unknown to most other nations, in those days of conflict and bloodshed!

On my right-hand, to the south and southeast, the unbounded ocean displayed its mighty waves. It was covered with vessels of every size, sailing in all directions. Some outwardly bound to the most distant parts of the world; others, after a long voyage, returning home laden with the produce of other climes. Some going forth in search of the enemy. Others sailing back to port after the hard fought engagement, and bearing the trophies of victory in the prizes which accompanied them home.

At the southwest of the spot on which I was riding, extended a beautiful semi-circular bay of

about ten miles in circumference, bounded by high cliffs of white, red, and brown-coloured earths. Beyond this lay a range of hills, whose tops are often buried in cloudy mists, but which now appeared clear and distinct. This chain of hills, meeting with another from the north, bounds a large fruitful vale, whose fields, now ripe for harvest, proclaimed the goodness of God in the rich provision which he makes for the sons of men. He prepares the corn: he crowns the year with his goodness, and his paths drop fatness. They drop upon the pastures of the wilderness, and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn: they shout for joy, they also sing.

As I looked upon the numerous ships moving before me, I remembered the words of the Psalmist; "They that go down to the sea in ships, that do business in great waters: these see the works of the Lord, and his wonders in the deep. For he commandeth and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits' ends. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then they are glad, because they be quiet: so he bringeth them unto their desired haven. O! that men would praise the Lord for his goodness, and for his wonderful works to the children of men." Ps. cvii.

The Negro Servant then occurred to my mind. Perhaps, thought I, some of these ships are bound to Africa, in quest of that most infamous object of merchandise, a cargo of black slaves. Inhuman traffic for a nation, that bears the name of Christian! Perhaps these very waves, which are now dashing on the rocks at the foot of this hill, have on the shores of Africa borne witness to the horrors of forced separation between wives and husbands, parents and children, torn asunder by merciless men, whose hearts have been hardened against the common feelings of humanity by long custom in this cruel trade. "Blessed are the merciful, for they shall obtain mercy." When shall the endeavours of that truly Christian friend of the oppressed negro be crowned with success, in the abolition of this wicked and disgraceful traffic?\*

As I pursued the meditations which this magnificent and varied scenery excited in my mind, I approached the edge of a tremendous perpendicular cliff, with which the Down terminates. I dismounted from my horse, and tied it to a bush. The breaking of the waves against the foot of the cliff at so great a distance beneath me, produced an incessant and pleasing murmur. The sea-gulls were flying between the top of the cliff where I stood, and the rocks below, attending upon their nests, built in the holes of the cliff. The whole scene in every direction, was grand and impressive: it was suitable to de-

votion. The Creator appeared in the works of his creation, and called upon the creature to honour and adore. To the believer, it is doubly so. He possesses a covenant right to the enjoyment of nature and providence, as well as to the privileges of grace. His title-deed runs thus: "All things are your's; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's; and ye are Christ's, and Christ is God's."

I cast my eye downwards a little to the left towards a small cove, the shore of which consists of fine hard sand. It is surrounded by fragments of rock, chalk cliffs, and steep banks of broken earth. Shut out from human intercourse and dwellings, it seems formed for retirement and contemplation. On one of these I unexpectedly observed a man sitting with a book, which he was reading. The place was near two hundred yards perpendicularly below me: but I soon discovered by his dress, and by the black colour of his features, contrasted with the white rocks beside him, that it was no other than my negro disciple; with, as I doubted not, a Bible in his hand. I rejoiced at this unlooked-for opportunity of meeting him in so solitary and interesting a situation. I descended a steep bank, winding by a kind of rude staircase, formed by fishermen and shepherds' boys in the side of the cliff down to the shore.

He was intent on his book, and did not perceive me till I approached very near to him.

"William, is that you?"

"Ah! Massa, me very glad to see you. How come Massa into

\* The day has since arrived, when the persevering efforts of Mr. Wilberforce to accomplish this happy purpose, have been fully answered. The slave trade is abolished. The church of God rejoices at this triumph of Christ over Belial.

this place? Me thought nobody here, but only God and me."

"I was coming to your master's house to see you, and rode round by this way for the sake of the prospect. I often come here in fine weather, to look at the sea, and the shipping. Is that your Bible?"

"Yes, Sir,\* this my dear goot Bible."

"I am glad," said I, "to see you so well employed. It is a good sign, William."

"Yes, Massa, a sign that God is goot to me; but me never goot to God."

"How so?"

"Me never tank him enough: me never pray to him enough: me never remember enough, who give me all dese goot tinge. Massa, me afraid my heart is very bat. Me wish me was like you."

"Like me, William? Why, you are like me, a poor helpless sinner; that must, like yourself, perish in his sins, unless God, of his infinite mercy and grace, pluck him as a brand from the burning, and make him an instance of distinguishing love and favour. There is no difference; we have both come short of the glory of God: all have sinned."

"No, me not like you, Massa; me tink nobody like me, nobody feel such a heart as me."

"Yes, William, your feelings, I am persuaded, are like those of every truly convinced soul, who sees the exceeding sinfulness of sin, and the greatness of the price which Jesus Christ paid for the

sinner's ransom. You can say in the words of the hymn,

"I the chief of sinners am,  
But Jesus died for me."

"O yes, Sir, me believe that Jesus die for poor Negro. What would become of poor wicked Negro, if Christ no die for him. But he die for the chief of sinners, and dat make my heart sometime quite glad."

"What part of the Bible were you reading, William?"

"Me read how de man upon the cross spoke to Christ, and Christ spoke to him. Now dat man's prayer just do for me.

'Lord, remember me.' Lord, remember poor negro sinner: this is my prayer every morning, and sometime at night too; when me cannot tink of many words, then me say the same again, Lord, remember poor Negro sinner."

"And be assured, William, the Lord hears that prayer. He pardoned and accepted the thief upon the cross, and he will not reject you; he will in nowise cast out any that come to him."

"No, Sir, I believe it; but there is so much sin in my heart, it make me afraid and sorry. Massa, do you see these limpets,\* how fast they stick to the rocks here? Just so, sin stick fast to my heart."

"It may be so, William, but take another comparison: do you cleave to Jesus Christ by faith in his death and righteousness, as those limpets cleave to the rock, and neither seas nor storms shall separate you from his love."

"Dat is just what me want."

"Tell me, William, is not that very sin which you speak of, a

\* A kind of shell-fish, which abounds in the place where we were, and which sticks to the rocks with exceeding great force.

\* In the course of conversation, he sometimes addressed me with the word "Massa," for "Master," according to the well-known habit of the negro slaves in the West Indies; and sometimes, "Sir," as he was taught since his arrival in England; but the former word seemed to be the most familiar to him.

burden to you? You do not love it: you would be glad to obtain strength against it, and to be freed from it, would you not?"

"O yes; me give all this world, if me had it, to be without sin."

"Come, then, and welcome to Jesus Christ, my brother; his blood cleanseth from all sin. He gave himself as a purchase for sinners. He hath borne our griefs, and carried our sorrows. He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. The Lord hath laid on him the iniquity of us all. Come, freely come to Jesus, the Saviour of sinners."

"Yes, Massa," said the poor fellow weeping, "me will come: but me come very slow; very slow, Massa; me want to run, me want to fly. Jesus is very goot to poor Negro, to send you to tell him this."

"But this is not the first time you have heard these truths."

"No, Sir, they have been comfort to my soul many times, since me hear goot minister preach in America, as me told you last week at your house."

"Well, now I hope, William, that since God has been so graciously pleased to open your eyes, and affect your mind with such a great sense of his goodness, in giving his Son to die for your sake; I hope, that you do your endeavour to keep his commandments; I hope you strive to behave well to your Master and Mistress, and fellow-servants. He that is a Christian inwardly, will be a Christian outwardly; he that truly and savingly believes

in Christ, will show his faith by his works, as the Apostle says. Is it not so, William?"

"Yes, Sir, me want to do so. Me want to be faithful. Me sorry to tink how bat servant me was, before the goot tings of Jesus Christ come to my heart. Me wish to do well to my Massa, when he see me and when he not see me, for me know God always see me.

"Me know, dat if me sin against mine own Massa, me sin against God, and God be very angry with me. Beside, how can me love Christ, if me not do what Christ tell me.

"Me love my fellow-servants, though, as I told you before, they not much love me, and I pray God to bless them. And when they say bad tings, and try to make me angry, then me tink, if Jesus Christ were in poor Negro's place, he would not revile and answer again with bat words and temper, but he say little, and pray much. And so then, me say nothing at all, but pray God to forgive them."

The more I conversed with this African convert, the more satisfactory were the evidences of his mind being spiritually enlightened, and his heart effectually wrought upon by the grace of God.

The circumstances of the place in which we met together, contributed no little to the interesting effect which the conversation produced on my mind. The little cove or bay, was beautiful in the extreme. The air was calm and serene. The sun shone, but we were sheltered from its rays by the cliffs. One of these was stupendously lofty and large. It was white as snow, its summit

hung directly over our heads. The sea-fowl were flying around it. On the other side, and behind us, was a more gradual declivity of many coloured earths, interspersed with green patches of grass and bushes, and little streams of water trickling down the bank, and mingling with the sea at the bottom. At our feet the waves were advancing over shelves of rocks covered with great variety of sea-weeds, which swam in little fragments, and displayed much beauty and elegance of form, as they were successively thrown upon the sand.

Ships of war and commerce were seen at different distances. Fishermen were plying their trade in boats nearer to the shore. The noise of the flowing tide, combined with the voices of the sea-gulls over our heads, and now and then a distant gun fired from the ships as they passed along, added much to the peculiar sensations to which the scene gave birth. Sometimes the striking of oars upon the waves accompanied by the boatmen's song, met the ear. The sheep aloft upon the down sometimes mingled their bleatings with the other sounds. Thus all nature seemed to unite in impressing an attentive observer's heart with affecting thoughts.

I continued for a considerable time in conversation with the Negro, finding that his Master was gone from home for the day, and had given him liberty for some hours. I spoke to him on the nature, duty, and privilege, of Christian Baptism; pointed out to him from a prayer-book which I had with me, the clear and scriptural principles of our own church upon that head, and found

that he was very desirous of conforming to them. He appeared to me to be well qualified for receiving the Sacramental pledge of his Redeemer's love; and I rejoiced in the prospect of beholding him no longer a "stranger and foreigner, but a fellow-citizen with the saints, and of the household of God."

"God," said I to him, "has promised to sprinkle many nations," not only with the waters of baptism, but also with the dews of his heavenly grace. He says, he will not only "pour water upon him that is thirsty," but, "I will pour my Spirit upon thy seed, and my blessing upon thine offspring."

"Yes, Massa," said he, "he can make me to be clean in heart, and of a right spirit; he can purge me with hyssop, and I shall be whiter than snow."

"May God give you these blessings, and confirm you in every good gift."

I was much pleased with the affectionate manner in which he spoke of his parents, from whom he had been stolen in his childhood; and his wishes that God might direct them by some means to the knowledge of a Saviour.

"Who knows," I said, "but some of these ships may be carrying a missionary to the country where they live, to declare the good news of salvation to your countrymen, and to your own dear parents in particular, if they are yet alive."

"O! my dear father and mother: my dear gracious Saviour;" exclaimed he, leaping from the ground as he spoke, "if thou wilt but save their souls, and tell them what thou hast done for sinners—but—"

He stopped, and seemed much affected.

"My friend," said I, "I will now pray with you for your own soul, and for those of your parents also."

"Do, Massa, dat is very goot and kind, do pray for poor Negro souls here and every where."

This was a new and solemn "house of prayer." The sea-land was our floor, the heavens were our roof; the cliffs, the rocks, the hills, and the waves, formed the walls of our chamber. It was not indeed a "place where prayer was wont to be made;" but for this once, it became a hallowed spot: it will by me ever be remembered as such. The presence of God was there. I prayed.—The Negro wept.—His heart was full. I felt with him, and wept likewise.

The last day will show, whether our tears were not the tears of sincerity and Christian love.

It was time for my return; I leaned upon his arm, as we ascended the steep cliff in my way back to my horse, which I had left at the top of the hill. Humility and thankfulness were marked in his countenance. I leaned upon his arm with the feelings of a brother. It was a relationship I was happy to own. I took him by the hand at parting, appointed one more interview previous to the day of baptizing him, and bid him farewell for the present.

"God bless you, my dear Massa."

"And you, my fellow Christian, for ever and ever. Amen."

My interviews with the Negro, suggested the following lines,

which I here subjoin under the title of

### THE NEGRO'S PRAYER.

JESUS, who mak'st the meanest soul  
An object of thy care,  
Attend to what my heart would speak,  
Hear a poor Negro's prayer.

For thou, when bleeding on the cross,  
My sins and griefs didst bear;  
This makes me think thou'lt not refuse  
To hear a Negro's prayer.

I was a helpless Negro boy,  
And wandered on the shore,  
Thieves took me from my parents' arms,  
I never saw them more.

But yet my lot that seem'd so hard,  
Quite otherwise did prove!  
For I was carried far from home  
To learn a Saviour's love.

Poor and despised though I was,  
Yet thou, O God, wast nigh,  
And when thy mercy first I saw  
Sure none so glad as I.

In ignorance I long had liv'd,  
A rebel too I'd been;  
But thy great kindness, O my God,  
Sav'd me from all my sin.

Mine was a wretched state, expos'd  
To men and angels' view;  
A slave to man, a slave to sin,  
A slave to Satan too.

But if the Son hath made me free,  
Then am I free indeed;  
From power of man, of sin, and hell,  
For evermore I'm freed.

O! send thy word to that far land,  
Where none but Negroes live;  
Teach them the way, the truth, the life,  
Thy grace, thy blessing give.

O! that my father, mother dear  
Might there thy mercy see;  
Tell them what Christ has done for them,  
What Christ has done for me.

Whose God is like the Christian's God!  
Who can with Him compare!  
He hath compassion on my soul,  
And hears a Negro's prayer.

Lord Jesus, thou hast shed thy blood  
For thousands such as me,  
Many despise poor Negro slave,  
But I am lov'd by thee.

And this is all I want below,  
To be thy constant care,  
Keep me from sin and danger, Lord,  
And hear a Negro's prayer.

In heaven the land of glory lies,  
If I should enter there;  
I'll tell the saints and angels too  
Thou heard'st a Negro's prayer.

## Religious Intelligence.

### MEMOIR

RELATIVE TO THE TRANSLATION OF THE  
SACRED SCRIPTURES, BY THE BAPTIST  
MISSIONARIES AT SERAMPORE.

[Concluded from page 284.]

31. *THE Khasas.* This language is spoken by a small nation to the east of Silhet, who inhabit the mountains extending from Silhet nearly to the borders of China. In this specimen three or four Sungakrit words may be traced, but so disguised by the monosyllables prefixed or added to them, that they are not easily recognized; while the pronouns, *gna*, I, *je*, thou, *ke*, they, and the frequent recurrence of the syllables *ming*, *eng*, *ung*, &c. plainly indicate its distant affinity with the Chinese monosyllabic system, however widely it differs from it in its present state.

32. *The Burman language.* This language has borrowed the Sungakrit alphabet, in which it is now constantly written. But notwithstanding this, scarcely three Sungakrit words can be descried in the specimen given. Syllables, however, which accord with those in the Chinese colloquial system, are to be found in abundance; and, indeed, the language adopts two of the four Chinese tones. We here find the Sungakrit arrested in its progress eastward, therefore, and constrained to lend its alphabet to do little more than clothe and express another system, said, by those who have studied it most closely, to be originally monosyllabic, and which still retains tones completely foreign to the Sungakrit system. The languages which spring from the Sungakrit, therefore, evidently form a whole of themselves, and, taken together, constitute a philological family, which for number and close resemblance to each other, can scarcely be paralleled.

But although this variety of languages gives to the work in which we are engaged a highly formidable appearance, since they almost confuse the mind by their number, the difficulty will be found more apparent than real, particularly when they are taken singly as they occur. With a previous knowledge of the mode of construction, and nine-tenths of the words in any one language, the study of it can scarcely deserve the name of labour. The peculiar terminations being once familiarized, (scarcely a hundred in any one of those languages,) the language is already understood. Nothing remains dark and uncertain to discourage the pursuit; and the gradual acquisition of four or five hundred words, the tenth of as many thousands, the general number of words in these languages, has little in it that requires hard study. It will be evident, therefore, that to a person already acquainted with Sungakrit, Bengalee, and Hindee, the acquisition of ten of these languages will cost scarcely the labour of acquiring one language totally new to him, as it will be merely that of familiarizing himself with less than five thousand words, a labour performed by every one who adds to Latin a knowledge of Greek; a labour certainly far inferior to that of committing to memory five thousand Chinese characters, each describing a different idea by a different combination of strokes; and far, very far less than that involved in the previous acquisition of the Hindee, Bengalee, and Sungakrit languages.

But much as any two of these languages may approximate, the terminations, though in few instances exceeding a hundred, are so often repeated in discourse, that a language formed of the same radical words, will, when spoken, be scarcely intelligible to one of a neighbouring province. This will be evident from an example: the Mah-

ratta specimen of the Lord's Prayer has *twenty-nine* out of its thirty-two words agreeing with the Bengalee; but of the hundred and nineteen syllables which it contains, no less than *fifty-nine* will be found to differ in sound from those in the Bengalee specimen; so that while the languages have nearly the same words in common with each other, in discourse only one half of the sounds convey the same idea, and the other half (that is, the terminations) so disguise these, as to render the whole nearly unintelligible. This will not appear strange, when it is considered that the radical words and the pronouns, which are nearly alike in all the languages, convey the idea in its unmodified state; but whether it be that of a thing, a quality, or an action; and if the former, whether it be singular or plural; if the latter, whether it be affirmed, or denied, advised, commanded, or forbidden, must be learnt from the different terminations which convey the idea to the mind, with the various shades of meaning nicely discriminated. Hence, languages unintelligible for want of an acquaintance with the terminations, become plain and clear when these are acquired.

From this it will appear, that, while those who speak these cognate languages, varied as they are by their different terminations, are almost unintelligible to each other, a few persons, acquainted with Sungskrit, and the leading cognate languages, familiar with Indian grammar, and the principles on which the permutation of letters is founded, may, with little difficulty, obtain that knowledge of these languages, which, to those unacquainted therewith, might seem almost unattainable; and by a diligent improvement of native talent and knowledge, if the means for printing are furnished, compress into a few years what might seem otherwise the work of ages, and accelerate the general introduction of Christianity into India, possibly by half a century.

In the method we pursue, however, this labour, if not actually shortened, is at least greatly facilitated. It is a well-known

fact, that one to whom a language is vernacular, can, in general, express an idea therein with a degree of perspicuity and neatness scarcely attainable by a foreigner in a long period of years. Of this we became early sensible, from repeated trials in Bengalee. We have long observed, that on communicating an idea to a learned Bengalee, with a wish that he would express it in his own way, he has done it in a manner so clear and expressive, that while we could fully comprehend the force of every word employed, we have found it almost impossible to express it with equal force and freedom ourselves. It therefore occurred to us, that if, to this freedom and force of expression, strict accuracy could be united, a version of the Scriptures might, in a very few years, be produced in the various cognate languages of India, superior to what might be expected possibly in half a century from a man's going into each of these countries, sitting down to acquire the language *ab origine*, and then forming the style of a translation himself, with the stiffness and baldness for many years inseparable from a man's writing in a foreign language. We therefore first made the trial in one or two of the languages with which we were most familiar, and finding it succeeded beyond our expectation, we extended it to others. The process of the work is nearly as follows:

On engaging a pundit in one of these cognate languages, after having examined and ascertained his qualifications, we gave him an approved version of the Scriptures in a language with which he is well acquainted; for most of the pundits we employ, while good Sungskrit scholars, are also acquainted with at least one or two of the cognate languages of India, besides their own vernacular tongue, and some of them with three or four. Then placing him among two or three other pundits, who have been for years employed with us, we direct him to express the ideas he finds there, in his own vernacular idiom with the utmost care and exactness, and to ask questions wherever he



sends it necessary. Meantime the grammatical terminations, and the peculiarities of the language are acquired, possibly by the time he has finished the first Gospel. The work of revision is then begun with the pundit. This at first proceeds exceedingly slow, as nothing is suffered to go to press till fully understood and approved; and in some instances the alterations made are so numerous, as to leave little of the first copy standing. This revision is, however, of the highest value, as the discussions which it originates, both lay open the language to us, and the sense of the original to the pundit. As we advance, we proceed with increased ease and pleasure, and seldom go through the fourth Gospel, without feeling ourselves on firm ground relative to the faithfulness and accuracy of the version. Thus a first version of the New Testament is produced, not inferior in accuracy, and far superior in point of style and idiom, to the first version of the Bengalee New Testament, the product of seven years' severe labour and study. The Old Testament becomes still more easy; and the knowledge and experience acquired in bringing the first edition of the Scriptures through the press, form no contemptible preparation for the revision of a second edition of the New Testament.

The printing of these versions is highly important, as for want of the means to print them, versions have often lain almost useless, and, in some instances, many have been lost. In this part of the work we have been favoured with such assistance, that we have types ready for printing in almost every one of these languages. Some of them have a peculiar character of their own, as the Orissa, the Kaashmeer, the Wuch, the Goojuratee, &c. In the greater part of them, however, the Deva-nagree is familiar to most of those who can read; and as this alphabet is perfectly complete, while some of the local alphabets are greatly deficient, it seems desirable to extend the Deva-nagree as widely as possible. It would, indeed, greatly facilitate the progress of knowledge,

if it could have that extension given it in India, which the Roman alphabet has obtained in Europe. This we wish, if possible, to promote; and hence, though we have cast several founts of types in the local characters for the use of those who now read these alone; yet, as many prefer the Nagree, it is our design ultimately to publish an edition of most of these in the Nagree character.

That the labour is not lost which is thus employed in giving the Scriptures in a language, though spoken by not more than two millions of people, as is probably the case with some of these, must be obvious to all who are acquainted with the state of things in the British Isles. The value of this has been demonstrated in Wales, where the word of God, being translated into the vernacular language of that small principality, has, age after age, brought forth fruit in the most abundant manner. This, however, it could scarcely have done in the same degree, had the Welsh been left to derive all their knowledge of the Scriptures from the English language, although it is the language of their nearest neighbours, and spoken in a certain degree among themselves. The importance of this will further appear, if we, on the other hand, consider the state of things in Ireland, in the vernacular language of which, the Scriptures, if wholly translated and printed, have never yet been circulated to any extent; and to this very day we find the inhabitants, under a splendid and numerous Protestant establishment, which conducts worship in the English language, almost as ignorant of the Scriptures as the Hindoos themselves. The expense and labour which have been so commendably applied within these few years past to the completion of a Gaelic version of the Scriptures, though that language is far less extensive than any of the Indian languages, serve further to show the value of the object before us.

The importance of thus preparing versions of the Scriptures, in all these languages, if possible, will further appear, if

we consider the ease with which the Gospel may be introduced by any Missionary into one of these provinces when this is once effected. A Missionary who may in some future period wish to carry the Gospel thither, may not possess that turn of mind which would enable him to sit down with delight to so arduous a work as the translation of the Scriptures; he may not possess that knowledge of the originals which such a work requires; or he may not have a press at hand to print the Scriptures when translated, or funds to meet the expense; but devoid of all these, with the Scriptures in his hand already translated, he can begin proclaiming the glad tidings of mercy to perishing sinners; yea, the very perusal of these Scriptures, with care and diligence, will be to him both grammar and dictionary in the acquisition of the language.

Nor when the Scriptures are thus translated, will a European Missionary be in every instance requisite for the purpose of introducing the Gospel into these provinces. A brother born and raised up in India, or even a Hindoo convert, though incapable of translating the Scriptures, may acquire the local character, if different from his own, go among his bordering neighbours, and quickly attain a language so nearly allied to his own. Thus several of our brethren born in Bengal, are now employed in Hindoostan; and not only have brethren Kerr, Thompson, and Peter, natives of Calcutta, carried the Gospel into various parts of India; but our brother Krishnoo-das, whose memory is precious among us, took the Orissa New Testament, went into that country, learned the language, and laboured there with brother Peter, till arrested in his career by that sickness which at length conducted him to his Father's house above.

The expense of giving a version in each of these languages is also far from being great. Our experience in the work of translating and printing enables us at this time to judge pretty correctly respecting the expense of one of these versions: and we think that, in general, now types are prepared, and

all things are ready for the work, the expense of pundit's wages for translating the New Testament, and bringing it through the press, and that of printing a thousand copies, including types, paper, &c. will be little more than four thousand rupees, or five hundred pounds; which sum, we think, will both secure a version in almost any one of these languages, and an edition of a thousand copies; a number sufficient to convey the knowledge of the Gospel into any one of these provinces, as well as to secure the translation against the possibility of being lost. A second edition of three or four thousand copies, will, of course, come for about a rupee each copy. Thus then five hundred pounds will almost secure the Gospel's being given to any one of the provinces of India; and were any friend in his lifetime, or in his will, to devote five hundred pounds to this purpose, the effect of it might continue operating from generation to generation, till time itself shall be no more. Were we to include the whole of the Scriptures in one of these languages, the expense could be ascertained with equal ease. The Old Testament is to the New as seven to twenty-five; that is, it contains more than thrice, but less than four times the quantity of the New. Two thousand pounds, therefore, would now defray the expense of translating the *wholes* of the Sacred Oracles into almost any one of these cognate languages, and of printing a first edition of a thousand copies.

It is from a view of these circumstances, that we have been induced to improve to the utmost those advantages which we possess for carrying forward the work. It is true, that at the date of this Memoir, we had not begun the translation of the Scriptures in eight or nine of these languages; as the Southern Sindh, the Kutch, the Marawar, the Malwa, the Magudha, the North-Khoabula, and the Mithilee. But whoever will refer to the specimens of the Lord's Prayer in these, and reflect on the ease with which they can be added to the rest; will not wonder if we candidly acknowledge

that, should divine Providence spare our lives, and continue to us the advantages now enjoyed, it is not our intention to stop till every province and district throughout India shall have the word of God in its own vernacular tongue. For, granting that to acquire the remaining tenth of the words in these dialects, may be difficult to persons advanced in years, it will appear evident to those who duly reflect on the subject, that it will be still more difficult for others hereafter, who may be totally new to the work, to acquire, through the medium of the Sanskrit and the chief collateral tongues, an accurate knowledge of the other *nine-tenths* of the words in these languages, together with that experience in the work of translation which can only result from many years' acquaintance therewith. Convinced, therefore, that, at our time of life, we cannot serve our generation more effectually in any other way, it is our determination, as far as the Lord shall enable us, to devote the remainder of our days to labouring therein ourselves, and to the training of others to the work, who may carry it forward when we are laid in the grave.

It may not be improper to mention the exertions which certain of our brethren are already making for the sake of farther forwarding this work. The labours of brother Chamberlain in the Bruij version have been already mentioned; and though at present removed from the spot on which that language is spoken, he has continued his study of the language, and has, in the last few months, prepared the greater part of the New Testament for the press.—Brother Robinson, at Java, has made so great a progress in the Malay spoken at Batavia, that the Literary Society, after examining his version of St. Matthew therein, have requested him to proceed in the work of translation, and, as a token of respect, have elected him a member of their own body.—Brother Chater, at Ceylon, has put to press a Grammar of the Cingalese language, which is approved and encouraged by those gentlemen there who are most conversant with the language; and he writes, that he

hopes ere long to be enabled to render some assistance in the Cingalese translation of the Scriptures.—Brother Trowl, now settled at Samarang, is applying with great industry and success to the Javanese language, with a view to a translation of the Scriptures; and has it in contemplation to send us a copy of the Javanese alphabet, that we may prepare a fount of types.—Brother Judson, too, at Rangoon, is applying with great assiduity to the Burman language, with a view of ultimately assisting in the same good and important work.

Of the state of our funds, dear brethren, it is proper that we should put you in possession. In addition to the balance we had in hand at the date of the last Memoir, we have received four thousand rupees, the moiety of the sum which the Corresponding Committee had in hand at the end of the year 1814, and which was voted us at their half yearly meeting, held in July 1814; for which sum we beg you to offer the Bible Society our most cordial thanks. We are also indebted to the beneficence of the American Board of Commissioners, for a farther sum of Sicca rupees, 1156, which they have kindly remitted us this year. And a bequest from America claims our particular notice, as it is the first of the kind with which the translation fund has been favoured.\*

These sums, however, leave only a balance in hand of 1242 rupees, which sum is far more than absorbed in the versions now in the press. For all the wages of the pundits, therefore, and the expense of the versions, we have to borrow money as we are able, till we receive new supplies from you, and the supporters of the work in Britain and America; which sum, if it be that required for the whole year, will amount to nearly four thousand pounds; for the wages

\* This is a bequest by Miss Rebecca Cox, of which Robert Ralston, Esq. and other executors have kindly and generously remitted to us before it was legally due, from the interest they take in the work it is intended to forward.

of the pundits, which we, relying on the liberality of the public, have engaged in the different languages, amount to 1200 rupees monthly, or 1800*l.* annually; and the printing of the different versions will amount to full two thousand pounds more.

W. CARRY,  
J. MARSHMAN,  
W. WARD.

March 21, 1816.

### ITINERANT PREACHING IN FRANCE.

*Extract of a Letter from a Lady in France,  
to her Correspondent in London.*

[The Protestant reader will make due allowance for the partiality which the writer displays for Roman Catholic preachers and ceremonies, which we cannot approve, yet must wish that Protestant ministers may be actuated by similar zeal in the dissemination of a purer faith.]

YOU take so warm an interest in the cause of Christianity, that I am sure you will rejoice to hear of an establishment likely to contribute to revive it in France, where it has still so many zealous partizans. Soon after Bonaparte allowed of the public exercise of the Catholic religion, a few ecclesiastics united themselves into a society under the appellation of Missionaries in France, and dividing themselves into companies of four, five, or six, as they deemed expedient, went to the different towns to endeavour to call back their countrymen to that God whom they had forsaken, and whose arm had been extended over them in his wrath. Their efforts soon appeared likely to be crowned with more success than would have suited the Emperor's views; they were therefore suppressed. At the return of the king they again assembled, and renewing their laudable endeavours, they continue to dedicate their talents and time to the salvation of their fellow-creatures, and the service of their country; indeed, I ought to say they dedicate their lives, since it is considered as impossible that any of them should resist the very

great exertion necessary to the fulfilling the task they have imposed on themselves beyond the age of 45. With truly apostolical simplicity, they bring with them neither staff nor scrip; but judging the workman to be worthy of his hire, they expect the place of their residence for the time being to furnish them with the necessaries of life: this, with the consciousness of doing good, or rather the will of their Master, is their only remuneration, for they will not accept of any thing, however artfully conveyed. Their mission lasts from five to seven weeks in a place—they are fifteen in number—we had seven of them here in last November and December, all men of abilities, each in a different way, and, therefore, the more likely to do general good; but there was one Monsieur Guyon, whose talents in the pulpit were so transcendently superior to any thing I had before met with, that I could not help saying I had till then no idea of the powers of oratory. His object was the conversion of infidels, and such was the force of his reasoning, and the power of his masterly eloquence, that I think, unless with those predetermined to persist in unbelief, conviction must follow his arguments. There were, generally, at least 3000 people in the Church when he preached, yet you would have heard a pin fall; his sermons were from an hour to five long, yet every one lamented when they closed. Oh! how much did I then wish for you—I do not know that I ever spent a series of evenings in a manner more gratifying, both to my understanding and my heart. We had several most imposing religious ceremonies—the renewal of the vows of baptism—the general communion, and the plantation of the cross were those which made the most impression on me. The religious exercises began about five in the morning, and employed six hours of the day in general, but sometimes the whole of it. Great good has certainly been done. Many, who had totally neglected every religious duty, even for thirty or forty years, are now become good Christians. There are two or three instances of the father and mother going to

be married, and taking a family of children, some more than 20 years of age, to be baptized. Several other grown persons were also baptized, two of whom, in particular, had probably never entered a Church in their lives, for they had no idea of a God; yet they were, according to the law of the land, man and wife. Will not all true Christians, of whatever communion, bless the instruments of this good? Yet what we are witnesses to here, can be but a small portion compared to the whole nation, which they will in time visit! And could the number of this admirable society be multiplied tenfold, it still might remoralise France, and give happiness to its people.

March 11, 1818.

#### WESLEYAN MISSIONS.

Preparatory to the annual meeting, sermons were preached on Friday, May 1st: in the morning, at Queen-street Chapel, by the Rev. Adam Clarke, LL.D., and in the evening, at Hinde-street, by the Rev. Thomas Roberts, M.A. from Bath.

The annual meeting was held at the City-Road Chapel, on Monday morning, May 4th; and, by adjournment, at the same place, on the evening of Thursday the 7th, Thomas Thompson, Esq. M. P. in the chair.

The Rev. Richard Watson, one of the secretaries, on introducing the report, remarked, that the report of the preceding year had been so recently published, that the present might be considered as containing supplementary notices, rather than many new facts.

The income of the year had amounted to upwards of 17,000*l.* but the expenses would probably be equal.

From the many powerful appeals made to the Society, we shall select a few striking particulars.

Mr. Hawtrey, of Canterbury, formerly a military officer, read a letter, lately received from India, describing the self-sacrifice of two Hindoo widows, the one aged 23, and

the other 17, in March, 1816, with the corpse of their husband. Every argument was used to dissuade the women from these acts of self-murder; but they were infatuated by their superstition. They were even required to ascend the funeral pile while it was burning; nor were the Brahmins allowed to detain them there by force. The eldest woman walked up deliberately, and laid herself by the side of her deceased husband. The younger then addressed the spectators, with great animation to this effect:—"You have just seen my husband's first wife do her duty; and you will now see me follow her example. Henceforward, I pray, do not attempt to prevent Hindoo women from burning; if you do, our curse will be upon you."

In numberless instances, we know that the natural love of life has conquered in these wretched victims, the heroism of superstition; but the cause is, perhaps, even still more heart-rending, when fraud and superstition succeed in deadening the very feelings of nature.

How different the following scene! and how divine the influence which could form such a character!

Mr. Hawtrey was once stationed at St. Christopher's, where an affecting circumstance occurred. A negro woman appeared with her head tied up. The preacher inquiring how she did, she replied, "Bless the Lord, my Massa, finely!" On further inquiry, he found that the woman had been greatly persecuted. Going one morning to labour, she met the manager, who inquired where she had been. "Me come from preaching, Massa." He struck her violently on the face. She had read our Lord's words; and, understanding them literally, turned the other cheek, when he knocked her down. She had heard it was her duty to pray for her enemies, and therefore rose on her knees, and began to pray the Lord to turn his heart. He now became furious; ordered her to be flogged immediately; and, in his rage, took the whip into his own hands, and beat her till she became insens-

ble, and was left for dead. Being now asked if she was not afraid to come to preaching, she replied, "Me fear! Fanny no fear! Bless the Lord, heavenly Massa take care of me."

Dr. Clarke strongly urged the duty of Christians with respect to missions. It was always found to be God's time to be gracious, when we came forward promptly in his service.

Mr. Watson quoted a letter from Mr. Harvard, at Ceylon, which confirmed very strongly the statement of Mr. Clough, respecting the treatment of the sick by the heathen natives of that island. Mr. Harvard's attention was one evening roused by a loud noise. He followed the sound, till it brought him to a shed, where was the figure of a terrific demon, six or seven feet high, with a forked tongue. A torch and a bell were employed to call to him the attention of the heathen. A sick man was lying before the idol; and a lame man was chanting aloud the name of the demon, and calling on him for a cure. The Missionary stood, at first, silent and astonished; but, when the performers began to solicit money to carry on this shocking farce, he remonstrated with them on their horrible idolatry. But it was in vain. By these means they pretend to cure diseases. If the patient recover, and pay the priest, all is well; if, however, he get worse, and the priest perceive him to be incurable, he pronounces him "unclean." He is then carried by force into the jungle, frequently screaming and struggling all the way; and there left, a prey to wild beasts or to famine!

The resolutions were formed on the principle of bringing before the meeting the great objects of the Society. The general success granted to the Missions, and the peculiar claims of those to the West-Indies, to Africa, to Ceylon, and to Madras and Bombay, were recognized in separate resolutions.

On these and other points the meetings were addressed, at some length, by Mr. Hawtrej, Dr. Clarke, Mr. Davies, from

Sierra Leone, and the Rev. Messrs. Watson, Benson, Bunting, and others.

Dr. Clarke stated, that the mission to Ceylon had been in contemplation so far back as the year 1788, when Dr. Coke had suggested it, and urged its adoption, as the key to Continental India. A memorial had been, in consequence, presented to the Directors of the East India Company; but the attempt could not be made, till our Government ("Heaven bless them!" said Dr. Clarke) had thrown open the door to missions.

The Rev. Jabez Bunting, in reference to the infant missions to Madras and Bombay, moved a resolution expressive of pleasure in these missions, but considering them as by no means adequate to the vastness of the object; and pledging the Society, therefore, to furnish the means of new and enlarged exertions for the conversion of Continental India. Mr. Bunting enforced this resolution by much powerful reasoning and illustration. Among other proofs of the degraded state of the Hindoos, he noticed particularly the treatment of the lower castes by those of the higher. The Pariahs, for instance, must not only keep at such a distance as not to touch the other castes, but they must not pass them on the highway; and if they happen to meet them there, they must turn out of the road, and take a circuit in order to avoid them. "It is said," Mr. Bunting remarked, "that we have as bad characters at home as there are in India. But here is the grand distinction:—In England, men sin in the face of their Bibles, and against light and knowledge; and, in that respect, their crime is greater: but, in India, their very Scriptures (as they call their Shastres) goad them on to wickedness, and make a merit of crime!"

Among the notices of the home concerns, we observe the arrival of two Buddhist priests, from Ceylon. They importuned Sir Alexander Johnston, who is just returned with Lady Johnston to this country, to allow them to accompany him to England for instruction.

## CHURCH MISSIONARY SOCIETY.

*Eighteenth Anniversary.*

ON this occasion, an able sermon was preached by Professor Fariah, of Cambridge, on Tuesday morning the 5th of May, at the Church of St. Andrew by the Wardrobe and St. Anne, Blackfriars, from Luke xi. 2. "Hallowed be thy name. Thy kingdom come; thy will be done; as in heaven, so in earth."

Freemasons' Hall was crowded at an early hour; and though the Committee made the best regulations in their power for the accommodation of the members of the Society, and admitted none but by tickets, yet the number of members who sought for admission was so great, that the tickets issued were perhaps half as many more as the Hall could contain. We are happy to hear that a plan is in contemplation for the remedying of this evil, now so severely felt by this and other Societies, by the erection of a large and commodious room for the public meetings of charitable, and religious institutions.

The President, Lord Gambier, took the chair at two o'clock, and opened the meeting by an address of great simplicity and devotion.

An abstract of the Report was then read by the Secretary, which occupied about an hour; many of the details being reserved for the press, in order to shorten the duration of the meeting.

Under the head of Funds, it was reported that an increase had taken place in the income of the eighteenth year, equal to the increase of the seventeenth; having advanced in the seventeenth from 17,000*l.* to 20,000*l.*, and in the eighteenth from 20,000*l.* to 23,000*l.* While the income of the two years thus amounted to 43,000*l.* the expenditure reached 41,000*l.*; that of the seventeenth year being 22,000*l.*, and that of the eighteenth 19,000*l.* The average income of the two years was thus 21,500*l.*, and the average expenditure 20,500*l.* The

Committee have, since the anniversary, come under large acceptances and engagements to different Missions.

The state of the Missions was reported under seven principal divisions—the *Mediterranean*, the *Calcutta and North India*, the *Madras and South India*, the *Ceylon*, the *New Zealand*, the *West Africa*, and the *West Indies*.

From the details which the printed report will contain of these seven Missions, some most encouraging particulars were brought before the meeting respecting the influence of true piety on many of the liberated negroes in Sierra Leone, and the awakening among them of a missionary spirit, which had a great effect on the members.

The Treasurer, John Thornton, Esq. then read the statement of the accounts for the year, and made some appropriate remarks thereon.

The Meeting was addressed by the Bishops of Gloucester and Norwich, Messrs. Stephen, Wilberforce, and Babington, and the Rev. Mr. Canningham, Mr. Beachcroft, and Dr. Thorpe.

At the close of the meeting the whole assembly stood up, and joined in singing the 117th Psalm—

"From all that dwell below the skies."

The collections made at the Sermon and Meeting, including several donations of 50*l.* each, amounted to about 380*l.* One of these donations was sent by a young gentleman for the West African Mission, in consequence of what he had heard at the meeting of the state of some of the liberated negroes.

## JEWS' SOCIETY.

*Tenth Anniversary.*

THE first Anniversary Sermon was preached at the Church of St. Andrew by the Wardrobe and St. Anne, Blackfriars,

on Thursday evening, May 7th, by the Rev. R. P. Beachcroft, M. A. Rector of Blunham, from John xix. 19—22; the second on Friday morning, May 8th, at St. Paul's, Covent Garden, by the Rev. Charles Simeon, M. A. from Ezek. xxxvii. 1—6.

The Annual Meeting at Freemasons' Hall took place at two o'clock—the President, Sir Thomas Baring, M. P. in the chair, who opened the business of the day with his accustomed simplicity and piety.

The Report of the year, containing much encouraging information, was read to a very numerous meeting by the Rev. C. S. Hawtrey, one of the Secretaries. The Society, it appeared, is now completely set free from financial embarrassments, and is maintaining a steady economy in all its departments. The income of the year had been 9284*l.* 17*s.* 6*d.* and its expenditure 8495*l.* 18*s.* 3*d.* The first edition of the Hebrew New Testament has been all circulated among Jews at home and abroad; and the Committee are preparing a second edition on stereotype plates. They have also engaged some learned Hebrew scholars to review the translation, in order that an edition may, at some future time, be issued, which shall commend itself even to the most learned Hebrew critics of the Jewish nation.

Encouraging information has been received from the Rev. Lewis Way, respecting the state of the continental Jews; among whom there is manifestly a considerable commotion, and an earnest desire to promote a moral improvement.—For other particulars, we refer to the abstract of the report, which we shall give hereafter.

After the Report had been read, the Jewish children, educated by the Society, were introduced to the meeting by the Rev. Basil Woodd, and sung a Hebrew hymn, and the Hosannah in English.

Resolutions were moved and seconded respectively by the Bishop of Gloucester and Sir James Saumarez; by Mr. Wilberforce and the Rev. Robert Cox; by Lord Gambier and the Rev. John Owen; by Mr.

Robert Grant and the Rev. Edward Cooper; by Mr. Babington and Professor Farish.

#### *Theological College of the Reformed Dutch Church.*

At a meeting of the Board of Superintendents of the Theological College of the Reformed Dutch Church, held in the city of New-Brunswick on the 4th of November, the Rev. James S. Cannon was appointed to instruct the students in Ecclesiastical History, Church Government, and Pastoral Theology, during the present session; and Mr. John S. Mabon, Principal of the Academy in that place, to teach the Hebrew and Greek languages.

They also requested the Rev. Dr. Livingston to publish his valuable course of Lectures on Didactic Theology, as "a measure calculated to be of vast advantage to the students, to the institution, and to the Church at large." Whether the venerable Professor will comply with their request, is not yet ascertained.

The Superintendents have, at present, under their care *twenty-three* young gentlemen preparing for the Gospel ministry.

#### EPITAPH ON A FRIEND.

TREAD softly o'er this hallow'd ground  
Pale Sorrow's child lies here;  
Ye who have felt misfortune's frowns,  
Here pause, and drop a tear:

And ye, who nought but pleasures court,  
And bask in Fortune's ray,  
Here, learn how vain are earthly joys,  
How soon they fade away.

Here sleeps in peace, who often felt  
Compassion's kindly flame;  
Oft dropt a tear at Pity's shrine,—  
A shade without a name.



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MEMOIR OF MR. JOHN WILLOCK,  
ONE OF THE SCOTTISH RE-  
FORMERS.

*[Concluded from page 340.]*

**MR. WILLOCK**, after he had finished his epistolary correspondence with Abbot Kennedy, continued in the town of Ayr, and its neighbourhood, till towards the end of May. His zealous friends, who were protecting him against the Archbishop of Glasgow, and other enemies, had resolved to accompany him to Stirling, if the trial, with which he was there threatened, should take place.

When they were informed that, May 11th, the monasteries in Perth had been demolished, and that the army of the Queen Regent, which consisted mostly of French troops, was on its march from Stirling to Perth, to avenge upon its inhabitants the cause of the monks and friars, they immediately resolved to go to the assistance of their Protestant brethren. The Earl of Glencairn, as commander-in-chief, having with him Lord Boyd, Lord Ochiltree, and many barons and gentlemen, marched from Ayr, at the head of twelve hundred cavalry,

and thirteen hundred infantry; and as Mr. Willock would have been in danger of his life, if left behind, he took him along with him.

The Popish party, having suspected that the congregation in the west would endeavour to assist their brethren at Perth, had taken care, with a view to impede their progress, to break down all the bridges, and to stop the passes at Stirling and six miles above it. The Earl was thereby reduced to the necessity of leading his army over the Highland muirs and mountains; which, however, he accomplished so expeditiously, as to bring them in good time, May 24th, to the neighbourhood of Perth. The Protestant camp was then a little way west from Perth, and the camp of the Queen Regent, about ten miles farther west, at the village of Auchterarder.

The arrival of so many friends from Ayrshire, who were now added to some thousands of men who had hastily crowded from the eastern provinces, gave great joy to the Protestants in the camp, and served to increase their courage. In consequence of the accession of strength which the Protestants had acquired, the

Queen Regent and her counselors hesitated as to what had been their first intention, and judged it most advisable to offer terms of accommodation.

"With the Earl of Glencairn," says Mr. Knox, "came our loving brother John Willock." These two ministers, viz. Mr. Willock and Mr. Knox, seemingly deputed from the chiefs of the congregation, held a serious conference with the young Earl of Argyle, and with another young nobleman, Lord James Stewart, Prior of St. Andrews, who was afterward Earl of Murray, and Regent of the kingdom. The result was, that these two lords heartily joined the congregation, and a resolution was adopted, to accept of the terms which the Queen Regent had now proposed.

All the preachers in the camp, and in the town, were therefore, as Mr. Knox relates, "employed to appease the multitude, which, however, they could not effect without great labour. And no wonder," says he, "for many of the people foresaw the danger which would ensue; and even some of the preachers themselves did openly affirm, in their sermons, their persuasion that the Queen meant no truth. Nevertheless, that the mouths of the adversaries might be stopped, who were burthening the congregation with the charge of rebellion, they earnestly required all men to approve of the agreement, and to suffer hypocrisy to disclose itself."

After this agreement, which was made May 30, 1559, and which was indeed only of a short continuance, it is most probable that Mr. Willock returned with the Earl of Glencairn to the west

country, to prosecute, as usual, his pious labours.

I have found nothing more concerning him, of an earlier date than the month of July, at which time he was in Edinburgh. It would indeed be inconsistent with the plan proposed in these sketches, to give a full history of the contest, which subsisted about thirteen months, between the Queen Regent and the reforming congregation; but it may be proper, upon several accounts, to give a brief detail of the occurrences which occasioned Mr. Willock to be in Edinburgh at the date above mentioned.

The Queen Regent, when, according to the terms of the accommodation, she had entered Perth, did not fulfil her promise, but oppressed the inhabitants. She staid, however, only a few days; but, at her departure, she left a French garrison of six hundred men, to preserve the exercise of the Romish religion; and as the town was well fortified with walls and towers, she hoped her garrison might be able to keep it, against any attempts which the Protestants might make.

The lords, with a numerous congregation, having completed a rapid and successful progress through the county of Fife, and obliged the Queen Regent, and the troops which she there had with her, to retreat to Edinburgh, thought the next thing incumbent upon them was to deliver Perth from its oppressors. They came to its neighbourhood, June 23d; they summoned the garrison to depart, June 24th; and on the 25th, the town, without any great difficulty, was put into their hands.

But on the evening of the 25th,

Lord James Stewart, then in Perth, was secretly informed that French soldiers were ordered to Sterling, with a design to prevent the Protestants in the north from passing by the bridge of Stirling to those in the south. It was of the greatest importance to the Reformers that the communication should be kept open, and that therefore no delay should be used in taking possession of the bridge, before the French soldiers could have time to arrive. Opposition, however, might be expected, as the town had always been a chief place of resort for the Papists, and it was possible that the French soldiers might have already arrived. In this critical juncture, Lord James Stewart, and the Earl of Argyle, offered to set out that same night, for Stirling, if they could get brave men to accompany them.

I may be indulged in stating the particulars of an exploit which was now performed, the consequences of which were very important. Keith says, "The inhabitants of Perth were a warlike sort of people." They had often indeed given proofs of their being of such a disposition, and they did so more especially upon this occasion. Three hundred of them, who were men of spirit and intrepidity, immediately volunteered their service, and were accepted. As a token of their zeal, and according to what was rather the coarse humour of those times, each of them appeared with a cord hanging round his neck, thereby signifying his consent to suffer as a traitor, if he should be found unfaithful in the cause in which he was engaged. Mr. Henry Adamson, in his *Metrical History of Perth*, written

about the year 1619, compares them to the four hundred Greeks, who, under Leonidas, King of Sparta, having almost no other prospect before them but that of death, proceeded to defend the important straits of Thermopylæ against an immense army of Persians.

This brave band from Perth, under the Earl of Argyle and Lord James Stewart, who were now exceedingly active in the Protestant interest, marched all the night, and early the next day, June 26th, were at Stirling. The French troops had not yet come hither; and the Papists, being surprised, were altogether unprepared to oppose them. They waited there three days, to see if the enemy would make any attempt; and during that time they gained the favour of the multitude, who, to show their zeal, demolished the monasteries in Stirling, and the neighbouring abbey of Cambuskenneth.

As the brethren from the west were now beginning to assemble, and might be sufficient to guard the town, they next very bravely resolved to extend their progress, with a view to take possession of the capital of the kingdom, where the Queen Regent then lay with a small number of her troops. Accordingly, early in the morning of June 29th, they began an expedition on the south side of the Forth. In their way, they halted at Linlithgow, where the people, at their coming, destroyed the monuments of idolatry, and at night they reached Edinburgh, and were happy to find that the city, without any trouble, was delivered into their hands.

Archbishop Spottiswood, says "The rumour of their approach,

though they were few in number. her companies, still lay at Dunbar, the great men became jealous of each other. Many of Queen, and the companies with them, with their friends and followers, withdrew themselves from Edinburgh; and those who

It may not be amiss to remark, remained felt it most prudent for that to commemorate the bravery them to agree to a truce which of these three hundred citizens, was to last about five months; and the important service which that is, till a parliament should they rendered to the Protestant meet in January, which, it was cause, there was preserved, till promised, should settle the national disputes which related to very lately, in one of the public rooms at Perth, an old piece of religion.

painting which represented them This truce was agreed to, July in their march, in the habit and 24, 1559. Some of the articles military accoutrements used at were, that the Queen Regent that period, having also the cords should be allowed to return to as before expressed. her palace of Holyroodhouse;

Their arrival at Edinburgh was that the lords and their adherents soon generally known. The great were to leave Edinburgh July men, who were favourers of the 25th; that Protestant ministers Reformation, with their friends were to continue to preach without being molested; and that no followers, and some ministers, among whom were Mr. Willock and Mr. Knox, hastened thither from all quarters. The walls of the city, though individuals of the monks and friars were destroyed, and the altars for the purpose of transacting their ordinary secular affairs. and images broken, and carried away. The Popish worship was The next day, July 25th, the interdicted in the city and neighbourhood, and Protestant ministers preached freely in all the churches, and administered the sacraments of Baptism and the Lord's Supper. So sanguine were the congregation in Edinburgh in their hope of matters continuing in the same favourable condition, that with a proper solemnity they made choice of Mr. Knox to be their stated pastor.

It is not my intention to give a circumstantial account of the changes which afterward happened. It may be sufficient to observe, that, through the artifices of the Queen Regent, who, with

found dangerous that John Knox,

who before was elected minister to that church, should continue there, the brethren requested the said John Willock to remain with them, lest, for lack of ministers, idolatry again should be erected. To which he consented so gladly, as it evidently appeared, that he preferred the comfort of his brethren, and the continuance of the church in that place, to his own life."

Mr. Willock had indeed to sustain what might be called "a battle," or hard struggle, with the Papists. July 26th, he preached to a very numerous auditory, in the church of St. Giles, which was the parish church of the city, and in his sermon earnestly exhorted the people of Edinburgh to stand fast in the truth which they had confessed. But in his labours from day to day, he was greatly vexed, and met with molestation.

For the Queen Regent, after she had returned with her retinue to Holyroodhouse, repaired the altars in her private chapel, and in the abbey church, where she would not allow the English prayers to be used, and deprived the young men, who had ventured to read them, of the abbey pensions which they had ordinarily enjoyed. Though the French troops were not lodged within the walls of the town, yet part of them lay in the Canongate, and part of them in Leith, and were frequently very unwelcome visitors in the city. In Leith they brake the pulpit from which the Protestant ministers had preached, and fully restored the Popish worship.

Mr. Willock's constant use of St. Giles's church, appeared to them, and to the other adversa-

ries of the Reformation, a great grievance, and they endeavoured to deprive him of it. They required that mass should be celebrated there as formerly; but this he, and the other Protestants, in a general meeting, declared they would not allow. They next requested, that Mr. Willock and his people would so far consent to gratify the Queen Regent as to choose some other church in the city; or, at least, would consent that mass should be said, either before or after their sermons. But Mr. Willock and his people answered, that "according to the articles of the truce, they were in possession of St. Giles's church, and could not with a good conscience abandon it, or suffer idolatry to be again set up, unless they should be constrained by violence so to do, and if they were so constrained, then they were determined to seek the next remedy."

"Notwithstanding the great boasting of the enemy," Mr. Knox says, "the brethren, by God's grace, kept possession till the month of November. Not only did they convene to the preaching, to the daily supplications, and to the administration of Baptism, but even the Lord's Table was ministered in the very eyes of the enemy, to the great comfort of many afflicted consciences. But as God did powerfully work with his true minister, Mr. Willock, and with his troubled kirk, so the devil did not cease to inflame the malice of the Queen, and of her Papists who were with her.

We are told particularly, that "her French captains, and her soldiers, in great companies, in time of preaching and prayers,

resorted to St. Giles's kirk in Edinburgh, and made their common deambulations therein, with such loud talking as that no perfect audience could be had." Mr. Willock prayed to God to be delivered from them; and it may be presumed, though Mr. Knox does not mention it, that he also prayed that the Lord would forgive them, would enlighten their minds in the knowledge of the truth, and endow them with a better disposition. He exhorted them to be quiet; and when they would not cease from their noise, he entreated them to be gone. But, says Mr. Knox, "they continued still in their wicked purpose, devised and ordained by the Queen, with a view to draw our brethren in Edinburgh, and themselves into cumber, so that she might have a coloured occasion to break the league with them."

The league or truce was declared to be broken in the beginning of October, at which time the Queen Regent had obtained a large supply of men and money from France, and a promise of more being afterward sent. The lords and their adherents, in a more numerous body than before, therefore returned, and again took possession of Edinburgh on the 18th day of October. The Queen Regent left Holyroodhouse, and went into Leith, which was now strongly fortified and defended by French troops. There were indeed some Scots among them; but as their number was comparatively small, and as they were paid by the King of France, they were included under the general name of the French army.

The nobility, barons, and burgesses, who were now at Edin-

burgh, reckoning themselves sufficiently powerful, held a convention, October 21st, in which they deliberated whether or not the Queen Regent had, by her bad behaviour, forfeited her delegated authority, and should be deprived of it. They thought it however advisable, both for the relief of their own consciences, and for rendering their determination, whatever it should be, more agreeable to the nation, to have a consultation upon this point with Mr. Willock and Mr. Knox.

Mr. Willock, who was first called, stated at some length what he conceived to be the reciprocal duties of magistrates and their people. In the conclusion, he said "that since the Queen Regent denied her chief duty to the subjects of this realm, which was to minister justice to them indifferently," (*viz.* impartially,) "to preserve their liberties from the invasion of strangers, and to suffer them to have God's word freely and openly preached amongst them: seeing, moreover, that the Queen Regent was an open and obstinate idolatress, and a vehement maintainer of all superstition and idolatry; and, finally, that she utterly despised the counsels and requests of the nobility, he could see no reason why they who were the born counsellors, *viz.* the nobility and barons of the realm, might not justly deprive her of all regiment and authority amongst them."

Mr. Knox, being next called, declared his concurrence in the opinion which his brother, Mr. Willock, had expressed. But he added, that the misbehaviour of the Queen Regent ought not to withdraw their hearts from their

lawful sovereigns, who at that time were Queen Mary, not yet seventeen years of age, and her husband Francis II. King of France, who was nearly about the same age; that if they should depose the mother, viz. the Queen Regent, from her office, merely through malice, or private envy, they could not escape the righteous judgment of God; and that, if she afterward should repent, they ought then to restore her to her former station.

It was a hard trial which was imposed upon these two ministers. Archbishop Spottiswood says, "It had been a better and wiser part in them to have excused themselves from giving any opinion in such matters, for they might be sure to have it afterward cast in their teeth, to the scandal of their profession." But it would be ungenerous to censure these good men for the part which they now acted. The Archbishop himself, if he had been in their circumstances, and when the passions of men were so greatly agitated, perhaps might have done no better. They knew that nine-tenths of the people of Scotland were on the side of the Reformers, and were only kept from declaring themselves by the dread of foreign invaders. Their best interests were at stake; and, at that period, the refinements in political discussions were not so well known and practised, as perhaps they now are.

The writer of the book entitled, "Memoirs of the Church of Scotland," which was printed at London in 1717, makes the following apology for Mr. Willock and Mr. Knox. "This," says he, "was a case which was begun and carried on for matters in

religion. The nobility and ministers, all along, had gone hand in hand, aiding and advising one another. It would therefore have been very unkind if the ministers, when they were consulted as in a matter of conscience, had declined giving their opinion to those gentlemen, who, by their instigation, or at least with their full concurrence, had ventured their lives, their families, and estates, in the public affair of religious liberty. It would have been abandoning their friends, and, what is worse, their cause likewise."

The Queen Regent, however, paid no farther regard to the sentence of deprivation now passed upon her, than to publish a protest against it. Leith was still withheld from the Protestants; and, October 31st, for the first time since the commencement of the dispute about religion, some men were killed on both sides. The affairs of the Protestants took an adverse turn; and, November 6th, the lords and their adherents found themselves compelled to leave Edinburgh. Some of them went to the west country, and some to Fife; and no Protestant minister could safely remain in Edinburgh and its neighbourhood. The church of St. Giles, in which Mr. Willock had preached, was cleansed, and, with much ceremony, again consecrated by a French Bishop.

Mr. Willock went into England, where he had formerly long resided. It is probable he was commissioned to join there in soliciting, in behalf of the Reformers in Scotland, the aid of men and money from the English Queen.

The remaining events, in the course of this religious war, may

be chiefly mentioned as follows : April 2, 1560, there arrived an English army of eight thousand men, to whom two thousand more were afterward added. Mr. Willock, it is probable, came along with them from England ; for April 29th, he was one of the six ministers whom the lords of the congregation charged to compose what is called the old Confession of Faith, and the first Book of Discipline.

The castle of Edinburgh had hitherto been kept in a neutral state by its Governor, John Lord Erskine. Early in April, the Queen Regent asked him to receive her into that place, as her situation in Leith, which was then closely besieged, would not have been safe for her, and was especially inconvenient, as she had fallen into bad health, occasioned by the anxiety she had felt in her administration. Lord Erskine received her, and along with her John Hamilton, Archbishop of St. Andrews, and some other attendants.

While she was resident in the Castle, the battle betwixt the French and English, at Hawk Hill, happened, April 6. The attack of the French upon the English camp, April 15th ; and the unsuccessful attempt which the English made upon the town of Leith, May 7. But no more blood was shed in the cause of the Reformation ; and the death of the Queen Regent, which was fast approaching, put a period to the civil war, and rendered the Protestants completely victorious.

Some account of her death and character will be necessary, as Mr. Willock attended her in her last illness. Her distemper seems to have been a decline ; and, as

is usual towards the end of that distemper, her feet and legs were swelled. She requested that the Protestant lords would visit her, which they accordingly did. "To them," says Spottiswood, "she expressed her grief for the troubles of the realm, commending earnestly the study of peace unto them, advising them to send both French and English forth of the country ; and beseeching them to continue in the obedience of the Queen their sovereign, and to entertain the old amity with the king and realm of France. After some speeches to this purpose, bursting forth in tears, she asked pardon of them all whom she any way had offended, professing that she did forgive those who had injured her in any sort ; and embracing all the nobles, one by one, kissing them, she took her farewell. To others of the meaner sort that stood by, she gave her hand ; and so they departed."

The Archbishop goes on to say, "Afterward, disposing herself for another world, she sent for John Willock the preacher, who was then returning from England ; and conferring with him a reasonable space, openly professed, that she did trust to be saved only by the death and merits of Jesus Christ."

One of the particulars which he mentions of her character, is, that "in her court she kept a wonderful gravity, tolerating no licentiousness ; her maids being always busied in some virtuous exercise ; and, to them, she was an ensample every way of modesty, chastity, and the best virtues."

In Knox's history, there are reports of some words which she



is said to have spoken during the siege of Leith. But as they are contrary to her acknowledged character, which is, that she was all along disposed to prevent, as much as possible, the effusion of human blood, they may be considered as doubtful reports, or as being exaggerated. There are also some remarks which may not have proceeded from Mr. Knox.

But the following part of Mr. Knox's narrative may be fully credited; and is, on Mr. Willock's account, necessary to be quoted. "The Lords," says Mr. Knox, or the writer of the history which goes under his name, "gave to her such counsel and comfort as they could in her extremity; and they willed her to send for some godly and learned man, of whom she might receive instruction; for these ignorant Papists, who were about her, knew nothing of the mystery of our redemption. Upon the motion of the lords, John Willock was sent for, with whom she talked a reasonable space; and who showed to her plainly the virtue and strength of the death of Christ, and the vanity and the abomination of that idol the mass, and she did openly confess that there was no salvation but in and by the death of Jesus Christ." After some more words, which may be omitted, it is said, "Thus she was constrained to hear one of the principal ministers of the realm," (meaning Mr. Willock,) "and to approve the chief head of religion, wherein we dissent from all Papists and Papistry."

Her titles were, Mary of Lorraine, Queen Regent of Scotland, widow of King James V. of Scotland, and daughter of Claud, the first Duke of Guise. She died in

the castle of Edinburgh, June 10, 1560, and may be reckoned to have been, at the time of her death, about forty-four years of age.

Within a few weeks after the death of the Queen Regent, a general peace was established. The fortifications of Leith, and the batteries which had been erected against it, were, with consent of both parties, demolished. The English army went to England, July 16th; and the French troops were, at the same time, embarked for their own country in English ships hired by the Scottish government. Along with the French troops, were allowed to embark, James Beaton, Archbishop of Glasgow, who had been a persecutor of Mr. Willock; and also some other zealous Papists, both men and women, who had expressed their wish to retire to France.

The committee of Parliament, in July 1560, nominated Mr. John Willock to be superintendent of Glasgow, and of the western provinces. His diocese, as it was called, was to comprehend Clydesdale, Renfrew, Monteith, Lennox, Kyle, and Cunningham; and as he was to have his residence at Glasgow, he may be considered as having been appointed minister of that city. He made no delay in repairing to the charge assigned him; but he declared that he accepted of it only for a time, as he was not fully determined to remain in Scotland.

August 28, 1560, Thomas Archibald, chamberlain or factor for the Archbishop of Glasgow, wrote thus to the Archbishop then at Paris: "John Willock is made Bishop of Glasgow, now in your Lordship's absence, and is

placed in your place at Glasgow." Mr. Archibald would have spoken more accurately, if he had called him "superintendent."

In another letter to the Archbishop, October 10, 1560, he says, "John Willock is going to London, with the ambassador, to bring home his wife. He gets a thousand pounds yearly off the bishopric of Glasgow, and dwells in the Dean's house." Keith suspects that the yearly sum was not so large. Mr. Willock's connexions with England, in consequence of his having married an English woman, might be one of the reasons why he felt an attachment to that country.

He does not seem to have returned from the visit which he now made to England, when the Assembly met, December 20, 1560; nor to have returned sooner than a little time before the meeting of the Assembly, June 20, 1562, in the sederunt of which Assembly he bears the title of "superintendent of Glasgow." In his absence, Mr. Knox had visited Kyle and Galloway, and Mr. George Hay had visited Carrick and Cuningham.

June 25, 1563, the Assembly met at St. Johnston, viz. Perth, and "the exhortation was made by Mr. John Willock, superintendent of the west." It was then agreed, "that for avoiding confusion in reasoning, a moderator should be appointed to moderate during the time of every Assembly, and that John Willock should moderate during this Assembly."

He did not, however, at this time escape the strictness of censure which was usually the lot of the superintendents. "Mr. Willock being removed," (that is,

desired to withdraw,) "it was complained, that he did not his endeavour for the extirpation of Popery." Upon his return to the meeting, he was told of what he had been accused. But "he laid the blame of more effectual methods not having been used on the Duke of Chattelherault, and the Earl of Cassilis; and farther, he desired to be disburthened of the great charge laid upon him, which he had undertaken only for a time; and requested the Assembly to lay no heavier burthen upon him than he was able to bear."

June 25, 1565, he was again moderator of the Assembly, which "he began," it is said, "with prayer, and ended with returning thanks unto God."

Shortly after this Assembly, he went again into England, where he continued about three years; during which time his brethren of the ministry in Scotland, and the people over whom he had been placed as an ecclesiastical superintendent, fondly wished for his return. At last, when the Earl of Murray had become Regent, and the church was reckoned to be in such a prosperous state as to render it very comfortable to any minister of the Gospel to officiate in it, the General Assembly, December 25, 1567, thought it proper to make an affectionate effort to recall him. They addressed to him a letter, in which they entreated him to return to his native country, and to resume the charge to which they had formerly assigned him; and they mentioned some very powerful arguments to induce him to comply with their request.

A copy of this letter is given by Bishop Keith, from which the

following paragraphs may be selected.

"Our enemies, praised be God, are dashed; religion is established; sufficient provision made for ministers; order taken, and penalties appointed for all sorts of transgression and transgressors. Above all, there is a godly magistrate," (meaning the Earl of Murray,) "whom God in his eternal and heavenly providence hath reserved to this age, to put in execution whatsoever he, by his law, commandeth."

"Now then, loving brother, as your presence was to us all in time of trouble, so is it now of us all universally wished; but most earnestly craved by your own flock, who continually, at all Assemblies, have declared the force of that conjunction, the earnestness of that love, the pith of that zeal, and mutual care which bindeth the pastor with his flock.—

"Neither can we think that the shepherd will refuse his flock; that the father will refuse the just petition of his son; and, least of all, that the faithful servant of God will shut his ears to the voice and commandment of the kirk, or yet deny his labours to his own country. The time is proper now to reap with blythness that which you know was before sown in tears, and to enjoy the fruit of your most wearisome and painful labours. It shall be no less pleasant to you, to see your own native country at liberty and freedom, which you left in mourning and sobbing, under the burden of a most cruel servitude, than comfortable to behold the religion of Jesus Christ, throughout all the realm, flourishing, virtue increasing, and virtuous men in reputation."

They afterward say, "we assure ourselves that you are not so astricted and addicted to your own particular, as that this general and common cause should any ways by you be neglected. Now shall you see the cope-stone of that work, whereof you laid the foundation."

The energetic and sententious style of this letter seems to indicate, that the writing of it had been committed to Mr. John Spottiswood, the superintendent of Lothian.

Mr. Willock could not well resist the importunity of his brethren. He came again into Scotland before the beginning of July, 1568, at which time the Assembly met, and made choice of him to be their moderator. But Archbishop Spottiswood informs us, "that Mr. John Willock, superintendent of the west, being elected to moderate the meeting, made difficulty to accept the place, unless some better order were observed than had been in former times. For even then," the Archbishop says, "the multitudes that convened, and the indiscreet behaviour of some who loved to appear more zealous than others, did cause great confusion. Obedience, however, being promised by the whole number, Mr. Willock assumed the charge."

It may be remarked, that, in the second session of this Assembly, of which Mr. Willock was moderator, some very good regulations were made, which afterward, as the varying circumstances of the church required, were improved from time to time, concerning the proper number of Commissioners who should be sent to the General Assemblies,

and the manner of their being elected.

I have not been able to obtain any farther information relating to Mr. Willock. His name never afterward occurs in those acts of the Assembly which have been published, nor in our church histories. If he had remained, and died in Scotland, it is probable that Archbishop Spottiswood would have recorded his death, and given a character of him, as he did of some other eminent men. I am therefore inclined to think, that he returned to England, and died in that country.

That Mr. Willock was an active and successful instrument in accomplishing the reformation of religion in his own country, is abundantly evident. It is evident also that persons of all ranks held him, very deservedly, in high estimation. Perhaps he was the only minister whom the national Assembly of the Church of Scotland at any time honoured with so pressing and affectionate a letter as the one which they addressed to him.

#### DR. ABEEL'S JOURNAL.

We have at our own request been favoured with the Journal of the late Dr. Abeel, kept by him during his passages to and from South America, for the recovery of his health. We select for the present number his reflections on his embarkation; and his meditation on New-Year's day; both of which exhibit those exercises of a pious heart, and that delicacy of taste in style, for which all his performances were highly distinguished.

Ed.

Saturday, Dec. 1, 1810.

ABOUT 3, P. M. embarked on board the ship Triton, for Rio

Janeiro; not on a voyage of discovery nor mercantile enterprise, but one of a melancholy nature; in the pursuit of health. To leave home at any time, and under any circumstances, must be painful to those who have a home; but to part from the companion of the bosom tenderly beloved, and from children dear as life, in uncertainty whether we shall ever see them again in this world, is agonizing. My feelings were keen, but the variety and confusion of them seemed in some measure to blunt them. There was every thing to excite them, and yet every source of consolation which the circumstances admitted. We weighed anchor about 4, and with a tolerably brisk wind on our beam, we soon passed the Narrows, and eight o'clock dismissed the pilot, three leagues from the Hook. Had he been sober he never would have attempted to take the ship out that night, for the danger, as it afterward appeared to the passengers, was imminent. Of this, however, we were not aware, and sat engrossed in the cabin, writing our letters. I was anticipating with a pleasure, which made me for a moment forget the pain of parting, the satisfaction my —— would receive in learning that we had got so well out, and were going on our passage with a wind so fair and strong that it carried us from eight to ten miles an hour. When, to our utter astonishment and mortification we were told, that the pilot had left us. You cannot conceive the distress I felt on this occasion, particularly as it might be six months before you would hear the reason of the apparent negligence and breach of promise.

In delivering us from the dangers to which we were exposed by the intemperance of this man, and in overruling it for our benefit, I clearly discerned the goodness of God at the very commencement of the voyage, and it served as a sort of pledge for his continued care and favour. On the Lord's day the wind increased, and although fair, was attended with such a heavy sea that all the passengers except myself sickened, and each was sufficiently employed in holding on to some fixture of the cabin. On the afternoon of this day we got into the gulf stream. The wind the next day increased to a gale, we had to scud before it; the rolling and pitching of the ship was so great that our births became the places of the greatest security. On this day I have to record a remarkable deliverance from a broken limb, which in all probability, had it occurred, would, even without the aid of the other messengers of death which accompany me, have closed the earthly scene in unutterable anguish. Amidst the hurry of the gale the carpenter had been so engaged that he had not time sufficiently to secure the trunks in the cabin. Among other articles, a large iron chest, with a very considerable weight of gold in it, had been left under the table in the centre of the cabin floor, on the lower side of which I sat, leaning against the side birth. By a sudden and violent motion of the ship this chest was thrown to the side where I sat so as to fasten my foot just below the in-step to the waste board. I drew it out as soon as I could collect strength enough to turn round the chest. At first I supposed some

of the smaller bones must be broken. A burning heat was diffused through the whole foot, and succeeded by a sore pain: but the pain soon ceased, and the soreness was removed in a few days. Had the chest struck my leg in the position it then had, it must have shivered it to pieces. But the angel of the Lord encampeth round about them that fear him. He keepeth all their bones—in the midst of all dangers he is present; over all that we call accident he presides; no evil shall come nigh us unless commissioned by him; and then how consolatory are his promises when sent; these apparent evils shall work together for good. They come from the hand of a father and a friend, as our covenant God. The wind continued so fair and strong, that on the Saturday after we had sailed we were not less than fifteen hundred miles from the Hook.

Although my cough during this period continued very much as it had been before, yet my appetite was great, and spirits good; and I laid little restraint upon myself in diet. On the Lord's day I felt so well that I called the passengers and officers into the cabin, read to them the 107th Psalm, together with Newton's 7th hymn, "The Lord will provide;" and made a prayer. All was conducted with the utmost propriety and solemnity. On Monday I found myself sensibly declining. To this, three causes contributed. By the dashing of the sea my state room got wet, and I took cold. The exertion in walking and holding on when sitting, amounted to absolute fatigue; and as I had observed no regimen in diet, the chronic inflammation of

my lungs increased, and a pretty high fever ensued.

*Tuesday, Jan. 1, 1811.*

This is the commencement of another year. It has been by the great goodness of God added to my life, contrary to the apprehension of the greater part of my friends. You remember, that about this time last year, I was at Charleston on the same melancholy errand which has brought me here, and I believe my friends there little thought at that period that I should ever see New-York again. Not a few who were sympathizing with me, and lamenting that I must so soon be cut off, have been called to the world of spirits—their eternal destiny has been fixed. How common is the remark on the uncertainty of life, and yet how rarely applied to our own case. In the circle of our friends and acquaintance, and more commonly in the congregation among whom we worship, at the commencement of each year we miss many who were with us before; and conclude that many will be numbered with the dead before another year revolve. We often proceed to mark the victims:—there is one whose head is hoary with age, tottering rapidly to the tomb. Next the eye fixes on a countenance emaciated with disease. Here is a frame so delicate that the slightest assault must break it down; and numbers are already cast on the bed of languishing, who, in all human probability, will never rise from it again: but amidst this moralizing on death, amidst these confident surmises as to the fate of others, few, very few, say, "Lord, is it I?" will this year close the earthly scene; finish my time of discipline, and bring me to an unalterable and interminable state of happiness or misery? What is thy security, Oh presumptuous man? what charter upon life? what antidote to disease dost thou possess? Is it thy blooming health? can fancy draw thee more blooming than thy friend, at whom death has just thrown his dart? Is it strength of fibre, and hitherto total exemption from disease? Whose death do I here announce? He is gone, that portly active man, whom we saw but yesterday, and whose fine appearance struck all. 'Tis impossible! Of all others I would have been willing to ensure upon his life. Is it thy youth? every day proves the folly of such. Let us not be deceived, that feeble old man, that emaciated form, that delicate frame, nay, those whom we have seen on the supposed bed of death, may follow us to the grave, and long survive us: for in the midst of life we are in death. Thou knowest not the day nor the hour when the Son of man cometh. Before I return, nay, even now, while I contemplate with unutterable tenderness, the almost speaking yet lifeless resemblance of —, those eyes stript of their sweet languish may be dim—those lips, to which the painter's skill could not give the delicate beauty of their tint, may be livid—all that reminds me of what she once was may be changed and lost in the ravages of death. My children too, may be torn away, and the worthless trunk left withering and decaying, amidst the blasts which have destroyed the rich verdure and the thrifty branches. Such are the

painful surmises which may possibly be realized, but the probability is far otherwise. I see you in full health, surrounded with your tender charge, receiving the congratulations and good wishes of our friends, while I am struggling with the aggravation of my disease, and, at times, almost sinking under apprehension that all efforts for recovery are vain.

This impression has produced moments of gloom, in which the whole train of my reflections have proved the strength of my attachment to this world, and the weakness of my faith.

There is something awful in death, come in what form it may, at which nature on the first full view must shudder. It closes our eyes on all earthly objects, and it tears from the heart those ties which have strengthened with every throb. It finishes our preparatory state; our sensations, both of pleasure and of pain, cease. Our mode of subsistence is entirely changed; neither vision, nor the other senses, convey any longer their report to the soul. I know that it lives, but having no conception of its existence without the body, the very ignorance of the mode produces perplexity and pain. All its former avenues to external impressions are locked up. This frame becomes lifeless, and deformed, and loathsome. We must say to corruption, Thou art my father, and to the worm, Thou art my mother and my sister. The places which have known us shall know us no more; a new and untried, an eternal world opens upon the soul, and in that dreadful hour, Oh how frequent and how full of anguish is the doubt whether it will be conveyed to

the bosom of its God, or banished for ever from the glory of his presence.

But there are circumstances which render death still more awful, and many of them would conspire in my case, were it to please my Father in heaven to remove me before I return. For a long time his hand has been heavy upon me. Apparently at the season of my greatest usefulness he laid me aside from official work. When it had become most pleasant I was rendered incapable of performing it. During much of the time since I was taken I have been a wanderer in pursuit of health. When the original disease seemed to be greatly allayed, another which I had equally dreaded has prevented or prolonged the cure. When I submitted to the privations of this voyage, the hope of recovery was sanguine. How soon did it change to despondency! How painful the reflections which have occurred at such moments.

Have I left my country which I love, my friends whose kindness has so greatly endeared them to me; my family that involves all the charms, comforts, and tender sympathies of home, to die on the ocean! Shall I never again dandle that sweet little cherub, whose smile has solaced many a weary hour of confinement. Is the hapless babe to be orphaned, too young to know the father who took such delight in him. At the period of life when they most need his guidance and his care, must the rest be deprived of it. Must my ———, who knows so little of the wiles of the world, be left to struggle alone with its wants and its sorrow? When she is cherishing the

hope of my recovery and final return, must I be stretched on this restless tossing bed of death? none to speak the consolations of the Gospel, none but strangers to perform the last kind offices; none of those tender attentions which softened the anguish of that painful hour,—no friend to close from view these eyes when ghastly in death! I imagine that I already see them convey this wasted form from the narrow bed, on which it was lately tossed with dying agony, to the quarter deck: instead of a winding sheet it is sewed up in a canvass sack, and hidden from view; laid upon a plank, it is conveyed to the side; the ship bell tolls a funeral knell; all is solemnity, mingled in some with tender sympathy. The fatal moment has arrived; the weight that is to sink it deep in the abyss, is attached to the body, and at the word of command, which the heart for a time had refused utterance, it is launched into the waves. A tear started from the eyes of his cabin companions, for they seemed to love him, and even the rough sailor, as he turned from the scene wiped his cheek, and cried, God rest the soul of the man who so kindly talked to us of the harbour where the wicked cease from troubling, and the weary be at rest. But here let me cease to utter what have been transient thoughts in those moments of deep gloom, which cloud or conceal the objects of faith. Even while such thoughts have shot through my mind, I have never yet been permitted to complain. I have never been tempted to think hard of my lot. I have never for a moment lost the conviction that it has been better than my desert, and

seeing as I do the depravity of my heart, the transgressions and defects of my life, while out of hell, I shall ever have cause for this conviction. But I have other reasons to be satisfied. Unworthy as I feel myself to be, the Gospel of Jesus has presented, and the Spirit of Jesus has inspired a hope, a hope of pardon, of reconciliation, of adoption, of eternal life, of growing deliverance from sin, and complete victory over death; a hope that maketh not ashamed when I aspire to call God my Father, Jesus my Saviour, the Spirit my Comforter. A hope, which neither afflictions nor temptations can shake when the love of God is shed abroad in the heart.

Since my sickness commenced I have had more of this hope, and can I murmur? In all his late dealings with me, I have seen more than ever of his goodness and his faithfulness. Is it not then good to be afflicted? I may sometimes feel impatient, and wonder where the scene will end; but he knows my frame, he knows that I am but dust, and will not lay upon me more than I can bear. What I have born is light in comparison with what Jesus has born for me. Light too, compared with the exceeding great, and eternal weight of glory which he has purchased for me. When arrived at this glory how soon will the thorns of the passage be forgotten, how completely the wounds all healed, and the tears of the valley all wiped away. How little difference will it make whether the last earthly struggle took place at home or abroad, among strangers or friends? Having committed all things into his hand then; *here am I, let him do*



unto me as seemeth good unto him. If restored, let me more than ever show forth his praise—if removed, he will, I trust, help me to sing, “O death, where is thy sting? O grave, where is thy victory?” 1 Cor. xv. 55.

[To be continued.]

## REVIEW.

*Letters, during a Tour through some parts of France, Savoy, Switzerland, Germany, and the Netherlands, in the summer of 1817.* By THOMAS RAFFLES, A. M.—New-York, reprinted.

THE author of these Letters is already extensively known to the Christian community, as the biographer and successor of the amiable and accomplished Spencer: and, in his native country, enjoys no inconsiderable reputation for talents and pulpit eloquence. He now appears before us in a new character; and has presented us with a book of travels, which, if it be not so learned or profound as some that we have read, is nevertheless interesting and instructive. Independent of the recommendation of a flowing style and animated description, which characterize it throughout, there is another consideration which adds additional value to the work: (and we confess this is the only one which has induced us to notice it,) we mean the sketches which it contains of the state of religion and morals, in the countries through which our author travelled. All we have to lament is, that they are not more numerous and detailed. Limited as they are, however, they exhi-

bit a picture of moral degradation, particularly in France, enough to sicken the heart, and to cast a deep and deadly shade over all the glory she may have acquired in arts, and arms, and science. We will not detain our readers at present with any additional remarks of our own: our object is not so much to criticize the work, as to present some interesting extracts on the subjects just mentioned.

### *On the character of the Parisians.*

“There is nothing like domestic life in Paris. You will hardly find a comfortable family circle there. Marriages are, for the most part, contracts formed for convenience, and not for love. From such connexions, what can be expected but alienation and distance—infidelity and adultery.—Accordingly, I am informed, it is no uncommon thing in Paris, for a married woman to have what is called her *L’ami de maison*, who visits her as often as he pleases, without any interruption from the lady’s lawful husband—to whom the boudoir of his mistress is always sacred—and who is so necessary an evil in the house, a thing so generally tolerated, that, in many cases, he actually bears his part in the expenses of the establishment. The lady, of course, allows her husband the liberty she takes, and he is sent abroad to find a similar post of honour in some other house, to that which he suffers the beloved of his wife to occupy in his own. From such a state of things, therefore, every shadow of domestic intercourse

and association is excluded. A family table is seldom spread; a family circle is seldom gathered. They repair to the restaurateurs to dine, to the cafés for coffee, and to the theatre, or even worse resorts, for the evening's occupation and amusement. Thus they live in public, eat and drink in public, and one might almost imagine, from their fondness for publicity, that they would sleep in public—or never sleep at all. Pleasure, exhibition, and intrigue, seem to be the great ends of their existence. To the nobler pursuits and occupations, that become a rational, accountable, and immortal creature, they seem utterly lost.—With the being of a God, or a future state, there is nothing, above ground, in Paris, that has the remotest connexion, except, indeed, the churches, which are the haunts of the deadliest superstition, and consecrated to the pompous worship of the image of the beast. From the classic air of the public edifices, and the mingled superstition and impurity of the people, one might almost fancy one's self in ancient Athens, surrounded by a thousand temples and a thousand altars, consecrated to the deities of lust and pleasure; and a population, the fundamental maxim of whose *practical*, if not *avowed*, atheism, is ever present to their mind, and ever operative in their conduct,—*Let us eat and drink, for to-morrow we die!*

"But I have been almost unconsciously led to the same disgusting topic, upon which, I fear, I have already dwelt too long in a former letter. To a superficial observer, perhaps, one who merely contemplates the city of Paris, through the medium of its works of arts, or scenes of gayety and amusement, the pictures I have drawn may seem too strongly marked and deeply coloured; but it can be so regarded *only* by a superficial observer. For my own part, my heart sickens at the review of what I have written, when I think how far beneath the reality any description, of which my pen is capable, must be. The circumstance, that the grosser forms of vice are wanting in the public haunts, mark, if possible, a deeper dereliction of principle, and renders the scene more dangerous. In our own metropolis, alas! there is enough of vice, and crimes are perpetrated of the deepest die. But then, vice is recog-

nized as vice, and shunned and abhorred by virtue. It keeps its own form, uses its own language, and preserves its own limits. But here, vice has the language and the forms of virtue; walks hand in hand with virtue; is adorned with the same attire; admitted into the same society; occupies the same seat; and, I had almost said, reposes on the same couch. She is to be found in the shop of the respectable tradesman, in forms that in London would be shrouded with the greatest secrecy; or, if discovered, brand the vender with deserved infamy; but here, the softer sex becomes the ministers of lust, by exposing them to such as choose to purchase, and that too with unblushing countenance, as if they were the simplest articles of lawful commerce; the fine arts have lent their aid to decorate and adorn the monster, and to give a soft and classic air to her most disgusting expressions, while the brilliant genius, and the exuberant imagination of the author, have invested it as with dazzling gems and a gorgeous robe.

"But all these considerations apart: it is enough for a man that has any principle of religion, or integrity, or humanity within him, to walk the streets of Paris, and reflect that he is passing through the city, in which, a little more than a quarter of a century ago, the oracles of God were publicly disowned, the Christian Sabbath utterly abolished, reason elevated to the throne of the Supreme, and liberty declared to be the only God; that he is surrounded by a people, who, after having imbrued their hands in the blood of their lawful prince, and filled their capital with enormities, at the recital of which the whole civilized world shuddered with a thrilling horror, while all was consecrated by the sacred name of liberty and freedom; at length placed the crown they had dashed to the earth upon an upstart's brow, and fell prostrate, in all the abjectness of submission, to lick the dust beneath the despot's feet; a people that followed at his beck through seas of blood, intoxicated with spoil and glutted with gore, while they yielded to him as to their destiny, and plighted their homage to him as their god, till the great Ruler of the nations was pleased to reverse his fortune, and who then, with one consent, abandoned him to his fate—

an exile on the ocean, and the shadow of a king; a people too, who could repeat their servility and their treachery when his fortunes brightened once again, and again grew dark—and who are now sunk in the arms of a superstition and a sensuality, as deep, as deadly, and as gross, as that from whose embrace they rushed to the wild extremes of anarchy, and the cold breast of atheism—I say, these reflections are enough to quicken the footsteps of a man who has the fear of God or the principles of humanity within him, lest the earth should open, and swallow up a city which has been the theatre of such enormities, and is still the haunt of such pollution and impiety!”

What a contrast does all this afford to the condition of Paris in other respects;—rich in the noblest efforts of genius and industry; decorated with the accumulated treasures of the universe; glorying in the splendour of her monuments, her palaces, and her institutions,—she still presents a moral waste, as cheerless as the deserts of Africa. It is an interesting subject of investigation to inquire the *cause*, why a nation of such high mental cultivation as the French certainly are, should nevertheless be so completely barren of moral excellence. As it is not our intention to enter at large upon this inquiry, we shall be satisfied with throwing out one or two ideas which may serve to solve the problem. In the first place, we believe that there is something in the very nature of great intellectual acquisitions which renders the mind indifferent to the contemplation of religious truth. This is effected, at first, by their so completely absorbing the attention, as to leave little time, and less inclination, for other pursuits; and then, by fostering *pride* and *ambition*, two

passions than which there can be found none more directly hostile to the humbling doctrines of Christianity. This is one *principle* that lies at the bottom of this phenomenon. It is not, however, sufficient of itself to explain the whole satisfactorily. It merely accounts for *indifference* with regard to morals and religion. Now it is possible for this indifference to exist, without that constant and unblushing violation of every rule of morality which disgraces the French character: an additional *cause* must therefore be sought for; and this, we think, is to be found in the taste of the French with regard to literature and the arts. There is a period in the history of every nation's refinement, when the elegant and the brilliant predominate over the useful and the solid. At this point the French have arrived, and the consequence is, that the *imagination* maintains an influence which completely holds in subjection the reason and the judgment. This preponderance of the imagination is evinced in every exhibition of the French character: in their attachment to painting, sculpture, and all those arts which make a direct appeal to the fancy. Besides this, it appears also in the character of their literature, which is unquestionably more distinguished by its gayety and ornament, than by profoundness of thought or extent of research. Such being the fact, it is easy to conceive what the effects of such an ungoverned license, given to the imagination, must be upon the moral habits of a people. Having no virtuous object on which to exert its powers, it spends all its ingenuity and exuberance in diversifying the

forms of impurity, and multiplying its attractions. Such appears to be the melancholy condition of the French. Their learning and refinement, which, under the influence of a virtuous impulse, would elevate and ennoble their character, now serve but too much to pamper their sensuality, and to encourage their vitious propensities.

We hope not to be so grossly misunderstood as to be thought to maintain that there is any natural alliance between intellectual refinement and moral impurity; all we mean to assert is, that when the *imagination* of a people is set loose from the salutary restraints of reason and religious principle, public manners must necessarily become corrupted; and the literature and arts, which have a tendency to encourage this licentiousness of the imagination, become accessory in undermining the morals and religion of a nation.

Letter 15 contains some account of the state of religion in France; although of some length, our readers will no doubt be too much interested in it to suffer its abridgment.

"From the Chapel royal we proceeded to the *Oratoire*, in the Rue St. Honoré, the Protestant church. It is a very spacious and venerable edifice, and was well filled with an elegant congregation, consisting chiefly of ladies. Monsieur Manod was in the pulpit, but I could not get near enough to hear distinctly his discourse. From what I could hear, it appeared to be upon the greatness of God. His manner was animated; his action sufficiently abundant, but not remarkably graceful; and his voice by no means well managed. He seemed to preach *memoriter*, and he made frequent and long pauses between the paragraphs. In the little that I caught, there was no allusion to

the grand and fundamental doctrines of the Gospel repentance towards God, and faith in our Lord Jesus Christ; and those of our party who were nearer to the preacher, and who heard distinctly, informed me, that in these respects it was lamentably deficient.

"There are three ministers in the *Oratoire*: the opinions and the sermons of two of them are much in unison with those of the *rational* Christians, or Unitarians of our own country. The other, however, whom I had not the good fortune to hear, is of a different cast, and his preaching is said to be decidedly evangelical. Besides these, there is Monsieur B. who, though he does not preach, studied at the Seminary at Gosport, and is employed under the auspices of the Missionary Society, in doing what he can towards the establishment of schools, and the distribution of religious tracts. It did not appear to me that he had done much, or that much at present is likely to be done, except in the instruction of children. The school connected with the *Oratoire*, however, is by no means large: I think not more than one hundred children altogether. With respect to the distribution of religious tracts, there seems to be a prejudice in the minds of the people against those printed in England, merely from the circumstance that they are English; if any extensive circulation of them should take place, it must be through the medium of the French press.

"But, alas! alas! Paris is a hopeless scene; populous and splendid as it is, and rich in the sublimest productions of human genius, it is a spiritual desert of moral waste. The life of God does not animate its people; the voice of prayer is not heard in its dwellings; its public haunts are thronged by practical, if not avowed, atheists. Those who are called religious, are the victims of the grossest superstition; those who bear the office and wear the habits of the priesthood, are, many of them, the secret votaries of infidelity. Such as call themselves Protestants, are sunk in the coldest indifference, and awfully fallen from the doctrines and the spirit of the reformers; and, perhaps, it is not exaggeration to say, that a man of lively devotion, and of genuine piety, in Paris, is as great a rarity as a civil-

ized being in the wilds of Africa : while the light of true religion, if it be not utterly extinguished, shines like the glimmering taper in a sepulchral vault, struggling with the noxious vapours that every where surround it, and scarcely distinguished amid the deep and palpable darkness upon which its feeble rays are shed.

"The state of religion amongst the Protestants, where one should naturally look with some degree of confidence, may be pretty correctly gathered from the circumstance, that they are quite as indifferent to the sanctification of the Sabbath-day as the Catholics; and, in this, it is awful to relate, their ministers set them the example. The Protestant clergy, in Paris, may be seen on the morning of the Sabbath discharging the most sacred duties of their office, and in the evening sitting at the card-table, and deeply engaged in play. I could not have believed the report, had I not been informed of the melancholy fact by several persons who had seen them so occupied at that season; and I might have witnessed it myself, had I chosen to profane the Sabbath by going to the parties in which they visit. Nor is the case with regard to the violation of the Sabbath by the Protestant clergy of Paris singular, and to be attributed to the superior dissipation of the capital. At Nismes, concerning which we have heard so much lately, and the sufferings of whose persecuted Protestant inhabitants cannot too deeply excite the pity and abhorrence of mankind—at Nismes, two gentlemen, friends of mine, were absolutely ridiculed by the Protestant ministers, for refusing to travel on the Sabbath-day. I am aware that it may be urged, as their apology, that the continental Sabbath terminates with the morning service; that there is no obligation at all upon the consciences of the people, with respect to the evening of the day. It is true, this is the case with the *Catholic* population; but from *their* errors these men profess to have separated themselves, and from *them* we have a right to expect better things: and I need scarcely observe; that better things would be seen, if the principles, whence only they can issue, were imbibed and felt. But what must be the tone of religious feeling, if it be proper to use the expression, in con-

nexion with such a state of things, when it is not sufficient to maintain, in the ministers of the reformed churches, an outward separation from the dissipations of the world, or a decent respect for the sanctity of the Sabbath-day! There is something in *travelling* on the Sabbath-day abhorrent to the feelings and convictions of a pious mind: there is something in the devotion of that day to *business*, at which a man of ordinary moral principle would shrink; but in the prostitution of those sacred hours to *cards*, and that too by the ministers of religion—ministers of the *Protestant* faith!—every sense of propriety, every idea of decency, established by education and maintained by habit, in an English breast, is violated; and men who make no pretensions to piety themselves, start from such a dereliction of principle and decorum with disgust. Does not the command, "Remember that thou keep holy the Sabbath-day," extend its obligations to the continent of Europe? Have we, in our little island, and amongst our rigid professors of religion, misunderstood the extent of that command, and stretched it to the *whole* of the Sabbath, whereas it only intended *half*? One would almost be induced to think, by a comparison of our English Sabbaths with those of the rest of Christendom, that we had: but yet the edict stands upon the inspired record; and so plainly written, that the wayfaring man, though a fool, need not, cannot err, in his interpretation—*Remember that thou keep holy the Sabbath-day.*

"If the old adage be correct—'like priest, like people'—if the flock in general follow the footsteps of the shepherd, and the congregation take the standard of their religion and morals from their pastor, what can be expected from the great body of the people bearing the name of Protestant. Alas! it is the name only; the principles and the spirit with which it was once associated, which animated the founders of their churches, and rendered their martyrs triumphant at the stake, are gone; and I have heard the observation from many whose long residence in France, and intimate acquaintance with the people of both communions, have enabled them to form an accurate opinion on the subject, that if there be any vital godliness in this country, it is not

amongst the Protestants, but the Catholics. A gentleman, who knew them all intimately, assured me he did not believe there was one decidedly pious family in the *Oratoire* at Paris. When a few of them, who professed a regard for religion, were presented by an English lady with some religious tracts, they paid not the least attention to them, but said, 'Ah! Madam, these things do very well in England;' and then, throwing them down, with a shrug of the shoulder, which, with the French, is infinitely expressive, told her, that they were not worth a perusal.

"If, shocked by the melancholy state of morals and religion amongst the Protestants in France, we turn to the Catholics, the grieved and afflicted mind obtains no relief. There, however, we form no expectations, and are certainly spared the pain of disappointment. It is not enough to say, that the Sabbath is with them like every other day; it is more gay, more dissipated, more devoted to pleasure and to vice. On that evening, above all others, the stage throws out its fascinations, and twenty theatres, with their unfolded doors, receive the giddy multitudes. 'Tis then that the public walks are most thronged—that the boulevards are the gayest—that the cafés are the fullest—that the haunts of pleasure and of vice, are most crowded with votaries; while the various assemblies and parties, of the higher classes, complete the scene of dissipation, and perfect the circle of the vices that desecrate in this abandoned city, God's most holy day. It is the females chiefly who attend mass and confession on the Sabbath morning; and this only to make way for every indulgence during the rest of the week. The men pay but little regard even to the external forms of their religion; while multitudes of those whose profession and interest attach them to the church, and compel their observance, secretly despise them: so that the Catholic religion in France is little more than infidelity under another title—scepticism attired in the habit of a monk—and the same system, with the name of *Voltaire* erased, and that of *Pius the Seventh* inserted in its stead!"

The following is our author's impressive description of the

### *Museum of French Monuments and the Catacombs:*

"But before I take you finally from Paris, suffer me to tell you how much I was gratified with a visit to the Museum of French Monuments, and the Catacombs. These should certainly be viewed last of all the exhibitions in that metropolis, as they have a tendency to sober the mind, after the more gay and dissipated scenes which have engaged it. Here you converse with the dead, and the associations awakened, are immediately connected with eternity. In the Museum of French Monuments, you are surrounded by the affecting memorials of departed greatness. Here, the monuments, rich in sculpture and eulogy, reared to the memory of the illustrious dead, are collected from the various cathedrals and churches throughout the empire, and arranged according to their respective centuries. The hazardous enterprise of rescuing these sublime efforts of sculpture from the hand of revolutionary fury, was undertaken by *M. Lenoir*, in 1799, at the peril of his life. But for his intrepidity, diligence, and zeal, very few of them, in all probability, would have survived that era of desolation, and France would have lost this most interesting and impressive monumental record of her monarchy. It embraces a period from Clovis I. whence their first connected records proceed, in 481, to the time of Louis XVI. The building appropriated to the reception of the monuments was formerly the convent of the Augustines; and the garden is converted into a terrestrial elysium, where, beneath the shade of cypress and of poplar, the ashes of Boileau, La Fontaine, Descartes, and many other illustrious men, repose.\*

\* Alexander Lenoir was born in Paris in 1762. He studied in the college of Mazarin, and cultivated the art of painting under Gabriel-Francoise Doyen, painter to the king. In 1790, when the property of the church was declared the property of the nation, he formed the idea of collecting all the sepulchral monuments into one depot. The project having been submitted to M. Bailly, mayor of Paris, was approved by the National Assembly; and a special decree was granted for the accomplishment of the proposed collection;—constituting M. Le-

"The Catacombs present a different scene. There, underneath the ground, you pass through innumerable streets and lanes, whose buildings, if one may so speak, are composed of human bones, collected from the different cemeteries of Paris, and arranged according to the receptacles whence they were collected. It is, indeed, a *golgotha*—a place of skulls! You pass through parishes of the dead. It is Paris in the grave. Here its once gay and busy people lie ranged in their last house, according to the houses they occupied whilst living. It is an affecting sight—it is like going down into the very heart of the empire of death, and intruding into the capital of the king of terrors. One pile alone contains two millions four hundred thousand human skulls, and the different heaps extend for a mile in length. Nothing can be conceived more solemn and affecting than a visit to these dreary abodes. The indistinctness with which objects are seen by the feeble light of the tapers you carry in your hand—the intricacy and uncertainty of the path you traverse, and which is only indicated as the right one, by a black line drawn along the roof of the cavern, the loss of which clue might be fatal to the party—the thick and palpable darkness into which the innumerable passages branch out—the ghastly and affecting materials of which the walls that on every side enclose you are composed—the appropriate mottos and sentiments engraven upon rude stones, with various sepulchral devices, interspersed throughout the melancholy piles—the deep silence that reigns around, broken only by the voices of the visitors, in curiosity or terror,—conspire to render this the most interesting and instructive

noir, at the same time, keeper of the monuments.

In the prosecution of his object, his life was continually in danger. Once he was wounded in the hand by a bayonet, while endeavouring to preserve the tomb of Cardinal Richlieu from the fury of the revolutionary army by whom it was attacked. But he has lived to see his labours abundantly recompensed, by a collection of more than five hundred monuments, rescued by his intrepidity, arranged by his skill, and committed to his care;—the admiration of all enlightened foreigners, and the theme of his grateful country's praise.

of all the exhibitions I have ever seen. There the gay and volatile spirit of the French seems to have sunk into something like seriousness: and thoughts and words that refer to the Supreme Being, and an eternal world, are recorded. I give you a specimen. In a recess cut in the rock, and under an arch that rests upon a wall of skulls, is placed a sarcophagus, upon which is a tablet with this inscription:

*Silence, mortels,  
et vous vaines grandeurs  
Silence, c'est ici  
le séjour de la mort.*

One of the most singular facts stated in this work, is that concerning the intention which it is said the late emperor of France cherished, of becoming the founder of a religious sect. It appears that *Unitarianism* was the system he determined to patronize, and with which he wished to associate his name.

"He became acquainted with this system from the writings of a Baron Gussey, which accidentally fell into his hands. He found that the great generals of antiquity had left nothing but a name behind them—they had no followers. But the founders of new religions were immortal in their disciples. The institutes of Moses had existed for four thousand years—the Gospel by Jesus Christ was revered over a great part of Europe—Mahomet had his millions of votaries—Confucius, Calvin, and Luther, still existed in their sects—'I will, therefore, be the founder of a new religion,' said he, 'I will establish *Unitarianism*, and its disciples shall be *Napoleonists*. I will smile on Protestantism, and give religion liberty, as the means to accomplish my design. My people are so versatile, they will follow the court; on them I will heap my choicest favours, and thus destroy a religion, whose ceremonies and doctrines are inconsistent with common sense.' I believe the source whence this information is derived, is one on which full reliance may be placed."

From France Mr. Raffles went to Switzerland, and visited most of the important cities of that country. His remarks on the religious condition of Geneva, at the present time, exhibit a melancholy contrast to what it was in the days of Calvin.

"It often happens, that where we expect the greatest gratification, we enjoy the least. I have felt the force of this reflection in my visit to Geneva. The shortness of our stay did not allow us, indeed, to see any of its society; and the information I had previously obtained of the state of religion was not such as to excite in my mind very exalted expectations of pleasure from that source. Few of the doctrines, and little of the spirit, which once rendered it the glory of the Protestant world, now remain: and that truth, which was asserted and maintained by Calvin, a name to which the city of Geneva is more indebted for its celebrity than to the grandeur of its scenery, the beauties of its lake, or the stern character of its ancient independence, has scarcely an asylum within its walls.\* The

\* What was the state of things in this respect, in Voltaire's time, may be pretty correctly gathered from the friendship that subsisted between that arch-infidel and the pastors of Geneva. In a letter to D'Alembert, in 1757, he writes, "The magistrates and the priests come to dine with me as usual. Continue to leave with me and Tronchin in the charge of the pleasant affair of the Socinians of Geneva." In another to the same correspondent, he says, "It cannot be otherwise than that, in Calvin's own town, with a population of four and twenty thousand free-thinkers, there should still remain a few Calvinists; but they are extremely few, and are well abused. All honest folks are deists." These are surely awful testimonies against them; for what communion hath light with darkness? what concord hath Christ with Belial? or what part hath he that believeth with an infidel? Another evidence as to the state of religion in Geneva about that time, may be gathered from the article Genève, in the French Encyclopædia. The writer of that article says, "To say all in one word, many of the pastors of Geneva own no religion but pure Socinianism. They reject all those things that are called mysteries, and consider it as the first principle of a true religion, that it

pastors of its churches are almost to a man Arians, or Socinians. A few, perhaps, may cherish the genuine principles of the reformation, and feel their

shall propose nothing to be believed that offends reason. Also, when pressed upon the necessity of revelation, that dogma so essential to Christianity, most substitute the term utility, (*utilité*), which appears to them more soft. In this, if they are not orthodox, they are, however, true to their principles." No wonder, that in the very next paragraph, in the same horrible article, should be the following passage; "It is not surprising that the progress of infidelity should be less deprecated at Geneva than elsewhere, since their religion is reduced almost to the adoration of one only God—respect for Jesus Christ and the Scriptures being the only things which distinguished the Christianity of Geneva from pure deism." "The pastors of Geneva," says Rousseau, "are asked if Jesus Christ is God: they dare not answer. They are asked what mysteries they admit: they dare not answer. A philosopher casts upon them a haughty glance; he sees through them; he discovers them to be Arians, Socinians; he proclaims it, and thinks that he does them honour. Immediately alarmed, terrified, they assemble, they consult, they are agitated; they know not what saint to call upon; and after manifold consultations, deliberations, conferences, the whole terminates in a nonplus, in which is neither said Yes, nor No. These clerical gentlemen of yours are, in truth, singular beings. One knows not either what they believe or what they disbelieve: one does not even know what they pretend to believe; their only method of establishing their own faith is by attacking that of others." Thus it was fifty years ago: how it is now, may be learned from the catechism which the pastors of that church have lately published, in which every thing essential and vital in Christianity is omitted; nothing is left to be believed, and unbelief is the very essence and spirit, if it can be called so, of the system. I rejoice, however, that there is a remnant of holy and devoted men still in Geneva, who retain the most ardent attachment to the doctrines of their forefathers, and fear not to preach them faithfully. These men have recently been encouraged by the countenance and zeal of a few British Christians; and by their united efforts, with the blessing of heaven, we have reason to hope that the pure principles of the Reformation may yet prevail again in Geneva. Those who wish to see more on this melancholy subject, may consult a most important article in the Eclectic Review for January, 1818, on the above-mentioned catechism, and the catechism itself.



influence. I know, indeed, that this is the case: but they bear no proportion to the majority, who are sunk in infidelity and scepticism, and can do but little towards the diffusion of that divine light, and the spread of that glorious Gospel, by the resuscitating energy of which the Church of Geneva may again awake from the philosophic dreams of infidelity, and emulate the zeal, the piety, and the simplicity of former times."

In passing through Germany, Mr. R. visited Fribourgh, Kehl, Strasburgh, Manheim, Frankfort, Mayence, Coblenz, Cologne, and Aix-la-Chapelle. From thence he proceeded to Brussels, on his return to England: of course the field of Waterloo was not forgotten; and we shall conclude this article with the reflections which a visit to the spot suggested to Mr. R.

"The field of Waterloo is now rich in waving corn, ripening for the sickle of the husbandman. What a scene must it have been when death was the reaper, and gathered in his thousands of sheaves to the garner of the grave! And what a scene will it be again, when the trump of the archangel shall awake the sleepers that repose beneath its clods; and the mighty armies, that day annihilated, shall start up to life upon the plain on which they fell! I never heard a sermon so impressive as the silence that reigned around me on the field of Waterloo. I could not but connect their everlasting destinies with the thousands of the dead upon whose dust I trod. The eternity that seemed to open there upon my view, peopled with the spirits of the slain, was an awful scene. The bitterness of dying on the field of battle—the widow's cries—the orphan's tears—the agonies of surviving friendship—were all forgotten; I only saw the immortal soul hurried, unprepared, and perhaps blaspheming, into the presence of its God! I shuddered at the contemplation, and felt how deadly a scourge, how bitter a curse, is war!"

B. D.

MAN A RELIGIOUS AS WELL AS A RATIONAL CREATURE.

MAN is a rational creature, but there is a great variety in the exercises of the reasoning faculty. There is a period in life, in which the exercise can scarcely be said even to commence. In idiots and madmen the whole is irregular; and upon uncultivated minds reason sheds but a feeble light. Notwithstanding this, man is considered, by all, as a rational being.

Without extraordinary help we cannot have correct views of the perfections of Jehovah, or of the relation in which we stand to him; nor can the natural man yield that kind of homage to the true God, which is suitable to his character, or acceptable to his pure mind; yet man is naturally led to believe that there is a Divine Superior, and is susceptible of a sentiment of devotion to that mysterious character.

Although this subject may appear remote from those doctrines which interest more immediately the pious soul, it is not unprofitable to ascertain the truth respecting it, in as much as, the several parts of the system of morals and religion are intimately connected.

We therefore proceed to show.

*That a human being must have some notions of God and religion, if he have the use of his natural powers, although he should be absolutely destitute of a supernatural revelation upon the subject.*

Those who have endeavoured to propagate Atheism generally reject this sentiment. Some suppose, or rather teach, that the doctrine of a divine existence has

had its origin with designing men, in order to render it serviceable to their ambition. Others pretend to believe that it was suggested by the fears of the ignorant, and afterward supported by the cunning of seducers; but it is not with atheists we mean to contend in this discussion. Nor is it with pagans or deists, for they take the principle for granted. We reason with those who, believing the Scriptures, suppose that to a supernatural revelation alone, we are indebted for every idea of religion which exists in the mind of man. We shall therefore be justifiable in the legitimate use of arguments drawn from Scriptural premises, for the support of the hypothesis which we have proposed to demonstrate.

1. From the character of the Creator, considering the place he has assigned to man in the system of created being; it may be concluded that the human mind is by its constitution religious as wise as rational.

God is good, and wise, and powerful. Unfitness in his creatures to answer the end which he had in view in making them is hereby excluded. He made all these good, and this goodness implied a natural adaptation to the rank appointed them.

Man, the principal of terrestrial creatures, was made for the purpose of contemplating the divine perfections, of declaring in an intelligent manner the praises of the Creator, of knowing and feeling that in the enjoyment of God, supreme happiness could alone be secured to the soul. If these be the ends of his creation, he must have had in the primitive state natural ability to know so much of God as would be neces-

sary to answer this purpose, and a natural propensity to reverence his authority.

But if it was necessary in order to suit the first state of man, that he be thus qualified, it is equally inferable from the divine perfections that this natural capacity be not entirely destroyed in our fallen state.

Even in this estate of sinfulness and misery; we are accountable creatures. And were we to be favoured with no supernatural aids to devotion, we should be still under a natural obligation to serve God. Determining that this should be the case, it was necessary from his perfection, that God should continue even in fallen man a natural capacity of knowing that there exists a Superior, and some sentiment of fear before him. If it be a necessary consequence of the fall that all idea of God be lost, the creature man must then be in relation to God as an irrational animal, or even inanimate matter. Again, The individuals of our species were made for society. There is constitutionally in our minds a propensity to cultivate social intercourse. This principle is instinctive; it does not arise, from experience, nor is it communicated by instruction. It is not nature, but an adventitious perversion of it, which drives the misanthrope from the face of society, or causes the deluded monk to enclose himself in his solitary cell. However incapable man in his sinful condition is to discharge perfectly the duties which arise from his relation to man, natural affection, and the social principle, are still as essential to his mind as a heart and a head are to his body. Is man naturally furnished

with the faculties necessary to enable him to act in relation to man? and shall we suppose that in relation to God, he is totally destitute of a natural principle of action?

2. A view of the natural powers of the human mind will warrant us in forming the same conclusion. It would be foreign from our present purpose to introduce a discussion of all the intellectual and active powers of man. The human mind is formed by its intelligent Creator with various faculties capable of various exercises; among them, we may observe some which necessarily lead man to conceive of a divine existence. The *understanding* cannot but form the idea of *cause and effect*, and the *conscience* necessarily refers to a superior for a sanction to its verdict. Each of those facts requires some explanation, in order to render their force in the present argument perceptible.

The human mind, at a very early period of life, forms the idea of cause and effect. It is not couraged by philosophical systems, but is suggested by observation. We cannot divest ourselves of it: to embrace it, and to act upon it, is a law of our nature. The child, as soon as he can lisp, desires to know what has produced the effect which has excited his attention. He perceives the change, and he is by nature forced to refer it to some cause. He asks what the cause is? you may deceive him, but you cannot satisfy his curiosity, nor stop his inquisitiveness, but by referring him to some cause, supposed or real. Men must act upon this principle during the whole period of

their lives; and although philosophers would for ever lecture against human credulity, in this instance, they cannot prevail upon themselves or others, so far as to make them desert from proceeding upon it in all their actions. They may tell us, that what we have taken to stand in the relation of cause and effect, only occupy the relation of antecedent and consequent, without any natural tendency in the one to produce the other; and they may demonstrate in some instances this to be a truth; but that law of our minds which impels us to form the idea of cause and effect, is so connected with our existence, that we must cease to be men when it is absolutely destroyed. Ignorant minds are in danger, not of ceasing to proceed on this principle, but of applying it without examination. In accounting for the changes which they conceive beyond their own power to produce, they are apt to ascend too suddenly to the first cause. Incapable of connecting the links of argumentation into a long chain of reasoning, they refer every signal phenomenon to invisible agency; but there is little danger of their stopping short of a Divine Being until they have been otherwise instructed.

There is also such a power of the human mind as conscience. It is a moral sense.

Our bodily senses are capable of being affected by external objects. From this the mind is necessarily led to perceive the object which affected the bodily organ. To this perception we give an appropriate name. But besides the perception of the object through the bodily organ,

we have a secondary perception of pleasure or pain, of fear or admiration. As from my perception of an object of sight, I am convinced I have an organ of sight, the eye; so from the sensation of pleasure, I am convinced, that I have an internal sense capable of receiving pleasure, from the beauties of nature and art. The one of these senses is a part of myself as much as the other. My taste is natural to me, as well as my eye.

When I reflect upon my own actions, and compare them with some standard, the perception of their character is accompanied with a sense of approbation or disapprobation. This sensation admits of various degrees of pleasure and pain, which will be in proportion to the delicacy of the conscience, and the merit of the action, the perception of which gave occasion for its exercise. As the sight of an object implies the existence of an organ of sight, the effect just mentioned necessarily implies the existence of the faculty of conscience.

But if such a faculty exist, it must be natural or acquired, and even the possibility of making the acquisition implies that the human mind is so constituted by its author as necessarily to acquire the faculty of conscience, or to leave unexercised one of the most eminent and excellent powers of the soul. And the supposition of its remaining in a state of idleness, still implies the existence of a distinct power, on which the moral sense is engrafted. But what is this original faculty of the soul? No principle of our nature, unless we have an innate sense of Deity, can be a sufficient root to bear this noble branch.

It will ultimately amount, therefore, to the same thing; whether we consider conscience as a distinct power of the soul, or as the distinct exercise of a more general power; as itself an original principle of our constitutions, or as the acquisition of an original principle, unless we extricate ourselves from every difficulty, by stripping the mind of all its intellectual and active powers, and adopt the Godwinic definition of the mind, a *mere recipient of perceptions*. It is further to be observed, that if this faculty exist, it implies necessarily that we are naturally capable of forming an idea of a Supreme Being. As the sensation of pleasure occasioned by the sight of a beautiful object, implies a previous perception of the object, the exercise of moral sense implies my accountableness to an authority paramount to my own mind. Every sentiment of approbation or disapprobation of my own actions, refers to the will of a superior, as the standard which I am bound to adopt.

It is upon this supposition, that it can be said with truth, that God alone is Lord of the conscience.

From these premises we are warranted to conclude, that man, by the use of his natural powers, is capable of ascertaining the truth of a divine existence without the aid of an extraordinary revelation. The

3d. Argument we would use with those who deny this, is drawn from the universal prevalence of the knowledge of a divine existence.

No nation is without some notions of a superior being. The grossest superstitions, as well as the sublimest efforts of reason,

equally evince that men have some principle of religion.

Some men have laboured to make themselves and others believe, that there is no God ; but we have great reason to doubt their sincerity. We can have no evidence of it but their own testimony, and that is not admissible, inasmuch as they are otherwise unworthy of credit, and in this particular instance the interested party. There are, besides, circumstances in the history of professed atheists, which betray them. We have evidence of this in many instances, and we may presume the case of others was similar to that of those with whom we are best acquainted. The pressure of calamity, sudden emergencies, and even their philosophical systems, evidence their insincerity, as well as their infatuation, and convince us that they never really prevailed so far as absolutely to eradicate a sense of Deity from their own bosom.

It would be unnecessary now to collect evidences from the different ages and nations of the world, of their having some kind of religion. We shall proceed to the last argument intended to be advanced.

4. It appears from the Scripture revelation, that man is capable of knowing there is a God by the exercise of his natural powers.

The whole system of revealed religion proceeds upon this principle. It addresses men not only as rational, but also as religious creatures. "Him whom ye ignorantly worship declare I unto you." There is not a passage of the Old or New Testament which can be shown to flow legitimately from the hypothesis,

that there is no natural religions : but there are express testimonies in favour of the opposite sentiment. We shall quote only three passages.

1. Psalm xix. 1—4. *The heavens declare the glory of God ; and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech or language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world.* It would put ingenuity itself to the rack to find out means of evading the force of this declaration. The Psalmist intended in this Psalm to show the superior excellency of revelation over natural religion ; but clearly teaches that God is to be known, in some measure, from his works, through that knowledge which implies the conversion of a sinner, from the word. In the quotation we are taught that the visible heavens, and the succession of day and night, are sufficient evidences of a Divine existence. They "declare his glory" in expressive language. Shall it be said, the evidence is indeed sufficient, but man is naturally incapable of estimating its value ? The Psalmist prevents the objection. "There is no speech, or language, where their voice is not heard." All nations understand their testimony. Yea, "without speech or language," as some critics translate the words, without a voice, and addressed to the ear, "their line is gone out through all the earth, and their words to the end of the world." The evidence which they give, is delineated in an impressive manner, in durable characters.

It is communicated through all the earth. It is intelligible to every rational inhabitant of this world. Will it be replied, the apostle Paul gives a different exposition of this passage, Rom. x. 18. *Yes, verily, their sound went into all the earth, and their words unto the end of the world*, referring to the Gospel preached by the apostles of our Lord?

The writer of the Epistle to the Romans, is, in this chapter, justifying, from the Old Testament, the admission of the Gentile converts into the church. He quotes this verse from the 19th Psalm, in order to give the Romans an idea of the general spread of the Gospel already among the nations, and justify the preaching of the word among those to whom God preached by his works. Again, we may be answered, the Apostle applies these words in a limited sense. We are certain the Gospel had not yet met with a universal reception; and therefore it may be supposed they are not intended for universal application by the writer of the Psalm. Our reply is, it is necessary to give force to the Apostle's argument, that the words be understood in the fullest extent. God speaks unlimitedly to all men by his works. Since the wall of partition is removed, why should we set any limits over which we shall not endeavour to preach the Saviour. The Romans were in no danger of mistaking the meaning. They knew that the Gospel had not yet been actually preached to all men; and they also knew that the works of nature held out the knowledge of a Creator and Supreme Governor, to all who have the natural powers of

men. But, lest it be supposed that Paul entertained on this subject a different opinion from David, or rather that the Spirit of inspiration gives contradictory testimony, we may quote a second passage of Holy Writ. Rom. i. 19, 20. *Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things which are made, even his eternal power and Godhead.* From these words the following inferences are deducible. 1. There are some truths respecting the Divine Being, which may be known by men. *To γνωστον εστω τοις ανθρωποις.* 2. Men have actually understood these truths. *It is manifest in them, for God hath showed it unto them — φανερον εστιν εις αυτους.* 3. This communication was made, not by supernatural revelation but by his works. For these things are clearly seen, being understood by the things which are made. *Τοις ωσιμωται νοσημα καταφανται.* 4. The truths thus made manifest are the existence of a Deity, and the Divine Omnipotence, even his eternal power and Godhead. The apostle, then, teaches us in this chapter, that those who have been destitute of the aid of revelation, have notwithstanding been convinced of the existence of an eternal and omnipotent Being, by the works which they contemplated. We shall only observe further, that this confirms our argument, drawn from that law of our nature whereby we are irresistibly led to refer every effect to some cause, supposed capable of producing it; and proceed to quote one other portion

of Scripture. Rom. ii. 14, 15. *For when the Gentiles, who have not the law, do by nature the things contained in the law, these having not the law are a law unto themselves, which show the works of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another.*

The persons spoken of are the heathen, *τα ἔθνη*. Of them it is said they are without the law, *μη νομοὶ ἔχοντες*. This law of which they are destitute cannot be the law of nature, for it is afterward said they have some remains of this. It cannot be the particular law of the Jews, for they do by nature its commands, but with respect to the ceremonial law this would be impossible. The law, which they have not, is the system of revelation, and although without it they perform some of its precepts—*τα τὰ νομῶν νομῶν*. They do things contained in the law, not from the aid of a traditional and obscure revelation, but by nature—*φύσει*. The constitution of their minds is such, as impels them to consider themselves in some degree accountable to a Superior. Depraved as they are, their souls are instinctively led to form such sentiments as have the force of a law. It is the law of nature—the voice of God, speaking through the constitutional principles of the law. *These having not the law, are a law unto themselves.* If this be the case, the conclusion is obvious. It discovers, that the Heathen have a natural capacity of discovering their accountability to a Superior. It shows forth the works of the law written in their hearts. It implies their

knowledge of a Supreme Being, and their consciences meanwhile are exercised in approving or disapproving of their actions. As the former text corroborated our reasoning from the ideas of cause and effect, this is assuredly calculated to confirm what has already been said on the nature of the moral sense.

These declarations of the apostle cannot easily be misunderstood, unless we be previously prejudiced in favour of contrary sentiments.

There are other testimonies of Scripture in favour of the hypothesis which we have adopted; but it is presumed those selected are sufficient to substantiate its truths; and unless we form the impious thought, that the writers of the Scriptures were themselves in an error, or coincided in a common sentiment of the age, we cannot resist their force. The Spirit who spoke by the prophets made the human mind, and is best acquainted with its powers. What he has published respecting them must be decisive. □

[To be continued.]

#### ROUSSEAU'S CONCESSION TO CHRISTIANITY.

"I acknowledge that the Majesty of the Scriptures astonishes me, the sanctity of the Gospel speaks forcibly to my heart.—Examine the works of the Philosophers, and their pompous phraseology.—How poor, how very poor in comparison! Is it possible, that a book at once so sublime and simple could be the production

of *Man*? Is it possible that the subject of it, the Person whose history it comprises, could be a man, a mere mortal? Is such the tone of an enthusiast, of an ambitious leader of a sect? What mildness, what purity in his morals! What affecting grace in his instructions! What elevation in his maxims! What profound wisdom in his discourses! What presence of mind, what precision, and what propriety in his answers! What an empire over his passions! Where is the man, where the sage, in whose actions, sufferings, and death, no trace of weakness and ostentation can be discovered? When Plato drew his imaginary just man, a character which he supposed to exist only in idea, loaded with all the opprobrium of vice, and still deserving every reward that virtue can confer or aspire to, every stroke of his pen exhibits Jesus Christ. The resemblance is so appropriate, so striking, that all the Fathers and early Christian writers felt it; and, indeed, not to recognize it is impossible.—What, but deeply-rooted prejudices, but total blindness, could induce a writer to compare the son of Sophroniscus (Socrates) with the Son of Mary? How unlike are the two characters! Socrates, dying without pain or ignominy, easily supported his character to the last; and if this gentle death, unaccompanied by pain or sorrow, had not cast a lustre round his life, it might be matter of doubt whether Socrates, eminent as he was, was any thing else but a Sophist.—You will tell me he was the inventor of morality. Others before him had reduced it to action, he only related what they had

done; he only laid down in theory what they had exhibited in practice.—Aristides had been just before Socrates had defined justice;—Leonidas had shed his blood for his country, before Socrates had pronounced patriotism to be a virtue. The morals of Sparta were exemplary, before Socrates had panegyricized moderation; and before he defined what virtue was, Greece abounded in virtuous men. But from what source could Jesus have derived among his countrymen that elevated and pure system of morality of which He alone was the Author and the Example? From the bosom of the most furious fanaticism the highest wisdom raised her voice, and the simplicity of the most heroic virtues cast a lustre over the most abject state upon earth.—The death of Socrates, conversing in tranquillity with his friends, is the most eligible that can be imagined; that of Jesus expiring in torments, the object of the insults, mockery, and maledictions of a whole nation, is the most horrible that can be conceived. Socrates taking the cup of poison, blesses the person who with tears presents it: Jesus, while enduring the most dreadful torments, prays for his inveterate persecutors.—Yes, *if the life and death of Socrates be those of a Sage, the life and death of Jesus are those of a God!!*

“Will you assert that the Gospel is a fiction? Such, my friend, is not the language of imposture; and the actions of Socrates, which no person doubts of, which are universally acknowledged, are not so well authenticated as those of Jesus Christ;—in fact, such an assertion would only postpone the difficulty; not surmount it—it



would be more incomprehensible, that several persons had conspired to fabricate this book, than that an individual should have furnished them with the subject of it: never—never—could Jewish authors have attained its authoritative style, its sublime morality; and the Gospel has internal characters of truth, so totally inimitable, that the inventor of it would be a more astonishing character than the Person of whom it treats.”

Happy, if he had stopped here; if the baneful and pestilential influence of false philosophy had not steeled his heart against conviction! O that he had not closed his eyes against the rays of Revelation, which seem to have poured upon them a flood of light! that he had not cast the cup of faith, proffered by an invisible, yet merciful and Divine hand, untasted from his lips!

[C. *Guardian.*]

## Religious Intelligence.

### LETTERS

*Received by the Brethren's Society for the Furtherance of the Gospel, from the coast of Labrador.*

*From Hopedale, Aug. 20, 1817.*

DEAREST BRETHREN,

AS our coasts are still beset with floating ice as far as the eye can reach, even when standing on the highest hill, we were quite unexpectedly overwhelmed with joy and surprise, when on the 7th suddenly a shout was set up by the Esquimaux, announcing the arrival of the *Jemima* on this side of the ice. Indeed we could scarce give credit to the report. We ran up the hill, and our hearts were filled with thanksgiving to our merciful God and Saviour, when we beheld her, at a great distance, approaching towards us. Early on the 8th she cast anchor in our bay, and we had the pleasure to welcome the Brethren Körner and Beck, and Brother Knoch and his wife, with our worthy captain and mate. O what cause had we to render thanks and praises to the Lord for conducting them safely through so many dangers, both on their passage to

England last year, and on their return to us. The account of it is truly terrific.

From your kind letter of May 23d, we perceived, with what faithful care and concern you considered our situation here, when by circumstances, which, since the establishment of the Mission never yet occurred, the ship was prevented reaching this place. We had indeed some painful apprehensions respecting her fate, especially before we received an account of her from Nain, but we suffered no essential deprivation on that account, though a few articles were wanting, not of much consequence. When in December a sledge from Nain brought us intelligence, that the captain had expressed his doubts, whether he should be able to reach Hopedale, and on that account had left some of our stores at that place, we felt more easy, and trusted to the mercy of the Lord, that He would conduct the ship and company safe to England. Our Brethren at Nain supplied us with all necessaries, and also sent Brother Stock to our assistance. Brother Müller, who was to have left us and gone to Nain, staid here.

We are sorry, that Brother Christensen, who was to have been our fellow-labourer

here, is not returned to Labrador, where his services were very valuable. He had been eighteen years a most faithful labourer in this part of the Lord's vineyard, and was particularly attentive to the young single men. May the blessing of our Saviour be upon him, wherever he is at rest.

The painful intelligence of the removal of our highly respected and beloved Sister Wollin, has given us very great concern. We feel her loss the more deeply, as most of us knew her as a truly faithful and diligent handmaid of the Lord, serving His cause with gladness. We have lost in her a mother and friend, and read your account of her departure with many tears. That Lord, to whom she was devoted with her whole heart, now grants unto her an eternal reward of grace.

We beg you to return to the venerable British and Foreign Bible Society our warmest thanks for their kindness, in printing for us the Acts of the Apostles in the Esquimaux language, and doubt not but the reading of this part of the Holy Scriptures will be the means of much blessing in our congregation. The Lord reward that Society for this and all other generous efforts made to spread His saving Gospel among mankind, and grant them abundant success.

We heard the account of the safe and prosperous voyage of Brother Latrobe to the Cape of Good Hope, and his return to England, with great pleasure and thanks to our Saviour for all the mercies he has experienced.

We have had much cause for thankfulness in perceiving that our congregation of Christian Esquimaux, in this place, has, in general, grown in the grace and love of our Lord and Saviour by the work of the Holy Spirit in their souls, though some painful occurrences have every now and then made us cry to Him for help and protection. During the last season four men from the south, with an Esquimaux family in company, spent the winter in our neighbourhood. They sent European provisions as presents to our people, and invited them to come

and trade with them. This proved a great temptation, and disturbed their usual peaceful course, for a great number of our Esquimaux lived formerly in the South, and there got a taste for European habits, and particularly for strong liquors; from which, however, since their removal to Hopedale, they had been weaned. We spared no exhortations and friendly remonstrances, but yet had the grief to see three families, consisting, with young and old, of eighteen persons, following their seducers to the South. Among them were six communicants and several hopeful young people. We cannot describe the pain we felt in seeing these poor deluded people running headlong into danger, and we cried to our Saviour to keep his hand over them in mercy, and not to suffer them to become a prey to the enemy of their souls. The women and children, and even the men, wept bitterly at parting, but the latter seemed ensnared, and forced their families to follow them.

Since the departure of the ship in the year 1815, eight Esquimaux children have been born and baptized; six adults were baptized; and four departed this life in the faith of Christ. Of our own family we have lost our venerable Brother Suen Andersen, who has served this Mission above forty years with exemplary faithfulness. His memory will remain precious both with us and our Esquimaux. Respecting the eternal maintenance of our people, we had no anxiety during these two years. Our merciful heavenly Father provided a sufficiency of all they wanted for their subsistence. Last year, they attended diligently to the fishery, being encouraged by the building of a storehouse for their use, which turns out a very beneficial arrangement, and secures their stock of winter provisions. The congregation of Christian Esquimaux at Hopedale consists, at present, of 42 communicants and six candidates; 13 baptized adults, not yet communicants; 10 candidates for baptism; 43 baptized children; and 24 persons under instruction. In all,

of 135 persons. From Okkak 7, and from Nain 5 persons have removed hither.

In our family we have experienced the gracious help of our Lord and Saviour; and, excepting Brother Suen Andersen, who before his happy release on the 28th of February, 1816, suffered a severe illness, and Brother Hastings, who was likewise in an ailing state, we have all been preserved in tolerable health, inasmuch that, besides the usual daily labour, we have been enabled to erect a building for our own use, containing rooms for provisions and fuel, and a brewery and bake-house.

The winter was unusually severe, and the ice did not forsake our bay till the beginning of July. There was great scarcity of grouse and hares; we had consequently a very short supply of fresh meat.

We return our best acknowledgments to the Society for all the stores and provisions with which we have again been so abundantly supplied by the arrival of the ship. May our Saviour richly bless and reward you, and all those who assist you to maintain the work of the Lord in this country. We also thank you for the kind reception you gave to our fellow-labourers Brother and Sister Knoch, and the Brethren Körner and Christensen, and recommend those, who will come to you this year, to your wonted kindness and care.

The following are the changes in the service of this Mission. Brother Hastings and his wife, after many years faithful services, return with the ship to Europe. Brother and Sister Müller, after having served the Mission at Hopedale nineteen years, remove to Nain, as well as the single Brother Stock. Brother and Sister Knoch, and Brother Beck, remain here, and will be joined by Brother and Sister Meisner from Okkak, and Brother Morhardt, from Nain.

May the Lord grant His blessing to all these changes, and bring the ship and company across the ocean to you in safety. With the most cordial salutations we remain ever, in the bonds of true brotherly union,

your most faithful and affectionate Brethren and Sisters at Hopedale.

Signed JOHN HASTINGS,  
F. JENSEN MÜLLER,  
JACOB NISSEN,  
J. P. STOCK.

*From Nain, Sept. 1, 1817.*

DEAREST BRETHREN,

NO language can describe our joy, on receiving the unexpected account of the safe arrival of the *Jemima* at Hopedale, on the 9th of August. Not long before the welcome news reached us, we had been somewhat cast down, by hearing that, as far as the eye could reach, no open water was to be seen, an enormous quantity of ice having beset every part of our coast.

By the same opportunity we received your most agreeable letter of the 28th of last May, and the intelligence of the return of Brother and Sister Knoch, and the single Brother Körner, and our new fellow-labourer Brother Beck, after a most dangerous passage through the ice. We were glad that Brother Christensen, who has served the Mission both at Nain and Hopedale for eighteen years with exemplary faithfulness, has found a resting-place in one of our settlements, as we were frequently under concern on account of his infirm state of health. May our Saviour grant him to enjoy a sweet Sabbath at Christiansfeld, and fill his heart with divine peace and comfort.

On the 17th of December last year, we were informed, by a sledge coming from Hopedale, that the ship with the missionaries destined for that place was missing, which affected us greatly; and we felt the greatest compassion for our Brethren and Sisters there. They were now in want both of assistants and of the necessities of life. We feared also that the vessel might have been lost. When the *Jemima* left us on the 3d of October, the weather turned out very cold and stormy, yet we hoped

that she would reach the place of her destination. It has also happened in former years, that at the same time, and even in November, the ship passed safely from one settlement to the other; and but last year she was at the islands near Hopedale, on October the 5th. On hearing the above account we however trusted, that the Lord had so directed this event, that thereby good would redound to His cause, and were strengthened by considering how graciously, for upwards of fifty years, He has preserved the ship from year to year from destruction; of which, indeed, we had a most encouraging proof in the foregoing year. We now return our unfeigned thanks to Him, who has so mercifully conducted her, with all on board, in safety to England; and likewise preserved the Brethren Kohlmeister, Lundberg, and Stock, on their passage from hence to Okkak in an open boat, when they were in great danger. They were seventeen days at sea.

Unpleasant as the weather turned out last autumn, the severity with which the winter set in proved an advantage, as we were thereby enabled to send provisions and other necessities in sledges to our Brethren at Hopedale. No great quantity can be sent at a time by this method, for, if snow-storms occur, the goods must be unloaded and secured, and if it lasts too long, both men and dogs suffer hunger; we were therefore very thankful to the Lord, when we heard of the safe arrival of these articles at Hopedale, being always favoured with good weather. Other things left here for Hopedale, especially wine and tobacco, we were not able till now to send by a boat.

With respect to our conduct last year in not detaining the missionaries and the provisions destined for Hopedale, we have to offer this apology, that when the captain intimated, that he might be prevented from reaching Hopedale, he likewise thought that perhaps the ice would prevent his putting to sea, and that he might be obliged to spend the winter at Hopedale, where he

wished to repair the damage done to the ship. Indeed we were quite at a loss what to advise and do, but trusted that the Lord would conduct the ship safely, as in the years past.

This unpleasant event has occasioned many changes. Brother and Sister Müller could not come to us as intended. Sister Schreiber has been and is yet so ill, that instead of taking her share in the management of the housekeeping, she stood in need of nursing and medical aid; which made it necessary for us to apply for assistance from Okkak. Brother Kohlmeister and his wife were willing to help us. The former arrived here on the 13th of February, when the cold was most intense, (being 30 degrees under Fahrenheit's thermometer,) and the wind very violent. We were truly thankful that his health has not suffered from the cold he had to endure. His wife followed him on the 15th of March.

The Lord preserved and strengthened us during the year past, though we suffered illness, and experienced various trials. Whenever we cried unto Him, He drew near unto us with His power and grace; and, under all circumstances, proved Himself a sure help in every time of need. In meeting for worship in our family, as well as when we were assembled with our congregation at the church, His presence was sensibly felt, and cheered our hearts. We perceived likewise encouraging proofs that His word is the power of God, to awaken the hearts of men, and He blessed our feeble testimony of His sufferings and death for our salvation.

Brother Kohlmeister and his wife will now return to Okkak, and the single Brother Morhardt to Hopedale. We thank them for their faithful services in this congregation, and pray the Lord to be with them in their respective stations. We recommend to you our dear Brother Kunath, who goes on a visit to Europe, and pray the Lord to strengthen him anew, and bring him back to us in safety. He has been thirteen years employed in this Mission, and we trust will

be enabled, as hitherto, to labour among the Esquimaux with the blessing of our Saviour. Brother Müller and his wife, and Brother Stock, will come to reside here at Nain.

We may with truth declare, that the Holy Spirit has not left Himself without witness in the hearts of the Esquimaux. Several have been awakened out of the sleep of sin, and others, who are already devoted to the Lord, have been more rooted and grounded in the faith. Glad should we be if we could say the same of every member of our congregation, and that the walk and conversation of all of them had borne witness to the efficacy of grace in their hearts. But some are yet too often ensnared by sin, and not willing to make a total surrender of themselves to Him, who has bought them with His own most precious blood: they are like men driven to and fro, and both inattentive to, and unable to distinguish the voice of the Good Shepherd from the voice of the stranger, though continually warned and reprov'd by the Spirit of God. May the Lord have mercy upon them, and grant them true conversion.

Three adults and five children have been baptized; one received into the congregation; one admitted as a candidate for baptism; four readmitted, and four have departed this life. 163 Esquimaux live on our land, of whom 131 are members of the congregation.

As to their outward subsistence, our Esquimaux have suffered no want during the winter; but the spring fishery failing, they were rather straitened for food, at a time when, in general, they get the greatest quantity of provisions. The ice did not leave us till the 19th of July, which has never before been the case since the beginning of the Mission.

The account of the departure of Sister Wollin, has filled our hearts with deep sorrow. Her services to this Mission, and the faithfulness with which she approved her-

self a true handmaid of Christ in His Church, will ever remain in grateful remembrance with all of us. She now enjoys a complete reward, in beholding her Saviour face to face.

We rejoiced to hear of the safe voyage and return of Brother Latrobe, and are thankful to the Lord, that He laid His blessing upon his transactions, for the good of the Mission at the Cape of Good Hope.

For the valuable present received from the worthy British and Foreign Bible Society, by printing for us the Acts of the Apostles, we beg you to return most cordial thanks in our name. Thus we see more and more portions of the word of God put into the hands of the inhabitants of this distant corner of the earth, by means of which the Holy Spirit works powerfully in their souls.

We pray the Lord to bless and prosper all the exertions of that venerable Society to make known His saving name in the earth.

August 16th we had the inexpressible joy to welcome our worthy captain, the mate, the Brethren and Sisters Hastings and Müller, and the single Brethren Stock and Körner, by the safe arrival of the *Jemima* in our harbour. We return to you, dear Brethren, our most cordial thanks for the liberal supply of all the necessaries of life, which you have again sent unto us. May our Saviour reward you and all our benefactors abundantly.

As we always remember you in our prayers before the Lord, so likewise we request a continuance of your supplications in our behalf before the Throne of Grace. May it always remain impressed upon our minds, that He has sent and appointed us to bring forth fruit, and to feed the sheep and lambs of His fold in this country with His precious word. To this end may His love influence us, and His grace enable us, to do His will in all things. We covenant anew with you to be His faithful followers and servants to the end, and remain ever

your affectionate Brethren and Sisters at Nain.

Signed C. SCHREIBER,  
A. KUNATH,  
G. SCHMITTMAN,  
A. HALTER,  
B. KOHLMEISTER,  
T. STOCK.

*From Okkak, Sept. 1, 1817.*

DEAREST BRETHREN,

YOUR very acceptable letter of May the 28th we received on the 18th of August, and return you our most cordial thanks for it, as it expresses the cordial share you take in the temporal and spiritual welfare both of ourselves, and of our Esquimaux congregation.

We were very thankful to hear that Brother Latrobe had returned to you, after a successful voyage to the Cape of Good Hope, in the service of the Mission among the Hottentots, and we have read the extract of part of his diary sent to us with great interest.

But we mourn over the loss we all have sustained by the departure of our much beloved and respected Sister Wollin, whose faithful services, particularly in the concerns of this Mission, will be ever remembered by us with the warmest gratitude. She is now in possession of that reward promised by our gracious Saviour to all His faithful servants and handmaids, and may He comfort her dear partner over the loss of so valuable an helpmate.

It gave us great concern to hear that the Jemima was not able to reach Hopedale last year, and we were not without painful apprehensions respecting the fate of the ship and those on board; yet, as violent storms from the westward occurred just after she left Nain, we had hopes that the captain might have sailed for England.

We looked out with considerable anxiety for the departure of the ice from our coasts, which, however, did not take place so soon as last year. It had not left our bay till the

27th or 28th of July, which is considerably later than ever was known since the commencement of the Mission. In the beginning of August, some Esquimaux reported that they had seen the last of the drift-ice to the north at Nappartok, and on the 13th we saw the sea quite clear of it to the northward, but to the south a great quantity appeared still floating. The news, therefore, of the arrival of the ship on the 9th of August at Hopedale was quite unexpected. She has been again in great danger, and we gave unfeigned thanks to our merciful God and Saviour for her preservation with the souls on board, both now and last Autumn on her passage home. We join you, dear Brethren, in your fervent prayers, that, amidst so many dangers, it would please the Lord, as hitherto, to keep His protecting hand over this vessel, that we may continue in our labours in this distant country without interruption.

In consequence of the circumstances above mentioned, several changes have taken place in our family. Brother and Sister Kohlmeister went to the assistance of our Brethren at Nain, and Brother Stock to Hopedale. These Brethren had previously arrived from Nain on the 17th of October, 1816, in company of Brother Lundberg, after experiencing very great dangers by the way. The former had then been at Nain, to consult about a second expedition to Ungava Bay, which was then proposed to be undertaken.

We have lived together in love and peace: some of us have been ailing. Sister Meisner had a severe illness, but by the Lord's mercy is again restored to health. Sister Martin, on the contrary, has been ill ever since last May, and for the last two months mostly confined to her bed, so that our hopes of her recovery are but faint. Sister Sttirman was brought to bed of a healthy boy, whom the parents devoted to the Lord in holy baptism, and called Frederic Theodore.

The preaching of the Gospel has been here attended with spirit and power. Seve-

rel of our people have increased in the knowledge of themselves as sinners, and of that great salvation purchased for us by the death of Jesus, by which he delivered us from the power of sin and Satan, and from eternal misery. The presence of God our Saviour was often felt among us when we met in His name, especially at festival seasons, and at the administration of the Holy Sacraments of baptism and the Lord's Supper. Our constant prayer is, that the precious doctrines of the Gospel may sink deep into the hearts of our dear Esquimaux, and cause them to give themselves, without exception, to Him who shed His blood to redeem them. But we had the grief to perceive, that several of them, even of the baptized, with three of the communicants, suffered themselves to be seduced by Esquimaux emissaries, who last Autumn came into our neighbourhood, to accompany them this spring to the South, contrary to all our remonstrances and warnings, that thereby their souls would be brought into great danger. There were, however, among them several young people and women, who, being forced away by their relatives, came to take leave, and with many tears assured us, that they left us with the greatest reluctance, and would still cleave to Jesus. This gives us hopes, that the good Shepherd will yet bring back many of these straying sheep.

The schools have been kept in regular order, and diligently attended. The printed portions of the Holy Scriptures, with which we have been favoured, have proved the means of great edification and instruction in the way of salvation. We beg you to present our most cordial acknowledgments to the British and Foreign Bible Society for the valuable present of the Acts of the Apostles. We pray the Lord to lay an abundant blessing upon the noble and glorious aim of this venerable Society to send the word of God to every part of the habitable world.

Since the departure of the ship last season, seven adults and nine children have

been baptized, eight made partakers of the Lord's Supper, and six added to the candidates for baptism.

Winter coming upon us so very early last year, not many seals could be taken, either by the seal-net or in kayaks; but the Esquimaux were successful in killing a whale, and thus did not suffer much by hunger, for which we with them gave thanks to our heavenly Father. After Easter, however, the weather continuing so long unusually boisterous, with great quantities of snow, they began to suffer want. Yet all those who were diligent in their search for food, by land or sea, obtained a sufficiency, so as to prevent famine. The continuance of cold weather injured our garden so much, that we cannot expect a supply of fresh vegetables, which is a great loss, as they greatly contribute to the preservation of our health.

We are sorry that, by circumstances, our ardent wish to bring the Gospel to the Ungava country, cannot be fulfilled for the present.

*September* 10th, the *Jemima* came safe to her anchorage in our bay, and we had the pleasure to welcome our captain and mate, with Brother Hastings and his wife, and Brother Kunath. They will take from hence the two little daughters of Brother Meisner, Charlotte Augusta, and Sophia Theodore, to Europe. We recommend them all to your love and best services. Brother Meisner and his wife set out on the 14th of September for Hopedale. We pray the Lord to go with them, and to bless and reward them for their long and faithful services in this Mission.

We return to you, dear Brethren, our best thanks for the liberal supply of every thing needful for our support. May the Lord conduct the ship and company safe home to England.

We conclude with fervent prayer to our Saviour, that He would give us all needful gifts and grace to carry on His work in this country, and to lead souls unto Him as their Redeemer; that He would bless our feeble testimony of His love and atoning

death, and strengthen us anew; that we may be more firmly grounded in Him, and our faith supported, when trials assail us. May His kingdom come and flourish more and more in the earth. We beg you also to assist us with your prayers, as we also pray for you, that you may be richly blessed in all you do, from the fulness of His grace. We remain ever, in the bonds of true Christian love, your affectionate and faithful Brethren and Sisters.

Signed TRAUGOTT MARTIN,  
JOHN LUNDBERG,  
SAMUEL STURMAN,  
H. F. KNAUS.

The return of the missionaries to Labrador in this year, (1817,) has been attended with the greatest danger, but likewise with new proofs of the mercy of God in preserving the ship and the lives of the company on board from destruction.

#### ACCOUNT

*Of the manner in which the study of the Gospel was, by the power of God, made the means of awakening two Saisangs (Mongolian nobles or princes,) of the Chorinian Buräts; extracted from a Report sent by Brother ISAAC JACOB SCHMIDT, of the Church of the UNITED BRETHREN, and Treasurer to the Bible Society at Petersburg, to the Elders' Conference of the Unity.*

MARCH 7, 1818,

HAVING finished printing the first Edition of the Gospel according to St. Matthew in the Calmuck Language, copies of it were sent to Siberia, to the civil Governor of Irkutsk, Nicolai Iwanovitsch Treskin, a counsellor of state to his Imperial Majesty, which he most judiciously directed to be distributed among the Selenginskiah Mongols, and the Chorinian Buräts. The Buräts, dwelling to the north of lake Baikal, and adhering to the Shamanish superstitions, have not yet the art of writing, the use of letters having been first invented during

the reign of the Chinese Emperor Chüwihay Zäzen Chan of the Mongol dynasty, with a view to propagate the Shakhshamunish superstitions, (or the religion of the Lamas,) for which purpose, the writings of the Indian and Tibetan authors, treating of these doctrines, were translated into the Mongol language, and written with Mongol characters.

As the above-mentioned Governor, on distributing the translated Gospel, had required an opinion of the princes of these people respecting it, they took all possible pains to understand its contents, which proved a very difficult task, as the Calmucks have a new, improved, and much more distinct manner of writing, invented by Arran Dechimba Chutuktu, but formed after the pattern of the Mongol letters; whereas the other Mongol tribes have retained the ancient characters, which have also been the original of the Mandshuriah letters.

It happened providentially, that a well-known book on Religion in the Calmuck language, was found in the Mongol horde, which had belonged to a Saisang, (nobleman,) who had accompanied the Torgot horde, and died on the road, when they emigrated from the River Wolga to China.

The commission to decipher the Gospel, was now given to two Saisangs of the Chorinian Buräts, who so diligently applied themselves to the work, that they were soon enabled generally to explain its contents to their superiors. This excited so much curiosity, that the Head Lama of the Mongols, Bandida Chambo Dansang Gowaang Tuki Dechamsu, and the prince of the Chorinian Buräts, Galsang Marday, each among his own people, of their own accord, made a collection, amounting to upwards of 11,000 roubles, (550*l.*) which they placed at the disposal of our Bible Society, on condition that the Gospel of St. Matthew, and, if possible, other books of the New Testament, might be translated into their language, and printed in their characters.



This gave occasion to several conferences, to consider how their wish might be complied with, and at length the matter being referred to a Sub-committee, of which I was appointed a member, I proposed to send for one or two learned Mongols or Burāts, to undertake the work, which, being unanimously approved, Prince Gallitzin sent a requisition to this effect to the civil Governor at Irkutak.

The choice of the chiefs of the horde fell upon the two Saisangs, who had been already employed. The elder is called Saisang Noutu, chief of the tribe of Chu-wahay, of about 3000 males; and the younger, Saisang Badma, chief of the Char-nagay tribe, having above 3000 males.

The two Saisangs soon set out from the Chinese frontiers for St. Petersburg, and arrived here in the beginning of December 1817. Passing through Moscow, they had the honour to be presented to the Emperor, who encouraged them in the most condescending terms to proceed in the work. Here, the Bible Society furnished them with a suitable lodging, and the care of them was committed to me. They likewise brought commendatory letters from the upper chiefs to me, expressing the great and anxious concern they felt for the welfare of the two Saisangs, declaring, that they were the best and most sensible men among their people.

Having regulated their affairs in their new situation, they commenced their labours with unbounded zeal. Before they began their translation, they formed extracts of such parts of different chapters, the meaning and Spirit of which they could not understand. These they brought to me, and begged for an interpretation, which I gave them in the best possible manner I was able to do.

Here appeared the work of the Spirit of God by the power of the Gospel. They listened with silent attention; their countenances became serious; they gave no particular signs of approbation, but said in a solemn tone, full of gentle emotion, that they

now understood it. They visited me twice or thrice a week, always bringing their work with them, and at each visit, I perceived their progress, not only in the knowledge, but also in the personal application of the Gospel. The work of the Spirit of God in the hearts of these men having originated altogether with Himself, I left the whole entirely to Him, without intermeddling in the least. I noticed with delight their growth in the grace and knowledge of Jesus Christ, contenting myself with explaining such passages of Scripture as they could not understand, and giving my advice only when it was asked for. They were more especially pleased with those passages, in which our Saviour declares His readiness to receive sinners, inviting the weary and heavy-laden to come unto Him, and promising to give them rest. They were also forcibly struck by His parables; among others, by that of the householder, who hired labourers into his vineyard, giving to those, who came in the evening, the same wages as those received, whom he had hired in the morning; which they regarded as having a special reference to themselves and their nation. The promise of Jesus, that before the end of the world, the Gospel shall be preached, *for a testimony unto all nations*, made a deep impression upon them. Some time ago, they related, without any suggestion on my part, that whenever they prayed to their gods, as they have been accustomed to do, they felt very great uneasiness, as if they were committing sin. Another time, they spoke as follows: "We have been zealous followers of the doctrines of Shakhshamuni, and have studied the books containing them attentively; but the more we studied, the more obscure they appeared to us, and our hearts remained empty. But in perusing the doctrines of Jesus, we observe the reverse: for the more we meditate on His words, the more intelligible they become; and at length, it appears as if Jesus Himself were talking with us." Many speeches of this kind, all

bearing testimony to that life among the dead, of which our Saviour speaks, John v. 25. occurred during my conversations with these men. It would be taking up too much time to enumerate them all.

I had frequently remarked, that there seemed to be something upon their minds, which they were on the point of disclosing; but that they always suddenly checked themselves, and entered upon other subjects. A short time ago, they brought me their translation of the 21st, 22d, and 23d chapters of St. Matthew. After we had completed the revision and correction of these chapters, they were, contrary to custom, quite silent; for in general, they had various questions to propose, and required many explanations. At length I broke silence by saying: "Well, my friends, what have you to say to me to-day?" Upon this, the elder of the two, after an evident conflict with himself, expressed himself thus: "We have lived in ignorance, and have been led by blind guides; we followed the precepts of Shakdhamuni (the Fo of the Chinese) without finding rest. By God's mercy, we have been chosen to translate the Gospel of His Son into our language, and for this end have been brought into connexion with you. You have illustrated the things unintelligible to our darkened minds, in a direct and satisfactory manner. We acknowledge Christ Jesus to be our God and Saviour, and are determined to know none other: we have therefore made a resolution, to leave our former superstitions, and to adopt the Christian faith. What advice would you give us?"

The younger Saisang confirmed all the elder had said, as expressing his own sentiments. This address was quite unexpected to me. I answered: That I certainly approved their determination, considering it as wrought in them by the Holy Spirit through the Gospel, and as demonstrating the power of that Gospel; but I asked them, if they had duly reflected, what was required of a disciple of Jesus? That Christ does not promise His followers earthly happiness

and honours, but rather reproach among men; and that He calls those *blessed*, who, for his sake, willingly and gladly submit to unremitted reproach. I reminded them, further, that this step would cause great sensation among their friends, and perhaps give much offence; I begged them, therefore, to examine themselves, as in the presence of Jesus, whether they were free from every thing that might prevent their becoming His entire property; for that He, who, in order to redeem fallen man, in mercy, offered Himself as a sacrifice once for ever, and who thereby purchased us unto Himself by his His bitter sufferings, blood-shedding, and death, could not accept a heart devoted half to Him, and half to sin and the world. The worst of all would be, if, after having become members of Christ's family by baptism, they should again choose to return to the old way, either on account of persecution and affliction, or out of levity and indifference.

They replied, that they had well considered these things, and that the words of Jesus Himself on this subject, had caused them no small anxiety and struggle. They mentioned particularly, the parable of the sower, and the different kinds of ground upon which the seed fell; also the words of Jesus, Matt. x. 37, 38; likewise our Saviour's address to the youth, who would first go and bury his father—"Let the dead bury their dead." Further, what He says of Himself—"The foxes have holes, the birds of the air have nests, &c." But they declared, that it was their firm determination, to be followers of Jesus, and to share in His reproach, if that were their lot; though they, at the same time, did not deny their wish, that such trials might not befall them too soon, on account of their weakness in the faith. They said, the esteem in which they were held by their friends, and their influence, were considerable; and that it was their sincere desire, that many of their nation, being convinced, like themselves, of the truth of the Gospel, might turn to Jesus. That they

did not intend, as yet, to inform their friends of the change that had taken place with them; in order to prevent, as much as possible, all mistakes and prejudices during their absence, for that their nation imagined, that as soon as they become Christians, they must become Russians, (of which both they and the Calmucks have great horror.) That this idea was dreadful even to them, personally, for they did not wish to forfeit their nationality. They therefore hoped, that the Emperor would grant to them, and to all who might be converted, liberty as to their manner of life, as far as is consistent with the precepts of the Gospel; and more especially, that faithful teachers might be sent to their nation, to point out to them the truth, and to guide them in the way of salvation.

I approved their plan, but begged them to be quite passive, and to take no steps on their part; but merely to state their ideas candidly to me, knowing that I loved them, and would therefore willingly do all in my power to serve them. As to the teachers, whom they wished to have employed among their nation, measures would be taken to procure them; but that they should not forget to apply in all their concerns to Him, who loved them far more than men could love them; who had begun the good work in them, and would complete it, if they only obeyed his voice in all things; and who would find means to remove all external difficulties, if it were His will.

After this, I had two or three conversations with them, in which we spoke on several of the principal points of the Christian faith. These conversations gave them great pleasure; but they inquired, why I had not told them all this sooner. I answered: "You are as yet but babes in Christ, and with such the pure milk of the Gospel agrees best: as you grow in grace, you will be able to bear strong meat, and will also receive it; but always recollect our Saviour's significant words; 'Except ye be converted and become as little children, ye shall not enter into the kingdom of

heaven.' All of us, without exception, have frequent occasion to become as little children again: if we neglect doing this, we may indeed become learned divines, but we lose the spirit of the Bible, which reveals unto us our insufficiency and defects, and directs us to Jesus. You would thus be in danger of becoming such men as you have found the Pharisees and Scribes of old to have been, and now know a great number of your own Lamas to be, in your own country."

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*Letter from the two Mongolian Nobles to their Prince.*

WE have given the above account of these two Mongolian Nobles, and of their present employment in the translation of the New Testament into their own tongue. They have addressed a Letter to their Prince, from St. Petersburg, dated in April last, of which the following is an extract.—

"When we beheld the contents of your letter, in which you convey to us kind exhortations and words of affection, expressing a wish that we might use all diligence in translating the sacred Gospel, we were greatly rejoiced.

By your kind endeavours, we have been brought near to the sacred feet of our highly-exalted monarch, (the Emperor,) and reached the city of St. Petersburg, where shines the brightness of the holy doctrine; for here we have seen and heard the most sacred words of the Most High and Saving God.

That we ever should see and hear such things, we never before had an idea.

Of the words and doctrine of the Most High and Saving God, Jesus Christ, we have transcribed, into the Mongolian language and character, the first book, called the Gospel of St. Matthew, and completed it. Another book, called the Gospel of St. John, will soon be finished.

The Word of God being so very clear and intelligible, we cannot sufficiently admire it; and we feel, that it is truth which may be relied upon.

This vehicle of a reasonable faith, this pearl of a devout heart, although existing eighteen hundred and eighteen years upon earth, has hitherto not yet come to our Mongols and Buräts.

According to our humble opinion, our highly-exalted and gracious Sovereign is a hand of God; and the Society of the Holy Book of Religion, called the Bible, a true apostle of Jesus Christ.

When, by the grace of God, our people, as well as every creature who speaks the Mongolian language, shall forsake their own faith, and receive the doctrine of Christ,—when they shall walk in the strict and saving way,—they will, under his light and easy yoke, adopt a good conversation and good manners: that faith is the work of God alone.

We are fully and firmly resolved to receive the doctrine of the saving God, Jesus Christ. Although we are not yet acquainted with the manners and usages of his religion; and, when we return home, should find no teacher, upon whose breast we could lean our head, neither any house of God; yet, after the conviction that we have obtained, of the truth of the word of God, we can no longer endure the want of it: we must abide by this doctrine.

We hope that our highly-exalted and most gracious Sovereign, when he shall hear that his subjects on the outermost borders of his kingdom have adopted Christianity, will favour us with wise and worthy teachers."

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THE EXTRAORDINARY CONVERSION OF A  
CATHOLIC IN IRELAND.

THE subject of this narration had considerable expectations in early life, and had received a suitable education; but, by some untoward circumstances, she had been kept

out of the property to which she was entitled, and was reduced to great distress. Her husband and all her friends were bigoted Catholics. Urged by poverty, domestic strife, and above all by superstition, she resolved on leaving her family, and devoting the rest of her days to religious services, in what is called performing stations, at different places in this kingdom, famed for imparting peculiar merit to observances performed at them. She accordingly left her husband and two young children, nor had he any intimation of her resolution, or the motives which contributed to the steps she had taken, until he received a letter from her a considerable time after her departure. It would be tedious to enter on the history of her pilgrimages, stations, and mortifications. People devoted to this kind of life need no money to procure sustenance. They are received as angels into the cabins of the poor, who conceive they participate in the merit of all their labours of superstition, by contributing to their necessities; nor are the better informed and more wealthy Catholics free from this delusion; though many of the most respectable and better educated among them, affect to laugh at these fooleries. While the pilgrims are thus provided with sustenance for the day, they are, nevertheless, under the necessity to beg, in order to procure raiment. She, however, had recourse to a way more congenial with her feelings to supply her wants in this respect. When necessary, she opened a female school at different places, during the vacations which occurred between the Saints' days, on which the stations at different wells, groves, and high places, were to be performed. In choosing the site of her school, she had an eye to the contiguity of some holy place, or a situation so circumstanced, as to connect her residence there with the necessity of a meritorious mortification. Thus she once fixed on the centre of a large bog over *Baal*, where in a hut she kept school; and though her light-footed pupils could wade through the quagmires, which seemed to bar the entrance, with lit-

the difficulty, her journey from thence every Lord's day to mass, never failed to leave her bones sore for most of the week; but mortification was her trade, and she looked forward in hope that her passage through purgatory would be tolerable, in proportion to her sufferings here. In seasons of plenty she found no difficulty to get pupils in such places; but the late and present hardship of the times drove her to the necessity of seeking employment in better circumstanced situations. She came to this place highly recommended by the titular bishop; and being patronized by the parish priest, and famed for her devotedness, she soon had a respectable school. Among her pupils there were some Protestant children. While residing in C—, she had led the way in all the superstitious observances of the Chapel. In the Mass-Houses, which are generally extensive buildings, there are crosses painted in black on the walls, at certain distances; these are called stations. To these, devotees resort morning and evening, and take a circuit on their knees, which they call performing stations; having to repeat a certain number of prayers within the limits between cross and cross. She was constant in her observance of those meetings, and by her zeal, stimulated many indolent Catholics to more painful and active devotions. On last Ash Wednesday, she repaired to Mass, and took with her all her pupils. Among them was a Protestant child, daughter to one M—, a carpenter. After mass, she accompanied the child home, and apologized for the liberty she had taken. The mother said, to be sure she would not wish her child to be in such a place; but, from her youth, she supposed she had paid but little attention to what had passed there. Looking, however, on the child, and observing the black mark on its forehead, which the priests on that day put on the forehead, or on the palm of the hands of all the flock, she exclaimed, "What! what! has my child been branded with the mark of the beast?" The other inquired into the cause of her astonishment, and the indignation she manifested on seeing the mark on

the child's forehead. To explain her conduct, the mother produced a Bible, and, turning to the book of Revelations, read a passage out of it, in reference to the subject. The other had never read a page in the Holy Scriptures, or before that moment so much as heard a passage read. She had, indeed, heard that there was such a book, and that it was the word of God, but that none but the clergy should presume to look into its contents. After some time, however, she took courage to indulge her curiosity, and look into a book which she knew was forbidden to the laity. Her approbation of the book, and a desire for inquiry, led her frequently to converse with the mother of the child; and, in this way, her doubts so increased, that she made them a very prominent part of her next confession to a middle-aged priest, a coadjutor in that parish. This gentleman dwelt largely on the enormity of the crime of doubting any principle of her religion; strove to obviate all her objections, by alleging her incompetency to judge; and besides a heavy penance, laid her under an obligation, on pain of inevitable destruction, never to open a Bible, or converse with a Protestant on the subject of religion. All this, however, did not do; for though, while terrified and intimidated by the threats and injunctions of her confessor, she had unwillingly promised obedience, she relapsed in a few days, and returned to her Bible. About this time her attention to the Scriptures was perceived by the parents of her pupils. They were much alarmed; for, being able to pay for the education of their children, in order to preserve them from contamination, they had never sent them to any of our schools in C—, or that neighbourhood. Her continuing to read the Bible every leisure hour, and the omission of the usual regularity in attending the stations, made them more suspicious, and the result was, she was deprived of every Catholic child under her tuition; when, hearing that we had mistresses employed to instruct females, and that our schools were Bible schools, she called on me to seek a situation.

As the parents of the pupils who had left her, would not pay any part of the stipend owing her, I paid what she was in debt for her lodging, and some trifling necessities, during the suspension of her school. Having entertained the design of getting her reconciled to her husband, though she dreaded her change of sentiments would be an insurmountable bar in the way, I wrote to him; and the result was, I happily succeeded.

**THE REV. MESS. SCHERMERHORN  
AND VAN VECHTEN'S REPORT OF  
THEIR MISSIONARY TOUR IN  
UPPER CANADA.**

*[Continued from page 226.]*

In Ameliasburg, Sydney, and Thurlow, there are also a large proportion of the inhabitants Presbyterian, who are able and willing to give a faithful Minister an adequate support, and are anxious to procure one to settle among them. These towns, at our suggestion, have adopted a similar plan to that in the above towns of Hallowell, &c. and we are informed they can raise \$150 for three months service. In the town of Sydney there is a lot of 200 acres appropriated towards the support of a Minister in the town. The village of Bellville is in Thurlow, at the mouth of Myers' creek or Moira river; it is beautifully situated on the bay, and has a fine harbour, and is rapidly increasing in trade and population. Hallowell and Bellville appear to us to be two most important, promising, and useful Missionary stations; and if a Missionary was stationed in each place, within a year, we believe, they would be settled here over fine congregations.

There was considerable attention the last season among the Baptists, and a number have been added to the Church. The Me-

thodists have a circuit through this district, and two itinerants on it.

Newcastle district contains about 5000 inhabitants, and comprises the following towns, &c.

Marry town.

Grahame town, Methodists principally.

Haldimand, 1 Presbyterian Society, 1 Baptist Society. 1 Baptist Elder, 1 Presbyterian preacher.

Hamilton town, 1 Presbyterian Society.

Hope town, Baptists principally.

Clark, Darlington, Percy, and Seymour towns.

This district constitutes a part of two Methodist circuits.

The town of Grahame, Haldimand, Hamilton, and Hope, are well settled, but the other towns in this district have but few inhabitants.

At Hamilton and Haldimand Mr. Abner Wright preaches, but no Church has yet been formed. In those two places there are a sufficient number of Presbyterians to give a Minister a sufficient support. There are a number of Presbyterian families in other parts of this district, but they live so scattered, that there is no prospect of forming any other Presbyterian congregation able to support a preacher, except in the towns just mentioned. Mr. Wright resides at Hamilton, where he teaches a school. He is the person to whom the General Synod granted a dispensation from the usual course of study to enter the ministry, and who was directed to apply to the Classis of Albany for examination and ordination. Those who know Mr. Wright represent him as a good, pious, and studious man, and an acceptable preacher. Should he receive ordination, we think he will make a useful Minister in that region where he resides.

Home district contains about 10,000 inhabitants, and the following towns, Churches, and Ministers.

Whitby.

Pickering town, 1 Baptist Society.

York town, 1 Episcopal Church, 1 Ref. Dutch Church. 1 Episcopal Rector, 1 Baptist Missionary.

Scarborough town.

Vaughan town.

Markham and Whitchurch towns, 1 Reformed Dutch Church, 1 Menese, 1 Dunkers, 1 Baptist Society, 2 Quaker Societies.

One Presbyterian Minister, who preaches in the above four towns. The Menese and Dunkers have Ministers, but we know not how many.

King town, 2 Quaker Societies.

West Gwillimbury town.

East Gwillimbury town, 2 Quaker Societies.

The Methodists have three Itinerants, who labour through this district, part of Newcastle, and in the District of Gore.

North Gwillimbury, Scott, Uxbridge, and Brocke towns. These towns, together with West Gwillimbury and Whitby, contain but few inhabitants, and in some the settlements are just forming by settlers from Europe. The other towns in this table are well settled, and some of them principally by inhabitants from Pennsylvania.

York is the seat of government of Upper Canada; but it is not so populous as Kingston. Here is an Episcopal Church established; the Rector is the Rev. Dr. Strahan. The principal part of the inhabitants are Presbyterians. There has been a Reformed Dutch Church organized here for some years, but there appears to have been very little zeal among them to obtain a preacher, or even a place for public worship. In 1816 the Missionary, Henry Smith, visited them, and his preaching greatly excited the attention of the people. After his departure Dr. Strahan proposed to one of the elders of the Reformed Dutch Church, to preach a *Presbyterian sermon* in the afternoon of the Lord's day, if they would be willing to attend. They accepted of the kind offer of the Dr., and it has had the effect of rendering some of the Presbyterians very indifferent, whether they have a Pres-

byterian preacher over the Presbyterian Church or not. This is a little surprising, since they witness, frequently, a very intolerant spirit in the Rev. Dr. towards all other denominations. The elders of the Reformed Dutch have been refused, by him, the District schoolhouse, when otherwise unoccupied, for a Presbyterian Minister to preach in it. We had to preach in private houses. Our meetings were crowded, solemn, and some appeared deeply affected under the dispensation of the word. Our visit to this place has had this good effect, it has aroused the Presbyterians to provide a place for public worship. They were making arrangements for the building of a large and commodious schoolhouse, which will be under their control, and will answer as a place to preach. They are also exceedingly anxious to have a Presbyterian preacher; and if a missionary should be located there, they will be answerable for his support. As the seat of government, this is a very important station, and the influence of a faithful and godly Minister settled here, would extend to the different parts of the province. This people would probably give \$1000 a year to a faithful and popular preacher.

The Rev. Mr. Jenkins, lately a missionary among the Oneida Indians, has settled in Markham, and preaches in this and the adjoining towns of Scarborough, Vaughan, and Whitchurch. By the ordinary blessing of God, these towns, in a year or two, will be able to support two or three Presbyterian Ministers. The inhabitants are generally independent and industrious farmers.

In Vaughan there is a lot of land, between 30 and 50 acres, appropriated for a Presbyterian Church. In Whitchurch there is a lot of 50 acres, given for a Presbyterian Church, and the Elder in that place offers a lot to erect a church edifice in a pleasant central situation. In this town they have raised \$300 towards supporting a Presbyterian Minister.

Among the Quakers there are two Societies that have separated from the others, and style themselves the Children of Peace, but in what they differ we know not. Between the Menese and Dunkers the only difference appears to be, that the one dips the subjects of baptism, and the other sprinkles them. Both reject infant baptism.

We visited Lake Simcoe, and found about twenty-five families in a very destitute situation, having never been visited before by any Presbyterian Minister, except Mr. Jenkins. There has been a road laid out from this Lake to Lake Huron, the distance about thirty miles, and lately surveyed for settlement. There are a few inhabitants on Lake Huron, at Pencetgenshah bay, and at the mouth of the Nottowaysangee river.

Gore district contains about 9,000 inhabitants, and the following towns, Churches, and Ministers:

Toronto, Trafalgar, and Nelson towns, principally Methodists.

E. Flamboro' town.

W. Flamboro' town, 1 Presbyterian Church.

Barton town, 1 Presbyterian Church, 1 Lutheran Society. 1 Presbyterian Minister.

Saltfleet, Bainbrook, and Glanford towns, principally Methodists.

Ancaster town, 1 Episcopal Society. 1 Episcopal Preacher.

Beverly town.

Numbers 1, 2, and 3, are towns situated on the head waters of the Grand River, and have been sold by the Mohawks out of their original grant. No. 2 has about 130 families settled in it, principally Germans from Pennsylvania. Nos. 1 and 3 have but few inhabitants. The towns of Toronto, Trafalgar, Nelson, Bainbrook, and Glanford,

have neither of them many inhabitants, and these are principally Methodists by profession.

In Barton resides the Rev. Daniel W. Eastman, who has been settled in this province about fifteen years. The scene of his labours has been along the Niagara River, and the head of the Lake. The labours of Mr. Eastman are divided, at present, between the Presbyterian Churches in Barton, Gainsboro', and Grimsby. The Lutheran people have no Preacher of their own denomination, but generally attend the services of the Episcopal Preacher, who officiates, alternately, in this town and in Ancaster. The seat of justice for this district is the village of Hamilton, which is pleasantly situated at the head of Burlington bay, and will probably increase in population very rapidly. The towns on the head of Grand River, Beverly and the two Flamboro's, is a very destitute region, and a wide field for missionary labour. The Church in W. Flamboro' has about twenty-five members in communion.

In this district resides part of the Indians of the Six Nations. At the Caughnawaga village there is a meeting-house for the use of the Indians, and the society for propagating the Gospel support a Missionary among them, who, it is said, visits them only once or twice a year, and stays just long enough to perform service, and then returns home. Aaron, a native of a serious and Christian character, reads the Episcopal service on the Sabbath, to which the Indians are very attentive. We preached to them in English, which most of them understand. The whole number of the Six Nations in the province do probably not exceed 2000 souls.

[To be continued.]



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NO. 10.

MAN A RELIGIOUS AS WELL AS A  
RATIONAL CREATURE.

*Continued from page 415.*

**WE** shall now take notice

II. Of some objections to this sentiment.

1st Object. There are atheists. The fool hath said in his heart, there is no God. Eminent philosophers have called the truth in question. They were not deficient in natural abilities, and if by the exertion of its natural faculties the human must come to the knowledge of a divine existence, these men could not have doubted.

Ans. We have already denied that atheists are sincere in their professions. The fool saying in his heart, no God, is rather a proof of his earnest wish there was none, than of the sincerity of his atheism. Thus the apostle Paul seems to have understood, they did not like to retain God in their knowledge. Rom. i. 28.

The greatest men are most in danger of following their own fanciful inventions to a distance from God, and from truth; and if it is possible they are sincere while communicating to paper their deceitful speculations, the

force of nature brings them back in spite of theories. The Bishop of Cloyne wrote and published a book, with a design to prove there was no material world. When he left his study, however, his theory was not sufficient to deprive him of common sense. He acted upon the fullest assurance of the fallacy of his system, Hume attempted to prove that there was no matter, no mind, no creature, no Creator, no real existence whatever. Was the eminent author of the History of England sincere in his profession of scepticism? What evidence can we have that he was uniformly sincere in his profession of atheism. Admit, however, the possibility of entire disbelief in a Supreme Being, and all this will prove is, that our mental organization is capable of derangement; that stubborn and repeated attacks upon the moral sense may injure it, and that some of our natural powers may be lost. If you will apply it more extensively, you lead to a manifest absurdity, upon your principles. If the objection be valid, no moral truth can be ascertained, Revelation itself, as well as the light of nature, would become incapa-

ble of conveying the idea of a God. Atheists exist where the light of revelation shines; and if their existence be an objection to the existence of any natural religion, it will be equally conclusive against the truths of the Christian system. That perversion of mind which would induce men to reject the God of the Scriptures, might be supposed sufficient to induce them to reject the God of nature, after having good evidence of his existence.

2d Object. We have no innate principles. All our ideas are from sensation and reflection. Arguments for natural religion, drawn from the nature of the human mind are therefore invalid.

Ans. The human mind is not destitute of innate principles. It is created with instinctive propensities, which are exerted by the various objects of thought.

Locke has indeed proved, that there are no innate logical propositions—that the infant is incapable of understanding subject and predicate, or of comprehending their connexion in the affirmation. This is all his reasoning proves, and from thence he very unjustly infers that there are no innate principles of action or belief in man. His followers, have fallen into the same error, and improving upon it, have progressed far out of his sight into the regions of extravagant absurdities. Godwin lays it down as an axiom in his political morality, that man has no innate principles, consequently is neither virtuous nor vicious as he comes into existence. And assuredly the consequence is warranted by the premises. The mind of man, happily, was not framed by philosophers, and they have generally

erred in the analysis of its powers. It is not like the dark closet of Locke, or the cavern of Plato, much less like the blank sheet of Condorcet and Godwin; but is constituted by its intelligent Creator with active powers and principles, which necessarily exert themselves when occasions for their exercise are presented. When I contend for the existence of innate principles, I do not use principle as synonymous to a logical proposition. A child does not know that a whole is greater than any of its parts. He does not know the meaning of the terms. But his mind is so formed, that as soon as he is capable of comprehending the meaning of the terms, he cannot possibly withhold his assent to the proposition. The law of his constitution, which impels him to this, I call an innate principle of belief. The principle is surely distinct from the proposition it embraces, as distinct as my seeing is from my eye, or my hearing from my ear. Man is so formed as to seek society with man, not merely on account of the convenience of a social life, but from an instinctive propensity to social intercourse. The law of his nature, which impels him to this, I call an innate principle of action—the social principle. It also is distinct from the intercourse it embraces.

The controversy about innate ideas is of vast importance to the interest of truth and godliness. The system of grace may be well understood, and piety well practised by those who are utterly strangers to this subject. But the theory of Christianity has been often misrepresented, and piety awfully checked, by the extravagant application of Locke's

philosophy of the human mind. It requires an acquaintance with the merit of the controversy, therefore, if not to propagate the truth and encourage godliness, at least to detect the sophistry by which it has been attempted to divert the mind from the simplicity of the Gospel.

Philosophers have long supposed, that ideas were real substances, airy shadows of the objects which they represented; that they entered into the mind through the senses, were the objects really perceived by the mind: there remained as realities distinct from the mind itself, and underwent innumerable alterations. Language highly metaphorical was adopted in its literal force, and metaphysics reared a huge pile of learned nonsense, upon a foundation which was a perfect nonentity. Consider idea, not as a substance within my spirit, but as the name given to an act of my mind about the object of thought, and the whole system of opposition suffers immediate dissolution. Speaking without figurative language, there are neither innate ideas, nor any idea at all in the mind. An idea is but a thought, a thought is the act of a thinking substance. To prove that ideas are not innate therefore is not entitled to high philosophical fame. It is a self-evident proposition. It identifies itself. It is as much as to say, the mind never thinks until it does think; never thinks without an object of thought. But to infer from this that the soul has no natural principle of action, which will necessarily exert itself when occasion offers for its exercise, is as absurd as to say, I have no eye, because

I cannot see when I am surrounded with total darkness.

From the denial of innate principles in the sense in which I have used the expression, have men of learning and piety attempted to tear the noble faculty of conscience from the catalogue of original powers, and to render devotion itself a mere adventitious circumstance, and not a natural principle of man.

Others have gone further astray from the very same cause, proceeding upon the same hypothesis. An error in a fundamental article of any system is always accompanied with this evil, that the more daring the genius, and accurate the powers of reasoning, the further will you deviate from truth, and the more extravagant will be your conclusions. Men of no mean penetration, learning, or piety, have branded with the name of vice many of the legitimate acts of our obedience to the law of our nature—the voice of God, speaking through the constitutional propensities of the human mind—a voice with which revelation is ever consistent, and which it is designed not to contradict but enforce. They have called my earnest desire and endeavours after personal salvation, my strong affection for those who are united to me by natural ties, my gratitude to my benefactor, by the name of vice; they have attributed them to a sinful selfishness, and have industriously endeavoured to persuade men to expunge them from the list of Christian duties or virtues. In their denial of innate principles you perceive the source of these absurdities. You discover the cause, not in the excess of meta-

physical refinement, but in the want of a previous examination of first principles ; in a fundamental error respecting the constitution which God hath given to human nature, a constitution which revealed religion uniformly addresses ; and which it is designed to repair, to sanctify, and to perfect.

3d Object. All the religious ideas of the heathen may be ultimately referred to a supernatural revelation. The instruction which Noah, an inspired teacher, gave to his offspring, was communicated by tradition to all nations. They have an opinion that God will forgive them, and the rites of superstition seem to be borrowed from the institutions of revelation.

Ans. Noah was indeed a preacher of righteousness ; and during his life, no doubt, taught the truth to his posterity. But it is not so certain that any knowledge depending on revelation could have continued so long, and for so many generations, independent of the light of nature. Upon this supposition the memory is the power to which these nations are indebted for religious knowledge. After an inspired writer has informed you that men did not like to retain God in their knowledge, that the heart of man is enmity against him, after your own experience of the feeble hold which this faculty takes of ideas in which the heart is not interested ; after the account that history gives us of sciences and arts once known, and afterward forgotten, do you think it possible, that such pains would have been taken by father or son, through so many successive generations, and that the memory

would be so accurate with respect to a subject to which the disposition has such malignant reluctance, as to retain universally the knowledge of God even as far as they do. That they have a general hope of pardon is true ; but a divine revelation is not necessary in order to account for this. It was the suggestion of Satan to our first parents, Ye shall not surely die ; and fallen Adam in his flight, in his fig-leaf covering, and in his equivocations and apologies, appears to have had some little hope, before the revelation of mercy was made to him. This sentiment is corroborated by the absolute ignorance of the heathen of the grand article of revealed religion, the mediator, Jesus.

The design of revelation was not to give men to understand that there was a God. They knew this. Nor that he was merciful, this was inferable in some degree from his benevolence ; but that his mercy could not be, consistently with his perfections, manifested unto men, except through a mediator, and that a Divine Redeemer was to be, granted men. How could the memory relinquish this capital article of revelation, and remember there was a God, if the natural powers of man had been as incapable of discovering the one as the other. Nay, how could men now under the light of the Gospel, so generally acquiesce in the truth of a Divine existence, and yet appear so inveterate against the doctrines of grace, unless the former were a part of natural religion, and the latter derived from another source. Will you reply, that some truths are more congenial

to our nature than others, and although they could not have been discovered by the light of nature, yet, when once revealed, they take so strong a hold of the mind as cannot be easily broken. You then are willing to adopt the hypothesis that the knowledge of religion among the heathen is to be attributed to the force of natural religion, called into exercise by supernatural revelation. It is possible that the mind might be so affected by powerful miracles, as to credit the information which it would receive of a Divine Being, of whose existence they formerly had no conception, but such an obscure revelation as the heathen can give to his son, respecting the existence of a God, an idea so alarming to the fears of the wicked, so destructive to the peace of man, and so contrary to the disposition of the depraved, would not be accredited, unless more palpable evidence were offered. No. Were it not that man is naturally a religious creature, were it not for the influence of natural religion, superstition itself could not exist. Irreligion, total atheism, would overwhelm the earth, and probably, the belief of a Divine Being existing at all would be confined to the breasts of the regenerate. But as it is, man cannot long divest himself of religious impressions. Absolute irreligion is as unnatural as universal corporeal blindness.

The principle of devotion, which is interwoven with our existence, can alone account for the continuance of any kind of religion among those who sit in darkness, and in the shadow of death. This principle must operate, and although doctrines purely of revelation, be hated, ne-

glected, or forgotten, what is natural to man has continued amidst successive generations, in the darkness of ignorance and barbarism.

4th Obj. At a time when deism is prevalent, it is more safe to refer all religion ultimately to revelation. Men generally believe there is a God. This is granted by infidels. Show to them that this has proceeded from revelation only, and you have gained your point; you have honoured the Bible, and have demonstrated its authenticity.

Ans. This sentiment may be the error of a pious mind, but certainly not of a shrewd intellect, unhampered by prejudice, vigorously exerting itself in the investigation of truth.

Be not afraid the Scriptures will suffer from natural religion. Their dictates will coincide. The Scripture revelation implies the existence of natural religion, and comes from God to its aid. Natural religion requires us to embrace whatever assistance our Creator offers. Deny this, and you turn the Scriptures against themselves, you remove the foundation upon which their evidence rests, together with the necessity of their capital doctrines. Revealed religion teaches us that men will be judged according to the tenor of that law, the statutes of which they had an opportunity of knowing. Therefore they are without excuse, Rom. i. 20. Sin is a transgression of the law. Where there is no law there is no transgression. But if the fall of man have absolutely destroyed his capacity, so far as that the knowledge of a Divine existence would become

extinct from the human breast unless supported by a miraculous intervention of the Supreme himself, man must become divested of accountableness, and as it respects religion, be on a level with the brutes. All natural power of forming an idea of a God, of religion, or of accountableness, being lost, and no innate principle of morality in his constitution, the enmity of the heart to God could not possibly exist, nor could divine justice have any further claim on man than on the cattle which graze in the meadows, both being alike naturally destitute of a capacity even to ascertain his existence. Upon such principles, if man had been left without the aid of supernatural revelation, he could be under no law, he could be guilty of no transgression. The Judge could lay no hold of him at last, he must be justified without works, and without faith. This would at once overturn the whole fabric of Christianity, supercede the necessity of any revelations, and offer an easy victory to the enemies of divine justice and the doctrine of the atonement.

Having thus endeavoured to show, from the perfections of God, and from the nature of man, from the general consent of nations, and from the testimony of Scripture, that man is naturally a religious creature; and having investigated the principal objections to the existence of natural religion, let me excite you, reader, to admire, and bless the wisdom and goodness of God. He has given us an honourable rank in the system of being; he has not left us to wander in the desert with nothing but the faint torch

of nature's light, to direct our steps; he has favoured us with a revelation of his will, of his grace, of his Son, and of our own miserable condition. He has invited us cordially, exhorted us earnestly, and commanded us authoritatively to believe in his Son, that we might have life, and peace, and happiness, and glory. He has himself framed a perfect system of religion for us, he hath given us a fair and perspicuous edition of the law and the religion of nature, illustrated and enforced by additional articles. He has anticipated our fall, made suitable provision for our recovery, and described that provision in the Christian Revelation; yea, He has entered into a covenant with us, ordered in all things, and sure, whereby is secured, without possibility of failure, the aids of the Holy Spirit, to remove the ruins of our fall, repair all the original powers of human nature, restore them to the image, favour, and fellowship of God, as they were first formed, together with additional circumstances of elegance and splendour, a far more exceeding and eternal weight of glory. Let this covenant be all our salvation, and all our desire. Let our talents, and our time, be employed in its service. Let our views, our desires, our purposes, and all our relative connexions, be rendered subordinate to this religion, which requires us to glorify God in our bodies and in our spirits; let us devolve with confidence all our cares on the surety of the better Testament; and by the Divine Spirit, through Jesus the mediator, cheerfully consign our whole souls and bodies into the

arms of our Father who is in heaven, the God of nature, of grace, and of glory. □

### BAPTISM.—No. V.

#### THE IDENTITY OF BAPTISM AND CIRCUMCISION.

[Continued from page 351.]

The sign and seal of circumcision, which, as we stated in our last number, Abraham received for the confirmation of his faith in the promise of God, his seed, i. e. who professed his faith, were also commanded to receive. For his seed both connected with him by God, in this promise, and the consequent command. God calls himself the God of both, i. e. not only of Abraham, but of those who trod in his footsteps. In thus doing, he ensured to Abram the certainty that he would have a seed: not merely a natural offspring, but particularly a spiritual one. His seed the apostle to the Galatians calls the children of the promise. They are those who are redeemed by Christ the purifier; and those only. But as their imitation of Abraham, or the fact of their being his spiritual seed, can only be known by their profession and conduct: so the children of the promise, or the seed of Abraham, are those who professed Abraham's faith, and displayed his obedience. To them God promises to be a God: He declares his relation to them in this character, and their relation to Him as the seed. Not that we must conclude that all who professed Abraham's faith, or appeared to walk in his steps, were really the seed or the children of the promise. Some

were afar off, and still in their sins, spite of their profession and privileges. To them, then, God was not a God, in the sense that he was to others. They who died in this state, though the children of Abraham, as professing his faith, God will declare on the judgment-day "I never knew you." Yet, still they, whilst they retained their profession and obedience, and were not cut off, were, as the apostle calls them, the children of the covenant, which God made with Abraham. As such, they were in visible covenant-relation to God, according to his constitution. They composed the visible Church, and as such were known and recognized by the world. Which of them really and truly belonged to the Church, God only knew. He judges the heart; man judges from the words and conduct of his fellow-men. God's promise is made only to those whose hearts are right with Him. We must consider it as belonging to those who with the mouth confess the truth, and in their deportment conform to the truth. These remarks are sufficient to prevent a mistake on this subject.

Much confusion arises necessarily from not correctly understanding the meaning of the visible and invisible Church. The distinction is proper, and exists in fact; and yet there is but one Church—not two Churches. The invisible Church is not a body different from the visible Church. The invisible Church, i. e. the company of real believers, can only become visible by their profession of faith and obedience. They whose profession is false and insincere, belong no more to

the visible Church, of right, according to God's estimation, than they do to the invisible. They are practising a deception upon their fellow-men, which will terminate in their own ruin, if God does not interpose. They are treated as members of the *visible Church*, on the ground of the profession which they make. This profession relates to the fact of their being in Christ, and thus members of the invisible Church. On the ground of such a profession, they are regarded as members of the visible Church.

Such a visible Church God now formed in the family, and from among the descendants of Abraham. Not that there had been no visible Church before this; for such a Church existed in the time of Abel, since he offered sacrifices in the end of the days, i. e. on the Sabbath; and in the days of Enos, the son of Seth, for then began men to call upon the name of the Lord, or Jehovah; i. e. the true followers were distinguished from others by the appellation of the sons of God; and in the days of Noah, for he was a preacher of righteousness. In the periods when these men lived, we find instituted worship; positive ordinances; administrators,\* or ministers, officiating at these ordinances: and by this worship, these ordinances, and the ministers attending upon them, a distinction made visibly between two classes of men, viz. the sons of God, i. e. believers, and the sons of men, i. e. unbelievers. This visible distinction constitutes the essential nature of a visible Church; or, in other words, of a collection of sinners called out of the world, and formed into a

visible body for social worship and social improvement in religion to the glory of God. In the constitution of a *visible Church*, according to the Scriptures, is included, 1. Sinners professing faith in the truth of God. 2. Positive institutions, illustrating the truth of God, and promoting its influence on the hearts of those who profess it. 3. Union in attendance upon these *positive institutions*, by those who profess the truth, either in one body, when the number is small, or many bodies, in different places, when the number is great. 4. Some officiating either in the explanation and enforcement of truth, or in the administration of positive ordinances, for others, when they are assembled in a collective capacity. All these features of a visible Church we will find long before Abram was born; for long before this period, men professed the true religion, or their faith in the first promise, such as Abel and Enoch, and others; *sacrifices* which typified the fulfilment of the first promise were offered up. Believers, as a company, were distinguished from unbelievers; for they were known by the appropriate name of the *sons of God*, whilst the others were called the sons of men. There were preachers, as Noah, and prophets, as Enoch; and in a family, the eldest son offered sacrifice for the rest; and when a number of families were assembled together, unquestionably every individual did not offer sacrifice, but some for the rest, as Noah did after the flood for the whole human family then in being.

In these features of a visible Church there may be great alter-



tions, without destroying their essential nature. Thus the truth to be believed may become clearer and clearer, embracing more particulars in detail, from time to time revealed by God : the positive institutions may be increased in number ; or old ones may be abolished and new ones established ; the visible unity of those who profess the truth, may be extended to some out of every nation, or confined to one nation, as God sees fit ; the ministers may be either each a believer in his turn, as God may direct, or a particular class of believers for this purpose. By attending to the history of the Church, we will perceive that each of these alterations have taken place, but none of them have affected the existence of a visible Church. They have only affected its *visible* organization.

One of these alterations took place in the dealings of God with Abraham. This dispensation of the covenant of grace restricted the visible Church to the family and descendants of Abram : a new token of the covenant which was intended in its spirit to continue in the Church, so long as she remained in her militant state, was given ; and this token commanded to be administered in the body of Abraham, and of his seed, i. e. the children of the promise and their male offspring. This dispensation was completed at Sinai ; for what is commonly called the Sinaitic Covenant appears to be nothing more than the consummation of what is called the Abrahamic Covenant. Here a complete code of laws and ordinances, political and religious, were given, a priesthood was established,

and civil rulers were appointed. On the entrance of Israel into Canaan, the offspring of the promise, the seed of Abraham, were organized into a national Church : and yet there was a clear distinction between Church and state. Each had its laws, its officers, its punishments, its members. This prospective view of the Church it was deemed proper to afford for the sake of perspicuity.

To return to the time when the visible Church was restricted to the family and posterity of Abraham :—The restriction was a peculiarity of this dispensation, as we have remarked. God made Abram the father of many nations ; the father of the faithful. He also, as has been said, gave a new token of the covenant. Tokens there had been before. The sacrifice of brute victims was a token. For, as Witsius observes, “the institutions which commemorated sin, also signified and sealed the future expiation of it by the Messiah. These sacrifices were seals of God’s covenant ; for though there is a difference between sacrifices and sacraments, formally considered ; because sacraments are given by God to men, but sacrifices are offered by men to God : nevertheless, there is no reason why the consideration of a sacrament and sacrifice may not in different respects concur in one and the same thing. For even sacrifices are given by God to men, that is, are instituted by divine authority, that by these ceremonies, the coming of the Son of God in the flesh might be signified and sealed.”—Besides sacrifice, the bow in the clouds God gave to Noah as a token of his covenant. To Abram he

gave *circumcision* as his token of his covenant. This change of tokens cannot be a difficulty to any, if we only recollect that these tokens are positive in their nature, depending entirely on the will of God. He might as well, had he seen fit, continued the rainbow as his token; or established any other token, as that of circumcision. He was pleased to establish this painful rite as such. If any ask, Why? let them (for it is full as proper) ask why he instituted sacrifices? or why he put his bow in the clouds? or why he does any thing in the course of his providence? There is unquestionably a reason for it; but that reason is, because God sees it to be fit. Do any want another reason? Is not that enough? To a cavilling, quibbling, disposition, no reason will suffice; but to him who loves, reverences, and obeys the truth, it is enough to hear, "thus saith the Lord."

God, however, never has established any rite which is not significant. Sacrifices were so, for they taught the guilt of him who offered the sacrifice, and the necessity of atonement. Thus circumcision taught the natural state of him who was circumcised to be such as deserved that he should be cut off for ever from the friendship of God. It also taught the necessity of mortification of sin, and newness of life.

Thus *circumcision* was commanded to be administered to children as well as adults; but only to the children of Abram and his seed, i. e. the offspring of the promise. This administration was new, as well as the rite itself. The previous tokens of God's covenant had been out of,

and separate from, the bodies of believers; now the token was in their flesh, and in the flesh of their male offspring. This token in the flesh of the male offspring, signified and sealed to the females, as well as males, the certain fulfilment of God's promise of Christ the purifier. Though the reception of the seal was restricted to the males, yet the seal itself assured females, as well as males, that through Christ there was salvation. If the question be asked, why God did not appoint a token to be applied to females as well as males, the answer is—and it is an answer that is enough for faith,—because God did not please to do it. As the token was God's token, wherever, or on whom, it was administered, was of no consequence: for, wherever, or on whom, it was administered, it was God's token to all others, of his most gracious purpose, as well as to those who received it.

To receive it, a covenant relation to God was necessary. This covenant relation was formed on the part of Abram by his faith; and so by his seed after him, or the children of the promise. But how was it formed on the part of of Ishmael, and of Isaac, and of the male child that was eight days old? That there was a covenant relation which these children sustained is unquestionable; for the token of the covenant is not directed to be administered to all children of eight days; but to the children of Abraham, and of Abraham's seed, i. e. of the offspring of the promise; of those who professed his faith and obedience. Why were they entitled to receive this token? on account of their covenant relation to God. He declared himself their God,

as well as the God of their parents.

What then is the nature of their relation to God. They evidently did not exercise faith in God's promise, and could not profess it. How were they then related to God? Through their parents, and in no other way. God in his gracious dispensations, acts as he does in those of his providence. Children are known, blessed, or punished, in and through their parents; because their parents were related to God by faith in the promise, they, through them, were related to God. Thus God said to Abram, "I will be a God to thee, and thy seed after thee." Here he promises, 1. That he will be a God to Abraham. 2. That Abraham shall have a seed after him, who shall imitate his faith and obedience. 3. That God will be the God of this seed, as well as Abraham's God. The promise, therefore, regards Abraham as an individual, and as the father of the faithful, in his private and his public capacity. With respect to himself, his own comfort and salvation is ensured; with respect to others, he is assured that there always will be those who, like him, shall believe in God, and in Jesus Christ the purifier; and that these latter will be accounted his seed.

This is the view which the apostle to the Galatians gives of Abraham's seed. The promise, therefore, made to Abraham, is a promise made to the visible Church, i. e. all who profess Abram's faith, assuring her of her own perpetuity; for, so long as sun and moon endure, there shall not be wanting those who walk in the steps of faithful Abraham. This promise of the perpetuity of

the Church rests entirely upon the promise, that the Purifier should be cut off. Faith in the latter promise, publicly professed, constituted adult membership of the Church; circumcision administered upon adults, or infants, constituted the token of God, that the Purifier should come and die; and by virtue of his incarnation and death, should form and establish to himself a people zealous of good works. And as God could raise up monuments of his grace from among children as well as adults; as they were capable to be made real members of his Church, he commanded children to be circumcised; not all children, but the children of adult members, i. e. of those who professed Abraham's faith, and constituted his seed. To them, and to them only, he gave the promise of being their God; a promise springing from, and included in, the great promise of Christ's death. Their children, by birth or adoption, are commanded to be circumcised. We have no authority to suppose that it was the duty of Ishmael, or of the sons of Keturah, to circumcise their offspring, if they themselves did not tread in the footsteps of faithful Abraham; if they did not unite themselves with him as members of the visible Church, formed in his family. The command is restricted to Abraham and his seed; which seed, as has been mentioned, the apostle explains to be the children of the promise, i. e. they who professed the faith of the patriarch. "This is my covenant," said God, "which ye shall keep." What YE? Who are meant? Abraham and his seed, and none else. This is my covenant, which ye shall keep

between ME and you, and thy seed after thee ; every man child among you, (viz. in Abraham's family, or the families of his seed after him,) shall be circumcised. Gen. xvii. 10. The whole nation of Israel were accounted the children of *the promise*, i. e. the visible Church, until they crucified and slew the Purifier ; by which act they denied the promise, and forfeited their church-standing.

As therefore the command of circumcision is restricted to those who were the offspring of Abraham and his seed, i. e. the visible Church—the children of the promise, it is evident the ground of infant circumcision was a covenant relation to God—or a relation to God, as their God in Christ. This relation they could not express by their profession of faith. It was unfolded in the *promise* of God to their *parents*, that he would be their God, and the God of those who, like them, believed in the Purifier. Nay, more, the promise assured them that there ever would be those who cherished the hope which they did, and acted under the influence of their faith.

This promise then was the ground on which God commanded children to be circumcised, not only those born to believing parents, but those bought with their money, or born of the servants in his house. The promise secured the perpetuity of the visible Church. Circumcision being God's token of the promise, and administered to the children of his people, guaranteed to them, *not that every circumcised child should be a child of the promise, but that God could and would, by*

virtue of Christ's death, make some, if not all these children, the children of the promise ; and that at all events he would raise up a spiritual seed to Abraham, so that the Church should be continued.

Thus circumcision was God's token of the Church's perpetuity, —God's assurance, that the gates of hell should not prevail against her. In this view infant circumcision was of the last importance, as confirmatory of faith on the part of believers. They saw, in this rite, the pledge, that their places would be filled by others professing their faith, and walking in their ways. Their feelings were also enlisted by this rite to supplicate God's grace, that their circumcised children might be the heirs of the promise. Nay, more, the token of the covenant, administered in the flesh of the children, obligated those children to obey God, and trust in Christ, the purifier. Their circumcision did not bring them into a covenant relation with God. Such relation was previously necessary. Abraham believed before he was circumcised—they, in his family, who were circumcised, *belonged to his family* before the rite was administered. Because he believed he received the sign of the covenant ; and because they were related to him, who believed, they were circumcised. He was related to God by his faith—they by the *promise* which God made to them who believe. Both were related—but each in a different way. He, a believer—they, as the children and family of a believer. Both, therefore, were circumcised by the command of God. On that command the rite

rested ; for it was positive in its nature. As such God could direct its administration in such a way, and on such persons, as he saw fit. He did give directions on this subject, so as to prevent confusion and mistake.

We have thus endeavoured to explain the nature of circumcision, and of the Abrahamic covenant. To sum up the whole, in a few propositions, we have endeavoured to show,

1. That the covenant, with Abraham, as it is called, is one dispensation of the covenant of grace.

2. That by this dispensation of the covenant of grace the visible Church was restricted to Abraham and his seed, i. e. the children of the promise.

3. That a new *token*, or seal of the covenant of grace, was given under this dispensation, viz. circumcision.

4. That this token was commanded to be administered in the flesh of Abram and his seed.

5. That by Abram and his seed were meant the company of believers—the visible Church.

6. That they, and they only, that is the visible Church, believers in Christ, could receive this token of *God's covenant*.

7. That in this visible Church the children of believers were included with their parents, because to them the token of the covenant was commanded to be administered. Receiving the seal therefore, by divine command, they must have been considered as standing related to *him*, whose token they received. *Zeta.*

# DR. ABEEL'S JOURNAL.

[Continued from page 401.]

*Wednesday, Jan. 9.*

FOR this day or two past I have to acknowledge the goodness of my Lord, in relieving me from the great lassitude into which I had fallen, and that irritation of the lungs which produced a continual hick, and frequently violent coughing. I perspire at night, but it is not that hectic sweat which I had begun to apprehend. My rest is refreshing, although I sometimes count all the watches of the night. During these intervals of wakefulness the body is not restless, and the mind is commonly lucid and sweetly composed. I shall often recollect my songs in the night on board the Triton. The water whirling about her rudder, and rolling along her side produce the same effect which you experience at night in the vicinity of a cataract, or the surf of the ocean. It lulls us ; but inspires thought. I hear the watchman walk his round upon deck ; I hear each half hour announced to him by the helmsman, who turns the glass ; and while to those on the fore-castle he, in his turn, cries strike the bell one ; or if four, hold the reel, pump the ship ; and at eight bells, that is, every four hours, ring the bell and call the watch. During the intervals of silence my thoughts are often with ———, or with my God. Last night, they ran much upon a fact related by John, in the 23d verse of the 13th chapter of his Gospel. *Now there was leaning on Jesus's bosom one of his disciples, whom Jesus loved. What repose must that disciple have*

enjoyed! What an enviable privilege! To lean on the bosom of an earthly friend in this posture, to hold sweet converse, to pour out the heart that has been loaded and oppressed with secret sorrow; to receive assurances of sympathy and support, afford no small satisfaction and relief. Yet, what friend, if he be sincere, and remain faithful and willing, even at the hazard of life, or all that renders it valuable, must not, under innumerable circumstances, prove impotent and wholly incompetent to succour or console us, must not sometimes in the attempt to relieve, swell the floods, which already threaten to overwhelm us.

Cease from man—there is a measure of confidence in him, which is not only vain but wicked. It weakens, if it is not opposed,—trust in God.

But lean on the bosom of Jesus—there ——— will repose in joy, when on every other pillow she finds a thorn. This was not the exclusive privilege of John. Millions besides him have leaned upon this bosom; it is continually filled with tenderness and compassion, and unequalled love. We have not a high Priest who cannot be touched with the feeling of our infirmities; but one who was tempted in all things like as we are, and yet without sin. O what a Saviour does the Gospel reveal; exactly such an high Priest as became us. A friend, an elder brother, a substitute when we were condemned to suffer the sentence of a righteous law! A sacrifice when we were increasing the severity of that justice which demanded it. A God, who has power to accomplish the whole purpose of his

love concerning us. Here, while we see the value of the privilege, we have the great inducement to lean on the bosom of Jesus.

*Thursday, Jan. 10.*

As you have never been placed in circumstances like mine, you will often wonder how I employ the time, so as to prevent it from becoming irksome. It requires less ingenuity than I had apprehended. Instead of being under the necessity of inventing resources of improvement and amusement, the great difficulty is to occupy and seize those which present themselves. They may be arranged under the heads of books. Of these companions, who, though dead, yet speak, I have no small number. And here, in choosing company, one has a peculiar advantage. However obscure himself, he can at any time command into his presence the greatest and the best of men, employ their wit and pleasantry, their sentiments and reasonings, the products of the most brilliant imaginations or vigorous intellects, for his entertainment and improvement—of men who, when living, would not have deigned to keep his company, or made a single effort for his amusement. Here I have Addison, and Swift, and Goldsmith, with the immortal classic host, associated too with the genius of antiquity, from whom they drew much of their spirit and their taste, all in their best humour and highest efforts to please. Here the poets, without the painful sympathy produced by their poverty, or disgust by their personal eccentricities; the greatest divines, without that intimacy which has often detracted from the authority of their instructions.

And Johnson himself, the prince of moralists, without his moroseness and literary pride. Here too the ingenious, the heavenly-minded Cowper, writing like a divine, a poet, a satirist, or, if I please, as merry as when John Gilpin dropped from his pen, without being a painful witness of that morbid melancholly which wrung the hearts of his intimates.

*Friday, Jan. 11.*

When fatigued with reading, I can resort to facts and occurrences, or rather these constantly force themselves upon the attention, and occupy some portion of each day. The sight of a sail, the phenomena which appear in the ocean, the atmosphere, and the heavens; our continual change of place and of climate, our daily progress, the means by which we ascertain these changes, and the degree of our progress, even to a mile or less, together with incidents on board, among about twenty souls, may employ much time, and not unprofitably. Contemplation can never exhaust itself here. So that they who go down to the sea in ships may always see the wonders of God. I never turn my thoughts to the firmament, or the waves, without finding the truth of what the Psalmist says. But I confess, that from the relations of all the voyages I have met with, I had expected; after sailing about six thousand miles, more, much more, to excite wonder and gratify curiosity than has appeared. We have had the wind raised to a gale, and been compelled to scud before it, but it did not roar quite as loud as thunder. We have had a high and boisterous sea; but nothing to justify the common

figure of the storm—waves running mountains high. The rapid motion of the ship has beat up a foam all around us, and illuminated her course, by stirring up those luminous particles which are either phosphoric productions of the sea, or electric fluid, or animalculæ, or something inherent in the water itself; but I have never seen the whole mass so filled with these as to appear like liquid fire or blood. We had expected to take the trade-winds in about the latitude of 30° north, where they are said to commence, and to blow from the north-east. Our captain was so confident in the expectation, that he incautiously said, when we get there we should thank no one for a good wind. Yet there it blew so much from the south that we were under serious apprehensions of making sufficient easting to weather Cape St. Rock. In 23° N. lat. we took, after being almost becalmed for a day or two, what might be properly called the trade-wind, yet still it was so far to the south as to pinch us in our course. In lat. 6° N., after being becalmed for four or five days, we were favoured with a return of the same wind, which has continued with little variation till we have now arrived at 10° 49' S. lat. and opposite to St. Salvadore. We begin to find that the wind is influenced by the land. We took two porpoises the first week after we sailed; one young shark near the line; and a flying-fish was found one morning in the chains.

*Saturday, Jan. 12.*

As nothing remarkable has occurred this day, I proceed in the enumeration which I have begun, and mention the social entertain-

ment derived from company ; for I have already told you, that there are upwards of twenty of us floating together, and however despicable companions some of these poor tars might be thought on shore, there is not one of them with whom I do not find it either profitable to him, or satisfactory to myself, to converse occasionally. A better opportunity of affording them what, of all classes of men, they need the most, and get the least—instruction and advice, could not offer. And the condescension, as some would think, is not unfrequently repaid by the narrative of a shipwreck, and of a life of hardships, privations, and changes, which, with all the simplicity and coarseness of the relation, proves highly interesting and affecting.

*Lord's day, Jan. 13.*

As usual on this day, we assembled in the cabin, at twelve o'clock. I read a chapter and a hymn, and prayed. Mr. I. at my request, read one of Knox's sermons. It is not one of the class which I should have selected, where I could have a choice, but it was among the best which were on board. Having felt feverish and weak for several days past, my mind has painfully evinced its connexion with the body. There have been such languor and dejection as to unfit me for every thing but moping and lounging. I have been unable to read, write, talk, or even to think, without injury to this crazy, shattered frame ; and yet, whether it be owing to the inscrutable connexion between nervous excitement and mental elevation, or the febrile impulse of the blood to the brain, or some other cause, I

find myself at such times more inclined to thought, and to think with more sprightliness and vigour. My meditation ran much upon the fifth verse of the 42d Psalm. Why art thou cast down, O my soul ? - Why ? Is there not sufficient cause for dejection ?

*Monday, Jan. 14.*

We are now in about 18° 27' S. lat. and 34° W. long. making for the Brazil coast as fast as is prudent, and begin to consider our voyage as drawing to a close. This night the firmament was unusually brilliant. I thought I had never before seen so many stars. In this region there appears in the heavens a very singular phenomenon : two small clouds, which are called Magellan's clouds—they are stationary. The one seems to occupy a space of about eight or ten square feet, the other about half as much. From their luminous appearance bearing a resemblance to tracts of the galaxy, I suppose they must be nebulae of stars—a cluster of worlds.

*Tuesday, Jan. 15.*

The appearance of the water began to change, but no soundings. There was floating on the surface of the water a yellow, oily substance, which at a small distance gave the resemblance of very shallow water. It was called Whale-path, and said to be the product of that fish. I rather suppose this to be a vulgar error, and view it as the product of some river or shore. I was greatly indisposed the whole of this day.

*Wednesday, Jan. 16.*

This day my indisposition continued. We got soundings about



3 o'clock, P. M. 25 fathoms. As night was coming on, and no moon till half past 11, we steered off a little. Although we are now under a vertical sun, the temperature of the air has greatly improved; the thermometer has been at 75.

*Thursday, Jan. 17.*

This morning, agreeably to expectation, about 7 o'clock, Land, oh! was cried by one of the sailors, and echoed from the fore-castle to the quarter-deck—joy seemed to inspire all. I looked, and strained my eyes again and again, to see, but could distinguish nothing from the horizon but the ocean. In about half an hour I began to see something, which I should, had I not been assured to the contrary, have taken for a dark cloud. On viewing however, frequently, I found that, contrary to the nature of a cloud, its line was invariable. Habit is every thing. A Birmingham manufacturer has a more exquisite touch than the most delicate female hand; he can feel the defect of polish on a smooth surface, or of edge on an instrument, which no eye or other touch can detect. So seamen discern objects at a distance, which wholly baffle ordinary vision.

*Friday, Jan. 18.*

My ———, as I lay on my bed, contemplating the serenity and pleasantness of the morning, while the sun shone through the cabin windows, Mr. Johnson, from the deck, cried to me to come and smell the flowers from the shore. As we were full ten miles off, I supposed that he must be under some illusion. I had however scarcely reached the deck, before I thanked him for

calling me. The perfume from ten thousand flowers, washed in the morning-dew, appears to have mingled in the breeze which gently blew from the shore. Among these I could plainly perceive the predominance of the yellow jessamin, or some one which exactly resembled it in fragrance. If there were much to gratify the smell, there was still more to engross the eye. The scenery is wild and beautiful, and in many respects sublime. The whole coast is a chain of mountains, which with us would be thought high. The line is no ways uniform, but as irregular as nature ever appears in her wildest works; most rise like cones, perfectly pointed at the top; others are cut down to half a cone; some are almost spherical; and here and there a square mass rises, with such a disproportion between the top and base, that the slightest concussion of the earth would overturn it. As far as the eye can carry you along the coast, the mountains which bind it have the wild and ragged appearance. From this first specimen you will readily conclude that I began to form the most pleasing anticipation of the healthfulness and beauty of the Brazilian country. I already imagined, that, seated on a bank of flowers, under some broad spreading shade, I was eating the orange, the banyana, the mango, and all the fruits of the tropic, in their perfection. I seemed already to inhale the fragrance of the flowers springing in their deep valleys, and to contemplate with transport the crimson velvet of the amyrrillis formosissima, and all the host of plants which have been said to present such new

and superior beauties in this region,

*Lord's day, May 5.*

This is the fifty-second day since we left Rio Janeiro. Before this I had hoped to have filled up many a page to my —. But I have had enough to do to drag this crazy frame from one part of the vessel to another. I have been manifestly much worse during the greater part of this voyage; all my symptoms seemed to have been aggravated. For the first sixteen days, instead of gaining, the wind was so much ahead that we were to the southward of our port. We then got a wind which enabled us to lay our course; but before we got to the line we were becalmed not less than another fortnight. We are at present, by the good hand of our God, brought to what we hope will prove only a few days run to our port. On this day, as usual, we had our religious service.

*The Conversion of Mr. De La Harpe, a French Infidel Philosopher.*

THE circumstances attendant on conversion are extremely various. In those who have happily been favoured with the unspeakable advantage of religious education, they are seldom very sudden or very observable. It may even be doubted, whether the subject of this important change is always aware of the time or manner in which the fact took place, since the external

manifestations of it are but little distinguishable from the habits of previous life and manners. Internal evidence may be perfectly satisfactory after this change, and may gather strength by time and experience, yet may be so indecisive at the moment, as hardly to admit of direct inferences or deductions. Regeneration is most evident in those who have passed their early life in opposition to all religion. In proportion to the vehemence of their opposition to the opportunities they have had of displaying their enmity, and to the number of persons who may have been injured, perhaps ruined, by the public propagation of their erroneous principles and iniquitous practices, is the attention which is attracted by a moral revolution in their sentiments and conduct.

It is well known that Voltaire, for instance, had done all that was possible for wit, and sneer, and malevolent misrepresentation to do, towards the entire eradication of Christianity: nothing less would content him. It was the joy of his heart, the business of his life, the study of his whole mind, to defame the sacred Scriptures, the Gospels especially; and so great was his antipathy to the Divine Author and Finisher of our Faith, that (Charity would hope, even of Voltaire, that those are mistaken who thus interpret it) the private mark placed at the corner of his letters, to remind his confidential friends of their duty, was *E. L' I.—Erasez l' Infame*; "Crush the wretch;"—meaning, by the wretch, the Saviour of the world! What was the state of mind of the dying Voltaire, his disciples have diligently concealed from the public. But if he

had been so changed some years before his death, as to vindicate that faith which he formerly vilified, what a striking instance of all-vanquishing grace would he have been !

The divine sovereignty did not see fit to manifest itself in that particular instance. Nevertheless, a chief disciple of that atheist, no less bitter than his master against the truth,—no less hardened in his guilt,—no less sarcastic in his manner,—no less determined as an enemy to Christ and his cross, and as a worshipper of the goddess Reason, almighty Reason ! lately stood forth as “ a brand plucked from the burning ;” and, after having proclaimed the Gospel to numerous auditories, has died a penitent and a believer.

Such of your readers as have paid attention to French literature, know that there was a society of eminent men of letters who held regular meetings, in order to canvass the best mode of directing their attacks against Christianity. Diderot was the patriarch of these atheists.—D'Alembert, Duclos, Condorcet, and many others, were members of this society. But none was more conspicuous than M. de la Harpe. He was the favourite of Voltaire ; repeatedly visited him, and resided with him at Ferney ; acted on his theatre, dedicated his first play to him ; and, in return, Voltaire revised his productions,—recommended him to official patronage,—secured a party in his favour,—and, in short, exerted all his interest to render him popular. De la Harpe, treading in the footsteps of his master, promoted the French Revolution to his utmost. The ever-shifting

governors of France, during many a turbulent scene, were sometimes friendly, sometimes inimical, to literature and *littérati*. By one of these temporary presidencies M. de la Harpe was arrested, and shut up in the Luxembourg. The greater number of those with whom he had been particularly connected, had already suffered on the scaffold ; and the same fate appeared to be reserved for him. At the moment when he was consigned to a prison, the opinions of those modern philosophers with whom he had associated, were not effaced from his mind ; and, though he abominated their effects, the principles themselves had not altogether lost their influence.

In this comfortless situation M. de la Harpe had the happiness of finding a fellow-prisoner, whose piety afforded him the means of consolation, and by whom it was recommended to employ himself in studying the Psalms of David, which M. de la Harpe had never looked into but as containing some poetical beauties ; and even of these he did not retain the least remembrance. His new friend, however, fearing lest he might alarm the philosopher by such a proposition, urged this employment rather as the means of amusing his anxious mind ; and, therefore, requested him to write a mere literary commentary on these sublime productions.

M. de la Harpe, charmed with an occupation which was so conformable to his taste and inclinations, entered at once upon the work. At the very commencement of it, he was convinced that the Psalms contained poetical beauties of a superior character ; and, as he proceeded, this opinion

was proportionably heightened. The perusal of other pious works strengthened the growing disposition; and he, at length, discovered the real source of those consolations, and that help to which the wretched never apply in vain. This commentary, which was at first undertaken with the warmth of gratitude, and continued with the zeal of piety, became the preliminary discourse of the translation of the Psalter, the first work in which the author announced his conversion.

This conversion was attended with all the marks of a sincere conviction. The manuscript notes of M. de la Harpe afford an additional proof of it. "I was in prison," says he, "all alone, in a small chamber, and in a state of profound sorrow;—but many days did not pass before I found that the study of the Psalms and the Gospels, had produced a strong, though gradual, effect in my mind. I was already numbered among the faithful. I beheld a new light, but it alarmed and terrified me, by discovering the abyss,—an abyss of forty years of error. I beheld all the evil, but could not discern the remedy. There was no one to afford me aid. On one hand, my life appeared before me, represented to me by a light which beamed from the torch of celestial truth. On the other, I looked on death, that death which I daily expected, and as it was then inflicted. The priest no longer appeared on the scaffold to console the dying victim: he ascended it rather to die himself there. Oppressed by these desolating ideas, my heart sunk within me; and addressing myself in a smothered voice to the

God whom I had scarcely known, What ought I to do? said I,—what will be my lot? Upon the table lay Thomas à Kempis. I had been already assured of the excellence of his work, of the comfort I should derive from it, and of the power it possessed to sooth my desponding thoughts. I, therefore, opened the book, as accident directed, and my eyes fell at once upon these words, *Behold, I am here, my son; I come to you because you have called upon me.* I read no more. The instantaneous impression which I experienced is beyond all expression; and I am as unable to describe as to forget it. I fell with my face on the earth, and bathed in tears; while my words and my cries were but half uttered from the violence of my sobbings. At the same time, I found my heart expanding and relieved; but, at the very same moment, as if it were ready to split. Indeed, I remember very little of this situation, but that I wept long, and that beyond all comparison: my heart never experienced such violent and delicious emotions, and that these words, *Behold I am here, my son*, did not cease to resound, as it were, through my soul, and to arouse all the faculties of it."

When M. de la Harpe was liberated from prison, his sole occupation was to support the cause which he had so fervently embraced. His *Lecons de Littérature*, had been long expected. The author, however, resolved to make this work subservient to the interests of religion and the social principle: a work which originally had no other object than to teach the rudiments of literature and of taste. Great as

the difficulties were which opposed themselves to such a design, M. de la Harpe was determined to pursue it; and, in spite of the various obstacles he encountered, and the persecutions he suffered, he finally succeeded in the execution of it.

M. de la Harpe considered it as a duty to proclaim in public those truths which he had formerly been so unfortunate to oppose; and it was with this view that he resumed the chair of the Lyceum. The effect produced by him at the first sitting will never be forgotten. The orator, in a speech full of energy and pathos, gave a picture of the national manners, pointed out their causes, and inspired the crowded audience with those sentiments of indignation and regret which he himself felt.

The noble and pathetic delivery of M. de la Harpe gave great weight to the principles which he maintained; and it was remarked with truth, that his eloquence became more perfect when it was altogether consecrated to the support of such a cause. It was to be expected that his zeal would attract, as in effect it afterward did, the spirit of persecution; and he was twice proscribed. An order was issued to get possession of him alive or dead; but he continued to pursue his labours with undisturbed tranquillity. His "Defence of Religion" then occupied his mind. Without consulting the authors who had treated the same subject, he confined himself to the meditation of the sacred writings, and drew from that only source the arguments which he opposed to the philosophers. He possessed an advantage unknown to

his predecessors. Connected as he had long been with the infidel writers, he was well acquainted with the strong and the weak parts of their doctrine; and, to use his own expression, he had passed almost the whole of his life in *the camp of the enemy*.

All the activity of his mind was exerted in the sacred cause to which he had devoted himself; nor did the continual dangers to which he was exposed interrupt the tranquillity of his mind. He has often said that this period of proscription was the happiest of his life. His intimate friends had frequently seen him, when he thought himself unobserved by them, prostrate on the earth, as it were, before God, and displaying signs of the most lively and sincere repentance. His health, however, was materially affected by his confinement; and, after his return to public notice, he gradually sunk under a complication of disorders. He preserved his presence of mind to the last; and when his enfeebled eyes could not bear the light from amidst the curtains which were drawn around him, from the gloom of this anticipated tomb, he continued to converse with his friends on the comforts he experienced from religion, on the errors of his life, and on the mercy of his God. He died Feb. 11, 1803, aged 64.\*

In contemplating a character like that of De la Harpe, we must make considerable allowances for the circumstances in which it is placed. The darkness of popery, as to spiritual things, is surely very unfavourable to a searcher

\* The above particulars are taken from No. IX. of the *Literary Panorama*: a work of great merit.

after truth; and, when no other helps are within reach but such as that communion affords, Providence *may* vouchsafe to make use of such, however inferior they may be in their nature. But it will not escape the observation, that M. de la Harpe had recourse to the Scriptures as soon as possible, and confined himself to the meditation of these; which is certainly one favourable token of change of heart and mind. Another proof that his conversion was genuine, is to be inferred from his endeavours to recover those who were lost. The man who, notwithstanding two proscriptions, dares to profess his belief in God, and in Christ, full in the face of an execrable kind of death, deserves credit for his professions, and applause for his zeal. The rapidity of the change in him is remarkable. It bears some analogy to that of the well known Col. Gardiner. Both of these converts describe the first effect of their new view of things as a beam of heavenly light bursting on their astonished sight; and in the case of M. de la Harpe, the instantaneous impression derived from "a word in season," may fairly be produced as parallel to those arrows of conviction derived from the sacred word, which sometimes it pleases God to fasten in the consciences of sinners in a moment. That prostration and tears should accompany such an incident, will be thought extremely natural by all who have experienced that deep self-abasement which is one part of real conversion. Sobblings, cries, "groanings that cannot be uttered," may well be supposed to attend the renovation of a heart so uncommonly depraved as this:

the enormity of past guilt, displayed in full view, cannot be otherwise than terrific to one who beholds the severity of the divine justice, but is not yet acquainted with the placidity of the divine mercy.

Lastly, Let the conversion of the most obdurate sinner never be despaired of;—if ordinary means are ineffectual, divine grace can employ extraordinary occurrences. He who will not hear in a chapel, shall be obliged to hear in a prison;—he who has treated salvation as despicable, when at liberty, shall be taught the value of it under bonds, as Manasseh was; and be induced to long for spiritual deliverance much more ardently than even for temporal. As no set of men can do (and have done) so much harm to the unwary as men of letters, so those among them, who feel the importance of the Gospel, ought to promote it with all their might, that they may counteract, as far as possible, the miseries which "philosophy and literature, falsely so called," have brought on mankind, even to the ruin of thousands. Such was the conviction of M. de la Harpe; and on this conviction he acted, till Providence put a period to his life and labours.

*Evang. Mag.*

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*The following curious extract is taken from the "Select and Posthumous Works of the late Mr. de la Harpe, of the French Academy."*

IT is well known that this remarkable man, at different periods of his life, held opinions diametrically opposite. It, therefore,

could not be supposed that he would admit into this compendium, formed in his latter days, any of those pieces offensive to morals and religion, which had been his glory in early life.

But we acknowledge, without hesitation, that the following paper has appeared to us so extraordinary in its nature, and so striking in its contents, that we have separated it, by way of distinction, from the other articles contained in these volumes, and have given it an early insertion, for the consideration and reflection of our readers. The editor makes no remarks on it, but gives it simply as follows.

"The following very curious note was found among the papers of M. de la Harpe, after his death.

"It appears to me as if it were but yesterday; and it was, nevertheless, in the beginning of the year 1788; we were at the table of a brother academician, who was of the highest rank, and a man of talents. The company was numerous and of all kinds; courtiers, advocates, literary men, academicians, &c. We had been, as usual, luxuriously entertained; and at the desert, the wines of Malvoisie and the Cape, added to the natural gayety of good company that kind of social freedom which sometimes stretches beyond the rigid decorum of it. In short, we were in a state to allow of any thing that would produce mirth. Chamfort had been reading some of his impious and libertine tales, and the fine ladies had heard them without once making use of their fans. A deluge of pleasantries on religion then succeeded; one gave a quotation

from the Pucelle d'Orleans; another recollected and applauded the philosophical distich of Diderot,

*Et des boyaux du dernier prêtre,  
Serrez le cou du dernier roi.*

And of the last priest's entrails form this string  
Around the neck of the last king.

A third rises, and with a bumper in his hand, "Yes, gentlemen," he exclaims, "I am as sure that there is no God, as I am certain that Homer is a fool." The conversation afterward took a more serious turn, and the most ardent admiration was expressed of the revolution which Voltaire had produced; and they all agreed that it formed the brightest ray of his glory. "He has given the ton to his age, and has contrived to be read in the chamber, as well as in the drawing room." One of the company mentioned, and almost burst with laughter at the circumstance, that his hairdresser had said while he was powdering him, "Look you, sir; though I am nothing but a poor journeyman barber, I have no more religion than another man." It was concluded that the revolution would soon be consummated, and that it was absolutely necessary for superstition and fanaticism to give place to philosophy. The probability of this epoch was then calculated, and which of the company present would live to see the reign of reason. The elder part of them lamented that they could not flatter themselves with the hope of enjoying such a pleasure; while the younger part rejoiced in the expectation that they should witness it. The academy was felici-

citated for having prepared the grand work, and being, at the same time, the strong hold, the centre and the moving principle of *freedom of thought*.

"There was only one of the guests who had not shared in the delights of this conversation; he had even ventured, in a quiet way, to start a few pleasantries on our noble enthusiasm. It was Cazotte, an amiable man, of an original turn of mind, but unfortunately infatuated with the reveries of the *illuminati*. He renewed the conversation in a very serious tone, and in the following manner. "Gentlemen," said he, "be satisfied, you will all see this grand and sublime revolution. You know that I am something of a prophet; and I repeat that you will all see it." He was answered by the common expression, "*It is not necessary to be a great conjurer to foretell that.*" "Agreed; but, perhaps, it may be necessary to be something more, respecting what I am now going to tell you. Have you any idea of what will result from this *revolution*? What will happen to yourselves, to every one of you now present; what will be the immediate progress of it, what its certain effects and consequences?" "Oh," said Condorcet, with his silly and saturnine laugh, "let us know all about it; a philosopher can have no objection to meet a prophet." "You, M. Condorcet, (said Cazotte) will expire on the pavement of a dungeon; you will die of the poison which you will have taken to escape from the hands of the executioner; of poison, which the happy state of that period will render it absolutely necessary

that you should carry about you."

At first there appeared a considerable degree of astonishment; but it was soon recollected that Cazotte was in the habit of dreaming while he was awake, and the laugh was as loud as ever. "M. Cazotte, the tale which you have just told is not so pleasant as your *Diable amoureux*. But what devil has put this dungeon, this poison, and these hangmen in your head? What can these things have in common with *philosophy* and the reign of reason?" "That is precisely what I am telling you. It will be in the name of philosophy, of humanity, and of liberty; it will be under the reign of reason, that what I have foretold will happen to you. It will then indeed be the reign of reason: for she will have temples erected to her honour. Nay, throughout France, there will be no other places of public worship but the temples of reason." "In faith," said Chamfort, with one of his sarcastic smiles, "you will not however be an officiating priest in any of these temples." "I hope not; but you, Mr. Chamfort, you will be well worthy of that distinction; for you will cut yourself across the veins with twenty-two strokes of a razor, and will, nevertheless, survive the attempt for some months." They all looked at him and continued to laugh. "You, M. Vice d'Azyr, you will not open your veins yourself, but you will order them to be opened six times in one day during a paroxysm of the gout, in order that you may not fail in your purpose, and you will die during the night. As for you, M. de Nicolai, you will die



on the scaffold ; and so, M. Bailly, will you ; and so will you, M. Malesherbes." "Oh heavens," said Roucher, "it appears that his vengeance is levelled solely against the academy : he has just made a most horrible execution of the whole of it ; now tell me my fate in the name of mercy ?" "You will die also upon the scaffold." "Oh !" it was universally exclaimed, "he has sworn to exterminate all of us." "No, it is not me who has sworn it." Are we then to be subjugated by Turks and Tartars ? "By no means ; I have already told you, that you will then be governed by reason and philosophy alone. Those who will treat you as I have described, will all of them be philosophers ; will be continually uttering the same phrases that you have been repeating for the last hour, will deliver all your maxims, and will quote you as you have done Diderot and the Pucelle." "Oh," it was whispered, "the man is out of his senses ;" for during the whole of the conversation his features never underwent the least change. "Oh no," said another, "you must perceive that he is laughing at us ; for he always blends the marvellous with his pleasantries." "Yes," answered Chamfort, the marvellous with him is never enlivened with gayety. He always looks as if he were going to be hanged. But when will all this happen ?" "Six years will not have passed away, before all which I have told you shall be accomplished."

"Here, indeed, is plenty of miracles," it was myself, says M. de la Harpe, who now spoke, "and you set me down for no-

thing." "You will yourself be a miracle as extraordinary as any which I have told. You will then be a Christian."

Loud exclamations immediately followed. "Ah," replied Chamfort, "all my fears are removed : for if we are not doomed to perish till La Harpe becomes a Christian, we shall be immortal."

"As for us women," said the dutchess de Grammont, "it is very fortunate that we are considered as nothing in these revolutions. Not that we are totally discharged from all concern in them ; but it is understood that in such cases we are to be left to ourselves. Our sex"—"Your sex, ladies, will be no guarantee to you in these times. It will make no difference whatever, whether you interfere or not. You will be treated precisely as men ; no distinction will be made between you." "But what does all this mean, M. Cazotte ? You are surely preaching to us about the end of the world." "I know no more of that, my lady dutchess, than yourself : but this I know, that you will be conducted to the scaffold, with several other ladies along with you, in the cart of the executioner, and with your hands tied behind you." "I hope, sir, that in such a case I shall be allowed at least a coach hung with black." "No, madam, you will not have that indulgence ; ladies of higher rank than you will be drawn in a cart as you will be ; with their hands tied as yours will be, and to the same fate as that to which you are destined." "Ladies of higher rank than myself ? What, princesses of the blood ;" "Greater still."

Here there was a very sensible emotion throughout the company, and the countenance of the master of the mansion wore a very grave and solemn aspect: it was, indeed, very generally observed, that this pleasantry was carried rather too far. Madame de Grammont, in order to disperse the cloud that seemed to be approaching, made no reply to his last answer, but contented herself with saying with an air of gayety, "*You see, he will not even leave me a confessor.*" "No, madam, that consolation will be denied to all of you. The last person led to the scaffold who will be allowed a confessor as the greatest of favours, will be ——" Here he paused for a moment. "And who then is the happy mortal who will be allowed to enjoy this prerogative?" "It is the only one which will be left to him; it will be—the king of France."

The master of the house now rose in haste, and his company were all actuated by the same impulse. He then advanced towards M. Cazotte, and said to him in an affecting and impressive tone "My dear M. Cazotte, we have had enough of these melancholy conceits. You carry it too far; even to the compromising the company with whom you are; and yourself along with them." Cazotte made no answer, and was preparing to retire; when madame de Grammont, who wished if possible to do away all serious impressions, and to restore some kind of gayety among them, advanced towards him and said, "My good prophet, you have been so kind as to tell us all our fortunes, but you have not men-

tioned any thing respecting your own." After a few minutes of silence, with his eyes fixed on the ground, "Madam," he replied, "have you read the siege of Jerusalem, as related by Josephus?" "To be sure I have, and who has not? but you may suppose, if you please, that I know nothing about it." "Then you must know, madam, that during the siege of Jerusalem, a man for seven successive days went round the ramparts of that city, in the sight of the besiegers and the besieged, crying incessantly, in a loud and inauspicious voice, *Wo to Jerusalem!* and, on the seventh day he cried, *Wo to Jerusalem and to myself!* At that very moment an enormous stone, thrown by the machines of the enemy, dashed him to pieces."

M. Cazotte then made his bow and retired.

#### MEMOIR OF REBECCA M. COIT.

REBECCA M. COIT, the youngest daughter of Mr. Elisha Coit of this city, was born August 21, 1808. Her natural disposition was amiable; and her mind, as it unfolded itself, discovered no ordinary capacity. Both were cultivated by the instruction which she received at home and in school. Her parents, being followers of Christ, taught her to remember her Creator and Saviour in the days of her youth. Her teachers, whilst they instructed her in the rudiments of knowledge, enforced the precepts which she received from parental piety. Her dutiful be-

haviour at all times, and the progress which she made in her studies, endeared her to her teachers, and gave to her parents a pleasing prospect of her future character and conduct. Though, like all children, fond of play, yet she never sacrificed any opportunity of improving her mind. The Shorter Catechism, the Psalms and Hymns of Dobell, and others, with her Bible, were her favourite books, to which she paid most of her attention. At the early age of four years she was able to read the Bible, and commenced committing to memory portions of it, as also of the Catechism, and the collections of Psalms and Hymns which were put in her hands. It was evident that her study of these books was voluntary—a matter of choice, not of constraint. Before her death she could repeat accurately all the answers in the Catechism, with nearly all the proofs quoted in support of them, as also a number of *chapters*, both in the Old and New Testaments, together with many psalms and hymns. Nay, more, she had gone through, in the course of her daily reading, Scott's Family Bible, with the Notes, nearly to the 70th psalm. The knowledge which she thus acquired she cheerfully communicated to the servants in her father's family, taking upon herself the task of teaching them the Catechism. In this work she engaged of her own accord, thus spending her leisure time in doing good to others, rather than in play. Her parents did not perceive in her any *special* seriousness or concern for her soul. In her sixth year she was indeed frequently found weeping after

she had gone to bed; and when asked the cause, replied, "it was because she was so wicked a child." It was not, however, until her last sickness that she was made thoroughly sensible of the importance of salvation, and, seeking, found it through the blood of Christ.

On the Lord's day morning, Dec. 6, 1818, about 8 o'clock, she was suddenly seized with numbness and spasm in her right side. Laying her head on her mother's lap, instead of complaining, or crying, she said, "mother, will somebody pray for me that God would forgive my sins: I want you to pray now." Before prayer could be offered she fell into violent convulsions. When she recovered her senses, being asked if she remembered her request, she answered, "Yes: but nobody prayed for me." Shall father pray with you now? "Yes, that my sins may be forgiven me."

During the two following days her spasms returned at intervals. Whenever she felt their approach, she would most earnestly request prayer, and always that her sins might be forgiven, never once mentioning her bodily indisposition. On Tuesday her mother repeated to her our Lord's words—"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." She looked up, and exclaimed, "Lord Jesus, receive my spirit: mother," she added, "do not grieve for me: the Lord has done it; he has laid me on a bed of sickness, and he will raise me up again." She frequently, during these days, inquired whether her pastor would not visit

her, expressing her desire that he would pray for her.

On Wednesday morning, her brother-in-law observing her much afflicted, inquired after the cause of her distress. "Oh, I am such a sinner," was the reply. In the course of this morning her pastor visited her, and conversed with her as much as her weakness would permit. His remarks were adapted to her years and situation. She was reminded of the willingness of God to save the young as well as the aged, and of the compassionate attention of Christ to little children. As her physician had directed her to be kept quiet, the interview was short. Being asked by him, What do you wish me to pray for? she answered promptly, "that my sins may be forgiven." In the evening of this day, with much anxiety, she asked of her brother-in-law, "Do you think that God will pardon my sins?" She was directed by him, in reply, to the blood of Christ, which cleanseth from all sin. Afterward she said, "I want to go: I love to be where Jesus is." In the night she exclaimed, "Jesus has washed me in the blood of the Lamb."

On Thursday morning she addressed her brother-in-law in these words: "Brother, God has heard my prayer and pardoned my sins." Being asked, Had you rather die or live? she answered, "I would rather die." Why? said her brother-in-law;—My dear, speak just as you feel. "If I live" said she, "I shall always be a sinner;"—but added, quoting the words of the apostle as expressive of her own feelings;— "Whether I live may I live unto

the Lord, and whether I die may I die unto the Lord: whether I live, therefore, or die, may I be the Lord's." After a short pause, she broke forth in the exhortation of the prophet to those who were around her—"Seek ye the Lord while he may be found; call ye upon him while he is near."—"Do you think that you shall go to heaven?" "Yes, if Jesus gives me a new heart." After this she seemed engaged in prayer for some time, and then repeated those well-known lines:

Jesus can make a dying bed  
Feel soft as downy pillows are,  
While on his breast I lean my head,  
And breathe my life out sweetly there.

After a pause she exclaimed, "Lord, take me to thyself, that where thou art, there I may be also"—

"Jesus, lover of my soul,  
"Let me to thy bosom fly."—

"Jesus supports me whilst he afflicts me: Jesus is my portion and my all." Sometime after, she repeated Christ's words: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven;" adding, "I want to go to Jesus that I may pray to him; Jesus is my all; I put all my dependence on Jesus." To her sisters, who were in the room, and supposed her asleep, she unexpectedly addressed herself—"Oh, sisters, put your trust in Jesus: care not for the world, nor the things of the world: they are all vain toys; don't put it off to a sick bed, as I have done: it will then be a hard case." In the evening, being asked if she felt able to attend whilst prayer was offered up, she

said "Yes." "What shall we pray for?" "That God would forgive my sins; and if it be his holy will to restore me to health, that I may live in his fear all the days of my life; if it be his will to take me hence, that he would take me to himself." After prayer she said, "Don't weep for me: it is God's will; all is peace."

—When I depart from hence I hope soon to be with God; I care not for the world; I want to kiss you all; Jesus, take me to thine arms; I commend you all to God; he is a kind and faithful friend. I hope I shall soon be in a better world." To her mother she said "I commend you to the Lord; he will take care of you. I want to say more, but I cannot. Jesus, wash me in the blood of the Lamb." In the night, being asked if she had ever thought of these things before, she replied "No: Oh that I had thought of these things whilst in health, and not put it off to a death bed. I would warn every body not to do as I have done; it will then be a hard case." On being reminded of the blessedness of being brought, though late, to know the things that belonged to her peace, she answered, "Oh, yes. I have had kind parents to teach me; if I had not, I might now be in hell. Some poor children never have seen a Bible." After a little while she again repeated Christ's words—"Suffer little children," &c. together with "Remember now thy Creator, in the days of thy youth, before the evil days draw nigh, and the years in the which thou shalt say, I have no pleasure in them"—"If I live I hope I shall serve him. 'Jesus can make a

dying bed,' &c. Jesus take me to thyself." She was soon after seized with a violent spasm, so that she appeared to be dying, and the family were called together to take their leave of her. When a little recovered, she said, "I see Jesus holding a crown; he has washed me in his blood." To the question of her brother-in-law, How are you? She answered, "Happy! Jesus is my all." Her brothers and sisters she exhorted, saying, "Trust in the Lord Jesus: make him your all; do not put it off to a death-bed. I hope I shall meet all my friends at the right hand of God. Oh, it would grieve me very much, at the last day, to hear the Lord say to any of my friends, Depart. Lord Jesus, take me to thyself." The above exhortation to her brothers and sisters she sent as a dying message from her to all her friends. To the inquiry, Why do you wish the Lord Jesus to take you to himself? she replied, "Because, if I were to go to hell what should I do? I would be miserable for ever:"—immediately adding, "Seek ye the Lord while he may be found; call upon him whilst he is near; let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto Lord, and he will have mercy on him, and to our God, for he will abundantly pardon." She declared that Christ appeared lovingly to her at this time. Having kissed her father, and mother, and sisters, she said to a little servant girl in the family, "Be a good child; love Jesus." To another, "Be prepared—love Jesus, and pray to him."

On Friday morning, to the

question of her mother, "how do you feel now?" she answered, "perfectly happy. I would not part with Jesus for all the riches of this world. Oh that you might all be like Mary in the Scriptures, who chose that good part which shall never be taken away." To her brother-in-law, who asked her what was her request in the prayer he was about offering up, she said, "If I die that Christ would take me to himself; but if I live that I may live unto the Lord: and if I die that I may die unto the Lord; so that whether I live or die I may be the Lord's." At noon she had a faint turn. On recovering she asked her brother-in-law to pray with her, "that her sins might be forgiven, and if consistent with God's holy will to restore her to health, she might spend the rest of her days in his fear: but above all, that God would enable her from the heart to say, 'thy will be done.'" On parting with her cousins, during the course of this evening, she said to one of them, "do not put off thinking of death to a death bed as I have done; it may then be a hard case." To another, "I am going to a better world; we part here; I hope to meet you again."

On Saturday morning, to her father's question, how do you feel? she answered, "perfectly happy." "Why do you feel so?" "Because I trust that I am going to Jesus. You are willing to part with me; are you not?" "I am going to depart, and to be with Christ." Shortly after, as if in an ecstasy she exclaimed, "See, see Jesus with a crown." During the morning her pastor visited and conversed with her.

Among other questions he asked her, "would you wish your present condition to be changed?" "Not unless it be the Lord's will." "What, would you not rather be delivered from your present sickness and the remedies you are compelled to use for your relief?" "Not unless it be the Lord's will." "Have you then no choice of your own?" "No." "Is God's will your will?" "Yes." "Would you rather live than die?" "I would rather die." "Why?" "Because if I live I shall always be a sinner." During this day, when she was thought to be dying, she said to her brother-in-law, "Pray that Jesus would take me to himself." Afterwards, she bore her testimony to the loveliness of Jesus, and declared that she was perfectly happy. Her sister repeated, at a time when she was considered speechless, "Oh death where is thy sting?" She immediately responded, "Oh grave where is thy victory?" and turning to her father asked, "Father, cannot you give me up to Jesus? he is my all."

On the Lord's day morning, her request in the prayers of the Church was, "that God's will might be done." In the course of the day it was observed to her, "you are very weak, but God can give you strength." She clasped her hands, raised her eyes to heaven, and said, "Lord, I believe, help mine unbelief."

On Monday, being asked, "Is Jesus still precious to you?" "Yes." "Do you think much of him?" "Oh, yes, he is my all."

On Tuesday she appeared so much better, that hopes were cherished of her recovery. Un-

der the influence of these hopes, it was remarked to her, "the Lord seems to bless the means, and we hope that you will be restored to us. Do you wish to live? "Yes, if it is the Lord's will; but I desire to have no will of my own." After this she had a relapse, and continued to grow worse on Wednesday, Thursday, and Friday.

On Saturday morning, she roused, and was perfectly collected, signifying that she knew the members of the family, and took an affectionate farewell of them. Her brother-in-law asked her, "whether Jesus was still precious to her? Whether she felt that she was going to be with him? whether she felt *that* far better than to remain here?" To each of these questions she answered in the affirmative, by bowing her head and pressing the hand which she held. He then said, "you love us all very much?" she bowed her head. But he added, "you love Jesus better?" She bowed her head with a force which could only be understood by those who witnessed it.

In this sweet and happy frame of mind did this child continue, answering in the most satisfactory manner the questions which were put to her, even after she was unable to articulate, until the night of December 19, 1818, at half past 11 o'clock, when without a struggle or groan, she entered into the rest which remaineth for the people of God.

During the whole course of her illness she never expressed a wish to recover—nor the least fear of death. When she parted for ever with her friends she ne-

ver shed a tear, and her countenance expressed the most perfect calmness and composure.

The above narrative naturally suggests to every reader the following practical truths.

1. God can and does out of the mouth of babes and sucklings, perfect praise. To what cause but the power of his grace alone can we ascribe the views, feelings, and conduct of this child? After all that can be said about the innocence of childhood, the word of God assures us, "that foolishness is bound up in the heart of a child," and daily experience incontestibly proves, that the great majority of children are perverse as well as thoughtless in their conduct. What anguish of spirit, do multitudes of them produce in the bosoms of their parents by their indolence—their inordinate love of play—their reluctance to study—their fretfulness and sul- lenness—under affectionate restraint, and their actual disobedience. How many of them are utterly regardless of God—deaf to the voice of religious instruction—careless about the salvation of their souls, and averse to the ordinances of divine worship. But unlike the majority of those of her own age, this child delighted in pleasing her parents in all matters which they deemed important, and, at last, to their unspeakable happiness, embraced the Lord Jesus as her Saviour. Who made her to differ? None but God, by his restraining grace kept her from the common sins of childhood. And none but He, by his saving grace, enabled her to bear with entire submission the sickness of the body, and to depart in the hope and triumph

of the Gospel. Though she had, whilst in health, often wept, because she thought herself a wicked child; yet, from her own confession, she did not then know experimentally, her own sinful state by nature. This knowledge God alone, by his Holy Spirit, can impart to such a child: and she was aware of the difference between it and the mere conviction she had before experienced. During the whole course of her sickness she displayed nothing of that peevishness, or disposition to complain, so common to children when they suffer bodily pains—but on the contrary, seemed to forget her body altogether, and only attend to the concerns of her soul. She submitted to the painful remedies prescribed for her recovery without a shrink or a murmur. Her answers to the questions proposed, and exhortations to those around her, evidently could not be the result of education alone—for they discover a maturity of understanding above her years, and that understanding exerting its powers on subjects directly opposed to “the foolishness” of the childish heart. Though, in such expressions as “Jesus washing her in the blood of the Lamb,” there is evidence of incorrect language, yet in the connexion in which the quotations of Scripture were made by her, there is a striking correctness of judgment. And the whole of her observations can have originated only in a mind enlightened and directed by the Spirit of God. She was perfectly rational, exempt from delirium, excepting on the Tuesday previous to her death, when she talked much and incoherently—

after which she was in a stupor *the most part* of the time until her death. Even when she was supposed to be dying, and was taking leave of the family, she observed the absence of the little servant girl, and inquired for her, wishing her to come to the bed side, that she might take her hand, and bid her farewell.

2. Young children are, in this case, taught the important truth that their youth does not incapacitate them from attending to the eternal interests of their souls. They are in the habit of thinking, and their parents too generally in the habit of encouraging in them the opinion, that they are innocent—not sinners; and therefore religion is not only unnecessary for them, but injurious to their present happiness. Whoever questions the truth of this remark, need only examine the views and feelings of a great majority of children, and the system of education adopted by their parents. Among the professed followers of the Lord Jesus he will find confirmation on this subject enough to make him doubt either the reality of religion, or the sincerity of their profession. Though children are considered *capable* of studying and improving in knowledge that merely relates to this life—that knowledge which relates to the life to come is neglected as too high for them, and they are left to grow up ignorant of God and his salvation. Here, however, we have an example, which incontrovertibly proves *the capacity* of young children to receive the truth as it is in Jesus; and no process of reasoning can afford a sufficient apology for



The exhortation which God addressed to them is, "Remember now thy Creator in the days of thy youth." "Those that seek me early," promises the wisdom of God, "shall find me." And in the days of his incarnation the Redeemer said, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of God." The duty of children then, is to embrace the Lord Jesus, who stands ready to receive them as well as their parents. Their youth will not exempt them from his displeasure and indignation, if they reject his grace; and parents, who neglect to bring their offspring to Christ, now in the day of grace, will find, to their unutterable dismay, that the blood of their offspring is in their skirts, in the day of judgment. It is a solemn, irrefragable, and everlasting truth, that parents are responsible for the souls of their children; and therefore they are bound to do all they can for their salvation, to escape condemnation in the day of the Lord. All the care which has been taken for their temporal comfort and respectability, will avail nothing towards their eternal happiness. Oh, that all parents were wise to train up their children in the fear of the Lord; and that all children would give their hearts unto him who took such like them in his arms and blessed them.

3. Pious parents have encouragement to persevere in their care for the souls of their children. No fruits unto eternal life, of the instruction given and example afforded to this child by her Father and mother, appeared for a long time. Year after year was gone, and though she was

affectionate and dutiful—indeed all that could be desired from a child of her years, so far as time is concerned—yet, to human judgment, she was without God, and therefore without hope. Her parents sent her to such schools as they approved: schools where she was taught by her teachers to fear God and reverence his word. In this they acted under the direction of enlightened piety; and it is a subject worthy of most fervent supplication to God, that Christian parents universally felt it to be their duty, to put their children under the care of none but Christian instructors. Many children of such parents are ruined in this world, and unfitted for the world to come, because their teachers have utterly neglected or despised the great salvation. It is true, teachers, no more than parents, can change the heart; but teachers, as well as parents, are bound to be workers together with God, in promoting the spiritual and eternal interests of children: and where both unite in their exertions, though they may not see the immediate fruits of their labour, yet in the end they have reason to expect the blessing. At six years, the subject of this memoir was affected; but her sorrow evidently was sorrow on account of the punishment of sin. At ten years she was enlightened to know and feel the evil of sin in itself, and loathe it, giving herself unto the Lord Jesus Christ for time and eternity. Let all Christian parents, then, train up their children in the fear of the Lord, trusting in the Lord that he will glorify himself in them, sooner or later.

*Zeta.*

## Religious Intelligence.

### REPORT

*Of the Edinburgh Missionary Society,  
1818.*

Adopting their usual plan, the Directors first record the principal intelligence received from the different Stations since the last Anniversary; and then report the state of the Society in relation to its Students and Resources.

### MISSIONARIES STATIONS.

#### KARASS.

The accounts have, on the whole, been more interesting and encouraging than formerly. The settlement, it is true, on account of the turbulent state of the country, still requires to be protected by the same large military guard, which the Russian Government has, with so much liberality, furnished gratuitously, ever since 1812. Notwithstanding this, however, the Missionaries Patterson and Galloway not only have been frequently visited by the Natives around them, with whom they have thus had a favourable opportunity of conversing on the truths of the Gospel, but have had it in their power, and hitherto without personal danger, to itinerate through the adjacent villages, and even to travel to some considerable distance into the surrounding Steppes. The education of their own children, and of the ransomed natives, has also been regularly carried on; and their last report is peculiarly satisfactory with regard both to the general good conduct, and the progress in religious knowledge of these interesting objects of their solicitude and care.

The second visit which Mr. Galloway paid to the Trukmen or Turcomans, and the Kara Nogay Tartars, who inhabit the great Steppe to the south and east of Karass, was in September last; and the result of

it is calculated, at least, to cherish the same hopes which his former tour among them led him to entertain.

Of Baba Khan Haji, the Effendi, whom he formerly mentioned with such interest, he still speaks favourably; though the fear of exposing himself to the fury of the more biggoted Mahomedans seems to lead him to temporising measures, scarcely consistent with a state of real conversion. In a very close conversation that Mr. Galloway had with him, he said, "You see that I live among a people furious in their religion; being yet ignorant, and every thing respecting Christianity is new to them; but you should believe that I believe the Christian religion in my heart, for I see it to be the only way of salvation."

Some passages from Mr. Galloway's Journal will show very forcibly the state of bondage, in which men, circumstance as this Effendi is, are held.

"I spoke of Jesus, saying that He would be ashamed of those at the last day, who would not confess Him in this world. I then asked the Haji to receive a New Testament, that he might see a full account of the truth. He said that I must have a little patience, and he would receive a copy in the field at some distance, which he would read secretly."

A few days after, Mr. Galloway writes—

"I met Baba Khan Haji, and asked him if he could not now find an opportunity of privately receiving a New Testament. He said it would not be proper for him to take a New Testament from me himself, as it would make the furious, among whom he resided, suspicious of him; and that the only way of conveying a New Testament

to him, was to send it by the hand of some person when I was returning home, from whom he would receive it carelessly, and would plead as an excuse for keeping it that he had no opportunity of returning it!"

Mr. Galloway found means of conveying a New Testament to this man. That he and his countrymen deeply need its salutary instructions, will appear from the following passage of Mr. Galloway's Journal.

"I called on Baba Khan Haji. After the usual salutations, and a good deal of talk, by way of contrast between the doctrines of the New Testament and those of the Korân, while a considerable number of people were present, the Haji invited me into his tent, where a few others sat down with us. They had heard of the doctrines of the New Testament, and spoke of every one having his own way, and thought that each might safely walk in it. I brought them, however, to confess, that there is only one true way. Haji said it was true that there is one only way which is right; but that Adam had seventy-two sons, who had betaken themselves to different ways of serving God, and that each of them thought that his service alone was acceptable. This he represented by seventy-two chests, one of which contained gold, and all the rest dross ordung; but that the contents of all would be kept in darkness till the last day, when it would be evident who had the golden chest! I asked for what end the prophets and the apostles had been sent, confirming their word with miracles; and then spoke of the Word of God as a sufficient light to guide into the way of truth, and that God had sent his word into the world for this very purpose; that this light had shone particularly bright in these latter days, since the coming of the Messiah; and that the nations to whom this light had come were called to walk in it, and would at last be able to plead no excuse for their walking in darkness. They appeared to come so far into these ideas; but would have this light

to be the Korân, given in these latter days to lead people to Paradise. I returned again to speak of the one way and one Saviour, to whom all the prophets and believers of old had looked so far as they could see; that God had never changed the way of salvation; that there is no changeableness or weakness with Him; but that men, walking after their own imaginations, had sought other ways."

#### The Report proceeds—

Respecting the Head Effendi of the Truk-men, Mr. Galloway says, that he heard patiently what he advanced concerning the doctrines of the Gospel: and of an old Tartar Mollah, who, in the spring of the year, when Mr. Galloway visited the Kara Nogaya, was the means of causing a number of the people to return the books which they at first readily and with apparent gladness accepted, that "he made a good deal of inquiry about different points of the Christian religion, seemed to have been thinking somewhat on the subject since he had last seen him, and received a New Testament for his own use."

Soen Haji, who lives in Naiman Village, and who has long opposed the Gospel, though he has not as yet admitted the impropriety of his conduct in so doing, sometimes appears considerably impressed; and Seid Ouchli Mahomed, whom Mr. Galloway first met with in the month of April last year, at the same village, he thinks may be considered at least as an inquirer after the Truth.

This Effendi resides in the mountains, about the source of the Kuma, and is a man of very considerable acuteness and learning. On Mr. Galloway's reading and explaining to him a portion of the New Testament, he for some time frequently became enraged, but still discovered a desire to hear more about the Gospel; and, when Mr. Galloway left him, took a copy of the New Testament, the Psalms, and some tracts. At a subsequent interview, he took Mr. Galloway by

the hand, and said, that he saw the books which he had received to be no vain books; and expressed a wish that God might fulfil the desires of the Missionaries respecting the salvation of his countrymen:—"I," said he, "see myself to be more vile than a beast, on account of sin." On the evening of the same day, they again met, when, says Mr. Galloway, "he took me aside, and told me, that his mind was very uneasy about religion; that he was certain that more than one half of the Korân is not to be practised; but that he did not yet see clearly through the doctrines of the New Testament, nor know what we practised in religion; and desired me to instruct him more fully: the tears were in his eyes; and I could hardly refrain: he told me that the people among whom he officiates had only of late embraced Mahomedanism, and are extremely ignorant; and that he had formed the plan of taking away privately a number of our books, to distribute among the students and others, who can read, that they might be acquainted with the doctrines contained in them, before their minds were settled in any other. I said, I would most willingly give him the books, but I should like to see his own mind first settled in a belief of the doctrines of the New Testament." The last time that they met, they sat on a hillock in the open air for more than an hour, earnestly conversing on the things that pertain to the Kingdom of God; and afterward walked together to Karass; he then said, that his mind was impressed by the truths of the New Testament; but when Mr. Galloway asked him if he believed that Jesus had fully satisfied the law and justice of God on account of sinners, he said that his mind was yet dark on this point, but that when he returned home, he designed to study the New Testament, and compare it with the Korân: he again talked of distributing books among his people; and said he was sure they would believe them: when he was about to depart, Mr. Galloway prayed with him, and gave him a bundle of tracts, and another copy of the New Testament.

Nor is this the only instance in which it is to be hoped that the seed of Divine Truth has, to a certain extent at least, been fixed in the heart of some of the natives. A young man named Shora, in particular, who belongs to one of the Kabardian Villages, which removed some years ago from the neighbourhood of Karass, but returned to it lately, appears to be deeply impressed on the subject of religion. In August last, Shora, along with others of his countrymen, visited the Missionaries at Karass, and continued with them nearly a whole day, listening attentively to passages of the New Testament and the Tartar Catechism. Even then, Shora confessed that he believed that Christ will judge the world at the last day;—"the first time," says Mr. Galloway, "that I ever heard a Mahomedan make such an acknowledgment." And, in the end of November, the time when the most recent letters that have arrived were written, the pleasing information is given that he professes to believe the principal doctrines of Christianity. Having been obliged, some time before, to fly to the Kabardian Country, on account of the ill-will of some of his neighbours with whom he had a quarrel, he wrote from thence a short letter to Mr. Patterson, which contained the following interesting sentences:—"O! if I could openly profess the religion of our dear and honourable Messiah. That your religion is true and righteous, I now believe. I would rejoice to join you in observing the religion of Jesus Christ. I beg that you would take ten books, (i. e. copies of the New Testament,) and deliver them to me in the quarantine, that I may circulate them." May the Spirit of all Grace raise up in this young Kabardian a living monument of the power of the truth as it is in Jesus, and an active instrument of usefulness to his blinded brethren! So shall the Word of the Lord have free course among them, and be glorified in their saving conversion to the faith of his Gospel.

The introduction of copies of the New Testament, and tracts into the schools of

the priests, is a circumstance also of the most auspicious kind. Not only has Seid Ouchli Mahomed, according to the latest report, fulfilled his promise of putting them into the hands of his scholars; but an Effendi, who formerly lived in the vicinity of Karass, but now resides on the Kuban, has written a book consisting solely of extracts from the New Testament, of which many students about the Kuban have taken copies for their own perusal.

Respecting the Ossatinians, no particular information has been received since the last anniversary. The establishment, however, of a school at the Fortress of Valadekefskoy, by the commanding general of the district, for teaching a number of their youths to read and write the Russian language, is a circumstance which may eventually favour the introduction of Christianity among them. The disposition, likewise, which not a few of them have shown to give up their former wandering and predatory mode of life, and to settle in the neighbourhood of that fortress and in other level parts of the country, together with the encouragement and protection afforded them by the General, seem to hold out the prospect of a Mission being at no great distance of time attempted, for their conversion to the knowledge and obedience of that Gospel, which is the power of God unto salvation to every one who believes. This, indeed, is a station which the Missionaries at Astrachan point out, among others, as one that should be kept in view; and of which trial should be made, as soon as the number of the Brethren at Karass shall be augmented.

And should such a sphere of Missionary labour as this be abandoned, when the expectations of usefulness at it, so long and so fondly cherished, equally by the directors and by their faithful labourers, who have been for so many years diligently employed in cultivating it, seem to be nearer being realized than at any preceding period? Every friend of the Gospel will repel the thought. Whatever may be done with regard to the settlement, the renunciation of

the land, and the transference to Orenburg, of the civil privileges connected with it—points on which the Directors have as yet been unable to form any definite resolution—the field around Karass must not be given up; nor the hope of its becoming the centre of communication with the natives of the Caucasus, and the wanderers on the Kuban, be relinquished. On the contrary, the circumstances now detailed regarding it, seem imperiously to call for increased exertions, and a supply of new Missionaries, more proportioned in number to the extent of that field, and to the means that are necessary to the realization of this hope.

“Perhaps,” says Mr. Mitchell, writing from Astrachan, “there are nearly as many languages spoken in the mountains of Caucasus, as there are between the Indus and the Ganges; and not the smallest effort is yet made to translate the sacred volume into any of them. Thus, while the attention of Christians in general seems to be turned to other parts of the globe, Mahomedans, in this quarter, are using every means in their power to bring these numerous tribes over to their religion. And in this, their efforts are but too successful; for, from every account that we have received, they are accomplishing their end very fast.”

The motives which have induced the Directors to deliberate on the new arrangements with respect to Karass, to which allusion has been made, are detailed in the Appendix. The natives, from the beginning, considered the grant of the land to the Mission as an intrusion on their possessions. The Kabardians, moreover, identified the Missionaries with their protectors, the Russians, against whom they indulge particular enmity; and have occasioned the expense to the Russian government of maintaining 120 soldiers and Cossacs, almost wholly for the protection of the settlement. Of the proposed plan it is said—

Arrangements are making, not for abandoning the field of Missionary exertion, which the country around Karass presents;

but for removing the Missionaries to some station in the vicinity, such as Georghevsk, where they may enjoy equal protection, without the present expense; and may possess opportunities of instructing the natives, and itinerating among them, in which they may have no such prejudice or hostility to contend with, as at present so essentially circumscribes the sphere of their labours, and counteracts their effects.

[To be continued.]

*Third Annual Report of the Board of Directors of the Young Men's Missionary Society of New-York.*

IT is with no small pleasure, and they trust with much thankfulness to the God of mercies, whose we are, and whom we serve, that the Board of Directors meet the Society, on this their third anniversary as an independent institution.

Although the Board were enabled, on the last similar occasion, to present to the attention of the Society some things calculated to encourage, and in the retrospect of which they felt themselves entitled to rejoice; yet they were constrained to acknowledge, that their hearts were "pained by the reflection, that a body so respectable as the Young Men's Missionary Society, for numbers, zeal, and resources, should be forced to content themselves with doing so little for God and man, merely because there were so few to cry—here am I; send me."

A gracious God has been pleased to hear our prayers, and not to disappoint the anticipations of a favourable change, which the Directors then encouraged the Society to entertain. He has sent us a number of faithful Missionaries, who have enlisted under our banners, and materially aided in our conflict with the powers of ignorance and irreligion. Some have already returned from the field, bearing trophies of victory; some still continue engaged in the honourable struggle; and others are now on

their way to the aid of the Lord against the mighty. Many precious souls, it is hoped, have, through their instrumentality, been rescued from the power of the prince of darkness, and have received an inheritance among those who are sanctified through faith in *Jesus Christ*.

The Board now proceed to lay before the Society a history of their transactions; and it is hoped they also will find in it argument for thankfulness and congratulation, as well as ample encouragement for future and much greater exertion.

In obedience to the direction of the Society, they applied to the legislature of this State, at its last session, for an act of incorporation, to enable them to purchase and hold real estate. The application was granted, and the Society was duly incorporated on the tenth day of April last, by the name and style of "*The Young Men's Missionary Society of New-York*." The Board have also devised and procured a common seal for the incorporation.

The Society were informed, in the last annual report, that circular letters had been printed and distributed, inviting the formation of auxiliary societies. In consequence of this measure, three institutions have been formed and reported to the Board, viz.

"The first Auxiliary to the Young Men's Missionary Society of New-York," of which Thomas S. Manning is Secretary, and which was organized in the month of June last.

"The Caldwell and Warrensburgh Auxiliary Missionary Society," of which Gustavus A. Bird, Esq. of Caldwell, Washington county, is Secretary.

And "The Bolton Auxiliary Missionary Society," of which Daniel Winter, of Bolton, in the same county, is Secretary. Of the formation of the last two institutions, the Board received notice on the 14th of September last.

From the first of these auxiliaries, formed in this city, and composed of "Young Men, between the ages of 12 and 25," a donation of thirty dollars was received on the 12th

of August. Such an example of youthful zeal, in the cause of Christ, will no doubt receive the approbation of the Society, as it has that of the Board.

In the last Report the Society were informed that an application from a Mr. Sargeant, of Vermont, for Missionary employment, was before the Board, and that they only waited for proper credentials of his ministerial character, to employ him in the vicinity of Oneida Lake. As Mr. Sargeant has never forwarded the required documents, he has not been taken into the service of the Society.

The different fields of Missionary labour, to which the attention of the Board has been directed during the year past, are the suburbs of this city, the Northern, Northeastern, North Western, and Southwestern frontiers of this State, the Northeastern parts of Pennsylvania, the parts of Virginia between Fredericksburgh and the Blue Ridge, together with North Carolina, the new State of Illinois, and the Alabama Territory.

It will be remembered, that the Society were apprized, in the last report, of an intended mission to the last-mentioned region. It will no doubt be gratifying to learn that Providence has enabled us to obtain, as it is hoped, two suitable missionaries to proceed to that important field of missionary enterprise.

In the month of April last, Mr. Isaac W. Platt, formerly a member of this Society, and then a student of very respectable standing in the Theological Seminary at Princeton, and Mr. Thomas I. Biggs, also a student at the same place, made a conditional engagement with the Board to undertake a mission to that part of our country. Both these gentlemen have since been licensed to preach the Gospel. Mr. Biggs declined an appointment, having felt it his duty to accept a call at Frankfort, in Pennsylvania. Mr. Platt, however, proceeded from this city, in the month of October, on his mission to Alabama, where the Board have reason to believe that he will be received with joy; and that, if his life be

spared, he will, under God, become a rich blessing to the people of that new, but rapidly-increasing territory. The term of Mr. Platt's engagement is six months, with liberty to extend it, if he think expedient.

In the course of the summer they employed Mr. James S. Woods, a licentiate of the Presbyterian Church, as a missionary for four months, to the same district, with power to prolong the period to six months, if his labours are found profitable. Mr. Woods was to go to Alabama from Lexington in Kentucky, and was instructed to proceed directly to the scene of his labours. From him no information has as yet been received.

In the month of August, the Directors, having learned that the parts of the state of Virginia between Fredericksburgh and the Blue Ridge, afforded an extensive and very encouraging field for missionary labour, employed Mr. William Chester, a licentiate of the same Church, to labour for the term of nine months in that destitute region, and in such other places as they might afterward designate. Mr. Chester commenced his mission in the beginning of September. The Secretary has received a short letter from him, dated the 4th of October. He represents the scene in which he is engaged as one of the most interesting character. Many are engaged in religion, and he has frequently been urged to settle among them for life. He had already preached twenty sermons, and established eight Sunday schools. He remarks that there are in that country a few bright Christians, the most eminent he had ever known; but adds, "they are indeed a little flock; while on the other hand, infidelity, and vice, and error, prevail in some places to an extent that I never witnessed or believed existed in any part of our country. If you were here, your heart would bleed." Since he has been in Virginia, Mr. Chester has excited the people of two places to take measures to erect churches for the worship of God. One of them has already been commenced. He says, "the fields here appear whitening to

the harvest." The Board would add, "God grant that it may be abundant."

In the course of the summer, Mr. William D. Snodgrass, another licentiate of the same Church, was employed to undertake a mission to the eastern parts of Virginia and to North Carolina, in company with Mr. Chester. Mr. Snodgrass has recently set out for the place of his destination.

Previous to his departure for Virginia, Mr. Snodgrass, at the request of the Board, undertook a short tour of Missionary duty in the towns of Bolton, Caldwell, and Warrensburgh, where auxiliary societies were formed during the summer; and from which places, particularly Bolton, very pressing calls had been received for missionary aid. Of the very interesting Church at the latter place, in which the power of the grace of God has heretofore been remarkably displayed, almost without the use of means, he gives the following account:—"The Presbyterian Society in Bolton is scattered over an extent of country of about six miles square. As a Society they are extremely poor, and from their situation have no opportunity of attending upon the administration of the word, except when missionaries are sent among them. They however manifest a very unusual anxiety to enjoy the preaching of the Gospel, and are always ready to make a missionary comfortable and useful among them. Their congregation consists of about 40 families, in which there are about 80 persons who publicly profess the religion of Jesus. They have a very convenient place of worship, in which they assemble on the Sabbath, for prayer, and to attend the reading of a sermon. Besides this, they hold a conference meeting on Sabbath evenings, and one on Thursday evenings, which is intended particularly for the benefit of the young. One of these I attended. After the introductory exercises, I delivered a short exhortation, and then requested them to proceed in their usual manner. One of the deacons then made a few remarks, and was followed by two young men who spoke in a very solemn, impres-

sive, and interesting manner. The meeting was conducted with the greatest propriety. I attended it with much satisfaction to myself, and observed with pleasure the spirit of undisssembled piety which seemed to manifest itself among a majority of those present."

Mr. Snodgrass visited Caldwell, where he preached twice, and was treated with much respect; but was prevented from proceeding to Warrensburgh by the inclemency of the weather.

The Board are engaged in endeavouring to procure suitable missionary aid for those three places.

On the 25th of June, the Directors agreed to employ the Reverend Thomas C. Searle, of the Presbyterian Church, as a missionary, to labour in the present state of Illinois. As they have received no communication from that gentleman, they are uncertain whether his commission has ever reached him.

Some time ago they resolved to send Mr. William Timlow, a licentiate of the Hudson Presbytery, to the counties of Sullivan and Broome, in this State, and Wayne and Susquehanna, in Pennsylvania. They have been informed that Mr. Timlow received his commission, and intended to fulfil it, but was providentially prevented. They are still in hopes he will be able to accomplish this mission.

In the last report it was mentioned, that Mr. John Barnard, a licentiate of the Presbyterian Church, had been engaged to labour during the winter in the northern parts of this State. He entered on the performance of his duties in the beginning of December last, and continued three months in the employment of the Board. He laboured as the colleague of the Rev. Mr. Dunlap; but the pressing calls for the word of life, in that destitute region, frequently kept them asunder in their work. The field of their labour was in the towns of Western, Boonville, Remsen, Steuben, Russia, Fairfield, Floyd, Constantia, Volney, Oswego, Newhaven, Richland, and Williamstown, in the counties of Oswego, Oneida, Herki-



mer, and the vicinity. During this period, Mr. Barnard preached 54 times, and attended a variety of meetings for religious purposes. He spent much time in visiting schools and families. The unusual severity of the season, the badness of the roads, the scattered state of the population, and the indifferent means of conveyance, prevented him from preaching as often as he wished. This circumstance, however, gave him more time for performing that most important part of a missionary's duty, visiting at their houses the people to whom he preached. These visits he often found profitable to others, and exceedingly refreshing to himself. We are happy to find, from his report, that the New Testament, even in these dark parts of our state, is generally used as a school-book, though we regret to learn, that there, as well as in other places, where it is less excusable, "piety is considered so unimportant a qualification in the teacher of a school." Mr. Barnard represents the prospect in Western, where a Church was organized by Mr. Dunlap, in January last, as promising; the attention to means as more general; and the desire to enjoy stated ministrations as increasing. After Mr. Barnard's first visit to Remsen, a Church was formed there, which has since received an addition of twelve members; and though the prospect in March, when he wrote, was less flattering than it had been early in the winter, there was still much attention to means, and an earnest desire for Gospel privileges. When he left them, a subscription was in circulation to raise money for procuring a partial supply of preaching; their intention being to place it in the funds of this Society, and request such supply from them. The other places he describes as greatly in want of missionary aid. Some of the people are indifferent, and others very much engaged as to spiritual things. Some infant Churches are languishing for want of the means of grace. Some places, from great division of sentiment, are unable to procure religious instruction, while others, though abundantly able, care

little about it. Sectaries, such as Universalists, Socinians, and *Christians*, abound in many places, while religious institutions are so utterly disregarded in some, that immorality is not ashamed to appear without a covering. The labours of missionaries are, however, generally well received; many hear the word gladly, and the assemblies on the Sabbath and at conference, are often large, attentive, and solemn. In concluding his modest and interesting report, Mr. Barnard says, "On a review of the mission, I have not the happiness to collect and present to your view an abundant ingathering that I have made from the Gospel field in which I have laboured. But the seed is sown, I trust, in truth and sincerity. It remains with the great Head of the Church to give the increase. I could indeed tell you of some thronged assemblies—of the silent and solemn attention that pervaded them—of the tears that told the anguish of the heart; but these are no certain indications of a gracious renovation. They may be like the morning cloud and the early dew; yet, I humbly trust, our prayers and labours have not been in vain. The want of missionary labourers in this particular section of the country is great. It has, until quite recently, been almost entirely neglected by other societies. To yours they now feel encouraged to look for assistance, and they do look with earnest importunity. Having become personally acquainted with these facts, and having heard the entreaties of the people, it is not without reluctance that I yield to the call of indispensable engagements, and decline a longer continuance on the mission." Mr. Barnard received 7 dollars from two places in which he laboured, which have been credited by him to the Society.

In the latter part of July, the Board agreed to employ the Rev. John Davenport, of the Presbyterian Church, who was recommended by Mr. Dunlap as an old, experienced, and very acceptable missionary, to supply the place of Mr. Barnard. Mr. Davenport probably received notice of his

appointment in the latter part of August, and it is presumed is now engaged in the performance of its duties, although no communication has as yet been received from him.\*

The Rev. John Dunlap, of the Associate Reformed Church, has spent another year in the service of the Society, as their missionary in the counties of Oswego, Oneida, Herkimer, and St. Lawrence. The Board have received from him a number of communications. During the year, he has formed four new Presbyterian Churches: one at Volney, one at Western, another at Vienna, and the fourth at Oswego falls. There had been at Volney a congregational Church of some years' standing, but it had fallen into ruins. After labouring there for some time, he, in the month of December, at their earnest request, organized them into a Presbyterian Church, of twenty-eight members, ordained three elders, and dispensed among them the Lord's Supper. In speaking of this event, Mr. Dunlap remarks, "this, I think, was the most solemn day I ever witnessed. The solemnities lasted three hours and an half. The weather was extremely cold; and, after taking some refreshment, I rode four miles, through snow two feet deep, and preached in the evening." He gives the following account of the organization of the Church at Western, in a letter of the 20th January. "I have the satisfaction to inform you, that Western, a town to which I had given a part of my services during the last year, has exceeded my expectations. It was in the most deplorable state when I first visited it, and the most unpromising field I ever laboured in. It had never enjoyed the stated ordinances of God's worship, but was a thoroughfare for *Chrystians*, and other sectaries. There was no place of public worship, except a very small meeting-house of the Friends. A request was made for a part of my services. I complied with it, and among other things urged upon

them the duty of erecting a house for the worship of the living God. Many of the people are rich, and they complied with my request. They have finished a very commodious house, which will conveniently hold 700 people. I preached the dedication sermon on the 15th instant, from 1st Kings viii. 13 and 27. The Church was overflowing, and all appeared very solemn. On the same day, with the assistance of two ministers, there were examined and approved for Church membership, nine persons from the world. With them, and six professors, I formed a Church of 15 members. I dispensed baptism to 3 adults. The whole of the exercises were attended to with the utmost solemnity, and I trust lasting impressions were made on all present. It was a day long to be remembered by the people of Western. The Lord's Supper was dispensed last Sabbath. The members unanimously resolved to become a Presbyterian Church, and two elders were chosen." He adds "thus, through divine grace, I have accomplished what I have long laboured and prayed for, and may the Lord build up this infant Church, and make it a praise in the earth."

[To be continued.]

#### THE REV. MESS. SCHERMERHORN AND VAN VECHTEN'S REPORT OF THEIR MISSIONARY TOUR IN UPPER CANADA.

[Concluded from page 432.]

Niagara district contains about 12,000 inhabitants, and  
Grimsbey town, 1 Episcopal Church,  
1 Presbyterian Church. 1 Episcopal  
Preacher.

Caiston town, chiefly Methodists.  
Clinton town, 1 Meenese Society, 1 Baptist Church. 1 Baptist Elder.  
Gainsboro' town, 1 Presbyterian Church.  
Lowth town, 1 Presbyterian Church.  
Pelham town, 1 Quaker Society.

\* Since the Annual Meeting, the Board have been informed that Mr. Davenport entered on his Mission in the beginning of October, and was still diligently employed in fulfilling its duties.

Grantham town, 1 Episcopal Society, 1  
 • Presbyterian Church. 1 Presbyterian  
 Minister.

Niagara town, 1 Episcopal Church, 1  
 Presbyterian Church. 1 Episcopal Rector,  
 and 1 Presbyterian Minister.

Stamford town, 1 Presbyterian Church,  
 and 1 Dutch Church.

Thorald town, 1 Presbyterian Church.

Willoughby town, 1 Mennece Society.

Crowland town, principally Methodists.

Bertie town, 1 Quaker Society.

Humberstone and Mainfleet towns, prin-  
 cipally Mennece and Methodists.

There is a Methodist circuit through this  
 district, and one or two itinerants on the  
 same.

The Episcopal Preachers who reside at  
 Ancaster and Grimsby have lately arrived  
 from England. The one who resides at  
 Grimsby also preaches at Grantham, though  
 we believe both these Societies were for-  
 merly Lutheran.

The Rev. Lewis Williams, an Independ-  
 ent from England, preaches in Grantham,  
 Lowth, and Thorald. Since the late war  
 he has returned from a visit to England, and  
 brought with him a number of Bibles,  
 Psalm-books, &c. which were very much  
 needed, and has sold them in different parts  
 of the province. Mr. Eastman, who re-  
 sides at Barton, in the district of Gore,  
 preaches to the Presbyterian societies of  
 Gainsboro' and Grimsby, within this dis-  
 trict. The Rev. John Burns preaches in  
 Niagara, where he resides, and in Queens-  
 ton and the Dutch society in Stamford. He  
 is in connexion with the Associate Reformed  
 Synod in the United States. He has also  
 the charge of the district school. The Rev.  
 Mr. Addison is an Episcopal clergyman  
 settled at Niagara, and also is the mission-  
 ary to the Indians of the Six Nations on  
 Grand River. The Scotch Presbyterian  
 church at Stamford is a large and wealthy  
 society. They are at present destitute, and  
 are anxious to obtain a faithful pious man to  
 be placed over them as a minister.

From Niagara to Fort Erie, and along the

shore of Lake Erie, a distance of fifty or  
 sixty miles, the country is very thickly set-  
 tled; but there are no ministers in this re-  
 gion but Mr. Burns and Mr. Addison at  
 Niagara. This is a very destitute region  
 with respect to the Gospel, and calls very  
 loud for missionary service. The people  
 are truly in a careless and stupid state; but  
 if a faithful missionary were sent to this re-  
 gion, we have reason to believe it would be  
 attended with good consequences. Many  
 of the inhabitants are anxious to have mis-  
 sionaries visit them, and they mourn and  
 weep over the deplorable situation of the  
 country. Niagara, Queenston, Chippewa,  
 and Fort Erie, it would be important for a  
 missionary to bestow a great part of his la-  
 bour upon. At Niagara there is a Bible  
 Society organized.

London district contains about 9,000 in-  
 habitants, and the towns, Churches, and  
 Ministers following:

Rainham and Walpole towns, chiefly  
 Mennece.

Burford town, 1 Baptist Society. 1 Bap-  
 tist Preacher.

Blenheim town.

Blanford town.

Oxford town, 1 Baptist Preacher.

Norwich town, 1 Presbyterian Society, 1  
 Quaker Society.

Windham and Townsend towns, 1 Bap-  
 tist Society each, 1 Presbyterian Church.  
 1 Independent Minister, 1 Baptist Elder.

Woodhouse, Charlotteville, and Walsing-  
 ham towns, 1 Methodist Church, 1 Presby-  
 terian Society, 1 Baptist Church. 1 Bap-  
 tist Elder.

Houghton town.

Bayham, Malachide, Yarmouth, South-  
 wold, Dunwich, and Aldboro towns consti-  
 tute the Talbot-Street settlement.

Delaware, Westminster, Dorchester, and  
 Dereham, are new towns on the River  
 Thames, and have but few inhabitants.

This district, in many respects, is the  
 finest part of the province; especially as it  
 respects the climate. About twenty years  
 since the Rev. Mr. Culver, a Minister, in

connexion with Morris county Presbytery, in New-Jersey, removed to Windham, where he has resided ever since. He is now very old and infirm, and entirely unable to preach. He organized a Church in this place and Townsend, to which have been admitted about one hundred members since its formation, and he has been useful in preaching through the region where he resides.

In Windham and Townsend there is a very respectable congregation and Church. The people are chiefly from New-England, New-York, and New-Jersey, and they are extremely anxious to have a Presbyterian Minister settled over them. In Woodhouse and Charlottesville, although there is no Presbyterian Church organized, there are several Presbyterian families, and others not professedly so, who wish a Presbyterian Minister settled among them. Several of the most respectable inhabitants in the four towns just mentioned have requested us to procure a Minister for them; and they have obligated themselves to pay the travelling expenses of a Minister we should recommend to them; and in case he did not settle with them, also his return expenses, and allow him a reasonable compensation for his services while he continued with them. This region we deem a very eligible situation for a Minister to settle. The society, situation, and climate is pleasant, and the people able and willing to give a liberal support to an Evangelical Minister.

The Talbot-Street settlement increases very rapidly, and settlements are formed for upwards of fifty miles along the Main-Street. There is a Baptist Exhorter somewhere in this settlement. We think this place requires the attention of Missionary Societies.

The Methodists have a circuit through this district, and two itinerants on the same. Rev. Mr. Freeman, a local preacher of great merit, in Charlottesville, received us very cordially, and showed us every mark of kindness and hospitality. We preached several times in their Meeting-house.

Western district contains about 3000 inhabitants, and the following towns.

Orford, (East and West,) Howard, Harwich, Raleigh, East and West Tilbury, Romney, Mersea, Gosfield, Colchester, Malden, Sandwich, Maidstone, Rochester, Shawneetown, Chatham, and Camden West.

This district we have not visited personally. We are informed there is an Episcopal Minister settled at Sandwich; that there is a Roman Catholic Priest settled somewhere along the Detroit-river, and another as a Missionary among the Huron Indians. That on the Thames-river there is the Moravian Missionary station, in the town of Orford West, where are stationed two Missionaries, who have several Indian assistants. This Missionary station was broken up during the war, but it is now again in a prosperous state.

Through Gosfield, Mersea, and Romney, there is a new settlement forming, in some part of which we understand there is a Baptist Preacher or Exhorter. The Methodists have a circuit through this district, and one Itinerant on the same.

The whole number of Methodist Itinerant Preachers in the province is seventeen.

Along Lake St. Clair and Thames river the settlements extend within six miles of the Moravian station; from thence to Delaware, on the Thames, a distance of forty miles, it is an entire wilderness.

It may not be improper to give the following brief statement of the Lower Province. In 1814 the population was estimated at 335,000 souls. Of this number 275,000 are French. The Roman Catholic Clergy in the province, are, the Bishop of Quebec; a Coadjutor, with the title of the Bishop of Lalde; nine Vicars General, and about 200 Curates and Missionaries, spread over the different districts of the province.—Barchette's Topography of Canada, p. 19.

The Episcopal Clergy are, the Lord-Bishop of Quebec, and five Missionaries, supported by the Society (in England) for propagating the Gospel.

We have not heard of more than four or

five Presbyterian Ministers in this province; two of whom are stationed at Montreal, and one or two at Quebec; and the Rev. Thaddeus Osgood near the Lake Merphromagog.

The Episcopal Church in Canada, like that in England, is supported by the government. For this purpose one-seventh of all the lands already granted, or yet to be granted, within the Upper Province, is reserved, which is denominated *Clergy Reserves*. This grant of lands to the Episcopal Church is in lieu of *tithes*.—The Clergy reserves are let on leases of twenty-one years, which already bring in a considerable sum, and must eventually produce an immense revenue. According to instructions from the Crown, the *lieut. gov.* is invested with power to erect *Rectories or Parsonages*, in the different towns, and to endow them with any proportion of lands, reserved in respect of such towns, and to present incumbents subject to the Bishops right of institution. Dissenters of all denominations are tolerated, and protected by law. They are not subject to tithes, or civil disabilities, nor disqualified for offices or a seat in the legislature. Their contracts respecting the support of public worship are legally enforceable.

The Episcopal Clergymen in this province are ten, and are stationed at Cornwall, Williamsburg, Augusta, Kingston, Ernestown, York, Ancaster, Grimsby, Niagara, and Sandwich. Nine of them are Missionaries of the Society (in England) for the propagation of the Gospel. In sentiment they are not what would be called evangelical by the "Christian Observers." Their public services are principally one sermon on the Sabbath, which but few, comparatively, attend.

Dissenting Ministers of all denominations, whether native subjects of Great Britain or the United States, are regarded with a jealous eye, and considered as unwelcome intruders by their Episcopal brethren. Every allurement of a temporal nature has been presented to them to make proselytes of them, which we regret to say has proved

too successful with some, while we rejoice to add, they have been rejected with disdain by others. The Episcopal Meeting-houses are all closed against Dissenting Ministers, and even school-houses, where they are under the control of the Clergyman, as at York. How very different this from the Christian spirit manifested by the Episcopal brethren in the East-Indies, where Missionaries of the cross of all denominations and countries, are received with joy and fellowship, as fellow-labourers in the Gospel. We did not find this little bigotry and prejudice prevalent among the laymen of the Episcopal communion, from whom we received many acts of hospitality and attention, and who condemned such conduct in their teachers. Great exertions are making to extend the bounds of the Episcopal Church in Canada. For this purpose subscriptions are making in England to build Churches, and exertions are making to obtain Clergymen for them. The Rector of York has also a few young men under his care in a course of preparation for orders.

The Rector at Kingston is also Missionary to the Mohawk Indians on the Bay of Quinte, from whom he resides about fifty miles; and the Rector of Niagara to those on Grand River, from whom he resides about seventy miles. We are informed, that they do not visit these Indians oftener than once or twice a year, and then make a very short stay. Sometimes no longer than to perform service and administer the ordinances. At the Grand River, Aaron, an Indian of a Christian character, reads the Episcopal service on the Sabbath, to which the Indians are very attentive. He also as a proxy performs the marriage ceremony, and administers the ordinance of baptism, which acts the Reverend Missionary ratifies or confirms when he visits them!!

The principal part of the population of Upper Canada were formerly Presbyterians. Many of them from the want of Presbyterian Ministers have since united themselves with other Churches; but we were informed by some there, that it was

from necessity, and that they would gladly again return to the bosom of the Presbyterian Church were an opportunity afforded. The Presbyterians are of different denominations, both from Europe and the United States. They are of the established Church of Scotland; the Burgers; the Reformed Dutch; the Associate Reformed, and the Congregational Churches. In one sense the Churches in Canada are all independent, for there is no bond of union between them, for there is no ecclesiastical judicatory in the province; although most of the Ministers are connected with ecclesiastical judicatories either in Europe or the United States. The inconveniences and evils incident to this state of things are very manifest, and similar to those which the Dutch Churches experienced while subject to the Church judicatories of Holland.

It is utterly impossible for a Presbytery in Scotland to watch over its members in Canada, and in case of delinquency to bring a Minister to trial; a Minister settled here cannot enjoy the counsel and advice of his brethren, and in cases of discipline, should there be a real cause of grievance, it is not practicable to prosecute an appeal. Vacant Societies cannot be supplied, nor new Societies organized, nor young men be encouraged to enter the Ministry, when the inconvenience and expense of obtaining license and ordination must necessarily be very great; or else to proceed to preach without the sanction and approbation of the stewards of God's house, as is the case with several now in the province. The same evils and difficulties exist, though not in so great a degree, with regard to a union with Classes or Presbyteries in the United States. The Presbyterian Ministers in Canada feel and deplore this state of the Church, and are anxious to have ecclesiastical judicatories organized within the province, to enable them to attend to ecclesiastical matters among themselves. The Rev. Mr. Easton, of Montreal, Taylor, Smart, and Bell, have forwarded a petition to the Burger Synod of Scotland to be organized as a Presbytery, under their jurisdiction.

If Mr. Abner Wright should be ordained, a Classis might be immediately formed; for the Rev. Mr. Jenkins is very anxious to unite with him and the Rev. Mr. McDowal for this purpose. Should such a Classis and Presbytery be organized, they will probably unite, for the purposes of discipline, and to promote the general interests of the Presbyterian Church among them. This course would be wise and expedient, for the causes which gave rise to the different denominations in Europe do not exist here; the people in general know nothing about them, and no advantage can be obtained therefore in continuing those differences. It is highly important to the interest of religion, that the Churches here be in a condition to transact all their ecclesiastical matters within themselves. National jealousies, partialities, and prejudices dictate, as sound policy, that the Churches in one nation should not be under the jurisdiction of that of another. And the jealousies and animosities excited by the late war, render it expedient that as soon as they are in a state to transact their own ecclesiastical affairs in the order of the Gospel, that then our jurisdiction over them should cease.

There are in this province at present eleven ordained Ministers, who call themselves Presbyterians. The Rev. William Taylor, Williamsburg; Rev. William Smart, Brockville; Rev. William Bell, Perth; who are Burgers. Rev. Robert McDowal, Fredericksburg, Dutch Reformed Church; Rev. Messrs. Sheriff, Hallowell; Jenkins, Makhan; Burns, Niagara, of the Associate Reformed Synod. And the Rev. Messrs. Lewis Williams, Gratham; Eastman, Barton; Culver, Windham; and Philips, Southwold, Congregational. They have had to contend with many inconveniences for the want of ministerial support. The people begin to feel the importance of the Gospel, and are more able and willing to support it than formerly.

There are several places in which, by a little attention, Presbyterian Societies might be organized and Ministers settled, viz. at

Kingston, Hallowell, Bellville, and Hamilton. Ministers might also be settled in York, Stamford, and Windham, where Churches are already formed. In all these places, a Minister of piety, talents, and prudence, who was devoted to his work, might receive a salary from \$600 to \$1000 a year. The people urged us to use our utmost endeavours to influence Ministers to come and settle among them. To a man of a true missionary spirit the encouragement is great, for the harvest is great and the labourers are few, and the fields are already white for the harvest. We can truly affirm that we have never preached to any people who so generally received the word with solemnity and attention, and many of whom appeared more deeply impressed. Here also they enter not on other men's labours, and there is the fairest opportunity to build up Churches in the order of the Gospel. To those Ministers who wish to provide for their families, in such a manner, as not to leave them dependent on Christian charity, we know of no place that affords fairer prospects; for landed property is cheap or easily acquired. The climate also does not differ materially, from that on the opposite shores, of New-York, Pennsylvania, Ohio, and Michigan. The soil in general is excellent, and produces very abundantly. The greatest difficulty to an American in removing to Canada, is that which arises from a change of government. But the Ministers of Jesus ought to remember, that they belong to a kingdom which is not of this world; and therefore that in the service of Christ they ought to be willing to become peaceable and faithful subjects to any government which grants them liberty of conscience, and protects their persons and property.

The four Bible Societies at Kingston, Ernestown, York, and Niagara, have not yet circulated many Bibles, and the probability is they will not very soon be able to supply the wants of the province. We have been informed by several Ministers, that Bibles are much needed, and in expectation that a box of Bibles was forwarded to

us at Kingston, we promised to place several at their disposal.

The government have done much for the promotion of literature. In each district there is what is denominated a district school, which answers to our academies: The teachers of which, in addition to the charges for tuition, received from government 100 pounds per year. And for the support of common schools, the legislature passed an act, April 1, 1816, to continue for four years, by which they appropriated 6000 pounds or 24,000 dollars annually for this object. This sum is divided among the different districts, in proportion to the number of inhabitants, &c.

If we wish to succeed, either in building up the Reformed Dutch Church in Canada, or in promoting the interest of Zion generally, we must in some measure alter our plan of Missions. It is not more important that Churches should be organized, than that pastors should be placed over them; for unless this is done, little or nothing is gained. Neither can it be expected that a Missionary, by spending a week or two in a place can become sufficiently acquainted with the character and conduct of individuals to proceed with sufficient caution, in so solemn and important a transaction as the formation of a Church. The present state of our Churches in Canada show the force of these remarks. Instead therefore of sending Missionaries on a cursory mission of a few weeks, to travel from one end of the province to the other, we ought to send men of proper qualifications, to labour within a certain circuit, where, in all human probability, a congregation and Church may be speedily organized; and in case an opportunity of a settlement offers, should be willing to settle among the people. And if such a Society should not be able immediately to support a Minister all the time, he ought to be supported in part out of the Missionary fund, and labour then a proportionable time as a Missionary, in such places in his vicinity as call for Missionary service. The experience of other Mission-

ary Societies has proved this as the best plan for Missionary operations.

It is also a great mistake that men of inferior talents are good enough to be employed in the Missionary cause. Such men often rather retard than advance the progress of the Gospel, and might rather be paid to stay home than to go abroad. The truth is, that the proper labours of a Missionary are much more arduous than those of an ordinary pastor, and therefore require higher qualifications. It is comparatively easy to feed a congregation whose principles and habits are already formed; but to go into uncultivated regions, and root out ignorance and error, silence the assaults of enthusiastic Sectariness, and bring order out of confusion, and light out of darkness, requires abilities, prudence, zeal, and perseverance, which but few possess. And

therefore there are but few able Missionaries.

It were to be wished that our candidates were more touched by a view of the wants of Canada, and other destitute regions. The call is the louder on them, because they can more easily enter the Missionary service than men with families and flocks. It might also be of great advantage to them, in increasing their knowledge of countries and manners, enlarging their views of the spiritual wants of the world, exciting an interest in these wants, and thus awakening a spirit which might distinguish them through life, in exertions to build up the Redeemer's kingdom.

Signed,

JOHN F. SCHERMERHORN,  
JACOB VAN VECHTEN.

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#### TO OUR READERS.

Our readers are informed, that "The Second Annual Report of the Directors to the *New-York Evangelical Missionary Society of Young Men*," would have been published in this number if we had received it in time. It shall appear in our next.

#### TO CORRESPONDENTS.

\* is informed that his "Review of Barlass's Sermons" is *unavoidably* postponed. We shall insert it in our number for March.

Q shall be inserted.



THE  
**EVANGELICAL GUARDIAN**  
*AND REVIEW.*

VOL. II.

MARCH, 1819.

NO. 11.

OF THE MANNER IN WHICH AMERICA WAS PEOPLED AFTER THE FLOOD.

**HISTORIANS** and philosophers have been greatly perplexed in attempting to account for the manner in which America was peopled by any part of the human race, after the flood. The whole process unfortunately depends upon pure conjecture. Some philosophers in Europe have accounted for the fact in a summary method. They have alleged that the man of America is a distinct branch of the creation. This was a short method of solving the knot; but we do not recollect that any writer has been quite so visionary as to allege that all animals, birds, and beasts, were in the same predicament. Nor have we seen any attempts to account for the transportation of those animals, a process which is much more difficult than to account for the transportation of the human race to America. While it was believed that a considerable ocean intervened between Asia and America, great difficulties were found in bringing the Kam-

VOL. II....No. 11.

schadale across in his canoe from Asia to America. But, as soon as it was known that the distance between the two continents did not exceed 39 miles, there being an island in the middle space, Dr. Robertson, and other historians, without any difficulty, were enabled to bring the man of Asia across to America. True it is, that man is capable of existing in any latitude, from the equator to the vicinity of either pole. But there are few other animals capable of bearing the same diversity of temperatures. It is well known that there are some animals in America, as the reindeer, that cannot endure a warm climate. And there is a great variety of animals, beasts, and birds, that cannot endure a cold climate. How did these animals come to America? They certainly did not cross in the vicinity of Behring's Straits: they could not endure the severe cold of that climate. But if we could find two crossing places, (one in a cold, the other in a warm, latitude) equally convenient and practicable as that at Kamschatka, we should be glad to hear in what manner any writer can account for the transporta-

tion of sundry beasts and reptiles, that have passed from the old continent to America. It does not, as we think, appear that any man has transported the elephant, the lion, or the camel. If they have been transported, they did not thrive in their new quarters. But the man must have had a strange turn of mind, who was at the trouble of transporting the wolf, the fox, the polecat, the mole, the rattlesnake, or other venomous serpents. Although it is not probable that the azouti, the paca, or sundry other quadrupeds, were transported either for their beauty or their use, it seems probable that they thrived much better in America than in the country from which they came; for the race of sundry quadrupeds seems to be worn out in the other continent.

In a word, little difficulty occurs in showing various methods by which the man of America may have passed over from the other continent. Nor is it at all improbable that he came over in different places, and at different periods. But it is very probable that America was not peopled with beasts, birds, and reptiles, in the same manner that it was peopled by the human race. We are then to inquire, in what manner, and at what period, was America supplied with quadrupeds, birds, and reptiles.

While we attend to this part of Natural History, there are a few circumstances that demand our particular notice, viz.

1. There are sundry quadrupeds on the old continent that are not found in America.

2. There are sundry quadrupeds

in America that are not found in the other continent.

3. There are some islands in which very few quadrupeds are found.

In reference to the first case, we have to observe that the elephant, camelopard, zebra, and some other quadrupeds, do not seem to be much disposed to change their native soil and climate. Hence it is that they are not found in many places on the other continent. The lion, tiger, hyena, &c. seem to be more inclined to ramble; but they may have found a sufficient supply of defenceless beasts in their native country, when they could have migrated; or the soil and climate of America, on trial, may not have agreed with them. It is believed that America is not well fitted to a race of ferocious animals.

2. To account for the existence of quadrupeds in America, that are not found at present in the old continent, we have only to recollect that the bones of sundry quadrupeds are now found in France, and the adjacent islands, that do not live at present in those regions. Their ancestors must have migrated from those regions, or the race is now extinct. It is not improbable that the soil and climate of America may have proved more favourable to the increase of certain animals, than the country from which they came.

3. We shall hereafter consider how it may have happened that few quadrupeds are found in some parts of the earth.

We return to the original question:—By what means was

America furnished with that immense variety of beasts, birds, and reptiles, that abound on this continent, since it appears to be absolutely certain that they could not have been introduced or transported by adventurers of the human race?—We answer without hesitation: they must have come in the character of volunteers to this country: they must have migrated of choice. But this supposes that there was land on which they could travel; and this supposition opens to us a field of great extent. It implies a supposition, that there was a time in which there was not more than one continent; a time in which man and beast might travel from any part of this globe to any other part, without the help of shipping.

The reader is here requested to pause a little; and consider whether it is not probable, or certain, that America, before the flood, was peopled like every other part of the world; and whether all flesh, in America, was not cut off, as in other parts. The words of Moses are very explicit: that all flesh should be destroyed wherein was the breath of life, from under heaven; and that every thing in the earth should die. But if America had been peopled before the flood, it certainly must have been peopled by the natural increase of animals from an original pair. For, in this very manner, we discover that it was to be peopled after the flood, according to the express directions that were given to Noah. We, therefore, take for granted, that, in both cases, after the creation and after the flood, America was peopled by quadrupeds, birds, and reptiles,

nearly in the same manner. But we suspect, that, whatever difficulty modern writers have found in peopling America after the flood, by quadrupeds and birds, none of our readers will venture to assert that any difficulty could have occurred in peopling the whole earth at the beginning. We cannot, for a moment, suffer ourselves to believe, that when the divine Being had formed a world for the comfortable residence of an innocent race of men, he separated one part of that world from the other by a vast ocean that could not be passed by the brute creation. In a word, we count it certain that America was not separated from the other continent before the flood of Noah.

When we attempted to account for the long life of the antediluvians, we took for granted that the quantity of ocean-water upon the face of the earth was very small, before the flood, compared to what it is at present. We could not allow ourselves to believe that two-thirds of the globe was covered by water, and one-half of the remaining third was nearly useless, being reduced to sandy deserts, or rocks, hills, and mountains. This would be to suppose, that the earth was cursed before man had sinned. We take for granted that every part of the earth might have been come at, from every other part, without crossing an ocean. In support of this opinion, the reader will be pleased to consider, that the ark of Noah was certainly the first vessel that ever floated upon water for the convenience of men or support of life. The antediluvians were, many of them, artificers in brass and iron; they were sufficiently

versed in the mechanic arts for the purpose of ship-building ; but we have not any reason to suppose, that they had ever found occasion for building a ship. And they were so much hardened in their infidelity, that they did not believe the preaching of Noah, during the fifty or one hundred years that he was employed in building the ark. If profligate men could have allowed themselves to believe that their sins would be punished ; or, if men who had never seen a shower of rain, could have believed that the earth might be destroyed by a deluge, in a great manner caused by rain, they would have had recourse to ship-building to save their lives ; and tight ships of any construction would have been safe upon a watery surface on which such a vessel as the ark could live. Therefore, we take for granted, that before the flood there had not been an ocean to pass, that required the use of shipping.

It will be admitted, that the quantity of ocean-water was somewhat increased by the circumstances of the flood. Many fragments of the original surface of the earth, instead of settling down in their former position, were so propped by one another as to form mountains, and their original places were filled by ocean-water. Thus some part of the great western ocean was caused by the formation of the Andes. But these incidents do not account for the present immensity of the ocean. Moses, who is the only authority in whom we can safely confide, has not intimated in what manner this part of the world was peopled by

beasts and birds ; but he has taught us that the whole earth was peopled by the descendants of a single pair. And if such was the manner in which America was peopled, we are bound to suppose, considering the unerring wisdom of Providence, that a passage was preserved, by which every animal, travelling by land, might come to America.

If ever there was a passage from the other continent to America, by land, when, or how, did it cease to exist ? Here we are left to travel in the field of pure conjecture ; for Moses has said nothing explicit, or he has said very little on the subject. He tells us, indeed, that Peleg, the fourth in descent from Shem, was called Peleg, because, " in his days the earth was divided." What kind of division was that to which Moses refers ? Was the globe divided into two great continents ? Or was the human race, by the confusion of tongues at Babel, divided into a great number of small societies, who were scattered over the face of the earth ? This last division may have been effected nearly at the same time with the other. We are told, that at a certain period after the flood, the descendants of Noah resolved to build a prodigiously tall monument, whose top, to use their own language, should " reach unto heaven." This happened not long after the birth of Peleg. But while they were engaged in that foolish and vain project, the Supreme Being thought fit to put a stop to the building, by confounding their language. Peleg was born, according to the Hebrew chronology, one hundred and one years

after the flood ; but he was born four hundred and one years after the flood, according to the Samaritan chronology. This difference may have been caused by mistaking one letter of the alphabet for another, when numbers were designated by letters. We presume that the Samaritan numbers, in this case, are correct ; because, the human race, within one hundred and one years of the flood, could not have been sufficiently numerous to have attempted so vast a building as the tower of Babel. But within four hundred and one years of the flood, when their number was probably ten times as great, they may have attempted the work. We presume, therefore, that Peleg was born 401 years after the flood, and that the earth was divided, not at the time of his birth, but in the course of his life. The words of Moses are, "for in his days the earth was divided." His father must have called him Peleg in the spirit of prophecy, by which that remarkable epoch was to be distinguished. The life of Peleg did not exceed 239 years ; and the great event, predicted by his name, may have happened about 120 years after his birth. It will be considered, that during the whole of this time, from the deluge to the division mentioned, beasts, birds, and reptiles, were increasing, and spreading themselves over the face of the earth. On the above supposition, that there was a passage by land from the vicinity of mount Ararat to America, the most sluggish quadruped may have reached America before the death of Peleg. It did not require that they should travel more than one mile in thirty days.

If it should be asked why we have presumed that Africa, Asia, and Europe, formed part of the same continent with America, for many years after the flood ? We reply, that such was assuredly the case, because America could not have been peopled after the flood by any other means, according to the course of nature. But this opinion is supported by sundry concurring arguments, of which we shall mention two or three.

Plato, who flourished about four hundred years before the Christian era, alleges that there had been a great island, called the Atlantis, where the Atlantic ocean now exists ; and, that, upon the sinking of the island, the ocean that succeeded was called by the same name. Now, though it must have been near 1,500 years between the sinking of dry land and the age of Plato, we cannot be surprised that the tradition of an event so remarkable should have extended to his time ; nor was Plato the only writer who refers to that tradition. Whoever will cast his eye upon a map of the Atlantic ocean, viewing the Canary islands and the Madeiras, the Bahama islands and the Caribbees, will easily be persuaded that those islands are nothing else than the summits of hills, or the mountainous parts of a vast body of land, that is now covered by water. We count it highly probable, that the greater part of America was peopled by quadrupeds, from the western part of the other continent, before any sea existed between the latitude of sixty degrees north and the equator. For it can hardly be questioned, that there was a time in which Great Britain was

attached to France, and Ireland to England. But we have no record of the time in which England was separated from France, although the proofs are sufficiently strong that they were formerly united.

We have farther to observe, and this observation claims the reader's attention, that when America was discovered by the successors of Columbus, neither the horse, the ass, nor the cow, was found in this country. Not that those beasts could not have travelled to America with as much expedition as other quadrupeds, but they were prevented from rambling: they were useful and necessary to the human race, and were retained in a state of constant servitude.\* They were never found in a wild state until long after the land above mentioned was sunk in the ocean. It also deserves our attention, that in the island called New-Holland, or Australasia, an island that is nearly as large as all Europe, only a single species of quadrupeds has been found; from which we infer, that all the dry land in the vicinity of that island must have sunk in the ocean before the general race of quadrupeds could have reached that land.† True it is, that numerous birds, and some of them with short wings, are found in New-Holland; but we know that birds migrate much faster than quadrupeds. According to our theory, it may be alleged that America was peopled by the hu-

man race within four or five hundred years of the flood. This conclusion, however, does not follow; and the present appearance of the American natives is full proof that many a century must have passed, after the flood, before certain colonies of people, who are now called Indians, settled in America. They had lived so long in Europe, or Asia, before they migrated, as to have acquired the shape and appearance which is the natural effect of the climate from which they came. The Esquimaux Indian, on the Labrador coast, is exceedingly different in size and appearance from the Peruvian, who probably came from the southern parts of Asia. And it is not improbable that the Mexicans and Peruvians had migrated at different periods from the other continent. When we take a view of the several tribes of Indians, who now live, or lately have lived here, comparing them with the small families who live upon the adjacent islands, considering the difference in their appearance; and the greater or less degree of knowledge with which they have been possessed, we find no small difficulty in drawing a conclusion concerning the length of time during which they have lived in America.

The Mexicans, when visited by Cortes, seem to have possessed more knowledge than usually falls to the lot of barbarians. The manner in which they had determined the true length of the tropical year, gives full proof of considerable progress in astronomical knowledge. Where did they acquire that knowledge, or whence did they obtain it? If the posterity of Noah, at the

\* The camel may have been detained in the same manner.

† The kangaroo, the quadruped to which we refer, is a beast of great speed, and in the act of migrating must have outgone its contemporaries.

time of the dispersion, had not attained some degree of astronomical knowledge, it is not probable, that, for many centuries, the small colonies should have obtained a sufficient degree of leisure to improve themselves in any branch of science. We suspect that the Mexicans may have derived their knowledge from Ham, a son of Noah; and that such knowledge, through many a century of ignorance, was preserved by the Hindoos, is more probable than in any other part of the world. This supposition, however, requires a belief that the antediluvians had made considerable progress in science as well as in the mechanic arts.

It has not escaped general observation, that certain historians have laboured with great diligence to depreciate the knowledge of the antediluvians. According to those writers, Adam, when formed, was incapable of conversing by articulate sounds. He was left to find out words, or sounds, whereby to express his ideas the best way he could. To suppose that man, in a state of innocence, a candidate for immortality, was brought into life, incapable of conversing with his companion, or with his Maker, is a supposition that nothing could have suggested but the desire of subverting the Mosaic history of man. It seems to have originated in pure infidelity. Some Jewish Rabbis seem to have thought that they paid a considerable compliment to the knowledge of Noah, when they traced to him five or six moral precepts, called by his name. To us it appears very probable that Adam was instructed not simply in the morality of the decalogue, but in

all the moral precepts that were afterward committed to writing by Moses, for the benefit of the Jews, at a period when the shortening of human life made it less safe to trust the memory. We shall try to illustrate this opinion. The antediluvians must have been favoured by a very correct rule of faith and practice, else Enoch, who, according to that rule, "walked with God," could not have been so highly favoured as to escape death; the only man who ever enjoyed that favour, except one of the Jewish prophets.

Moses directed the Jews to appoint six cities of refuge, three on each side of the river Jordan, to which the manslayer should fly to escape the avenger of blood, until he should obtain a trial. But he does not intimate who was the avenger of blood, or the man who had a right to kill the manslayer. It follows that the avenger of blood was a character well known among the Jews: he was the nearest kinsman of the person slain. This character, as we presume, was well known from the creation of the world. For this reason, when Cain discovered that his brother's blood was not concealed, he said, "Every one that findeth me shall slay me;" for they were, in fact, all brethren to the man he had slain. For this temporary mark of contrition the supreme Being was pleased to give him a sign, lest any man, finding him, should slay him. The Hebrew word that has been translated *mark*, is, in other places, translated a sign. And the sign was, that he should build and continue in a city of refuge. He built the city accordingly, and his posterity, for several genera-

tions, impressed with a sense of the horrid crime of their ancestor, continued to live in that city, in fear of the avenger of blood; therefore they became artificers. Lamech, the fifth in descent from Cain, undertook to relieve his wives from their groundless fears. He said, stating the case interrogatively, Have I slain?—instead of stating it positively. It will then be, Have I slain a man to my wounding, or a young man to my hurt, as Cain did? Surely then, if the destroyer of Cain was to be punished (avenged) seven fold, the killer of Lamech, who is personally innocent, shall be avenged seventy and seven fold. The case of Judah and Tamar, his daughter-in-law, is another proof that laws and regulations had existed time out of mind, long before Moses had published any laws—else Judah would not have proposed to have Tamar burnt, because she had not waited to be married to his youngest son.

During the whole of the foregoing observations, we have been compelled to deal very much in conjectures; because Moses, the only authority on whom we can lean, says very little on the subject. But we count ourselves justified in supposing certain events, when known facts are not otherwise to be accounted for.

We have presumed, that when the earth was created, a small part only, hardly a fourth part, was covered by water. We have also presumed, that there was not more than one continent. Such was the case, for this obvious reason—that the whole earth might be peopled without difficulty by the posterity of a single pair of animals. We have also

presumed, that, for a few centuries after the flood, the earth was a single continent—for the same reasons as there had been only one continent in the beginning. But we alleged, that a short time after the confusion of languages at Babel, two continents were formed by the subsidence of dry land. This was, in fact, the second curse that the earth had sustained, after the transgression of Adam, the deluge excepted. In the first case, the earth brought forth thorns and thistles; and, "in the sweat of his face," man was compelled to "eat bread." Upon the subsidence of so much dry land, the ocean, as at present, covered nearly two-thirds of the earth. This was a heavy visitation. At the flood a considerable part of the dry land was converted into mountains, or covered by sand. But, on this occasion, one-half of the remaining dry land was converted into an ocean. We presume, that the dry land which disappeared a few centuries after the flood—the land, in particular, where the Atlantic ocean now exists—had not been crossed by any of the human race. For, though it had been crossed by quadrupeds, we know that men, who have more trouble in providing sustenance, do not ramble half so fast. No part of America, as we suspect, was visited by men for many ages after that epoch. We have no authority for stating any conjecture why it was that so great a part of the earth was then destroyed. But when we consider how soon it was after the flood that the greater part of the posterity of Noah debased themselves by gross idolatry, we are chiefly disposed to admire the



divine forbearance in preserving a considerable part of those idolaters.

One remarkable effect of the separation of America from the other continent was, that life and immortality were brought to light on the other continent about fifteen hundred years before the message of peace had reached America. And it may not have occurred to some of our readers that in less than three hundred years a greater proportion of the inhabitants of America have professed Christianity, than on the other continent in the space of 1800 years.

NESTOR.

*To the Editors of the  
Evangelical Guardian and Review.*

GENTLEMEN,

If consistent with the plan of your very valuable work, the inclosed letter is offered for insertion in its pages. This letter was addressed by a friend to a minister of the Gospel, on the day succeeding his ordination to the sacred office.

Yours, &c.

A, PRESBYTER.

### A LETTER

*Addressed to a Minister of the Gospel in Philadelphia, on the day succeeding his ordination to the sacred office.*

To the Rev. ————

MY DEAR BROTHER,

THE solemnities of last evening have doubtless deeply impressed your heart, and revived in your mind considerations of the importance of the vocation to which

you are called. Believing you are thus conscious of your high responsibility, I should deem it vain to address you on the subject, were I not influenced by Christian friendship, and persuaded that sentiments flowing from such a source will claim your attention.

The event which has prompted me to take up the pen is of everlasting moment. It is an event, by the consequences of which all intelligent beings, of whom we have any knowledge, will be affected. Every instance of your ministerial success will fill heaven with joy; and occasion the celestial inhabitants to "strike their harps with sweetest chords," to celebrate the triumphs of Redeeming love, whilst dismay will pervade the regions of wo, and the malice of the devil and his angels increase the horrors of the damned. You are now going forth under the peculiar accountability incurred by a formal sacerdotal vow of eternal devotion and fidelity to the King of kings, to wield the sword of the Spirit, and wage a perpetual offensive as well as defensive warfare against the powers of darkness. In this spiritual conflict you have need of the whole armour of God. The least inattention to your investment with this panoply will render you vulnerable to the shafts of the adversary. Nor are you called only to "contend earnestly for the faith which was once delivered to the saints;" but also, whilst on the alert to assail the strong holds of Satan, and to repel his attacks on the Zion of your Divine Master; you are, in the character of his ambassador, to treat with the enemies of the cross, and to beseech

them, in Christ's stead, to be reconciled to God, through his blood. This is an office of solemn responsibility; and well may you in contemplating the magnitude of its requisitions, exclaim, "who is sufficient for this momentous work!" Nevertheless, he who will strengthen you in the fight in which his cause is concerned, will also communicate that light to your mind which shall make you wise to win souls to Jesus.

It is not my design to discuss the nature of the duties which devolve on you in the office to which you have been ordained; nor to attempt to enumerate the various trials and exhibit the numerous solaces with which you will be continually becoming acquainted in the progress of your work. Permit me however to remark generally, that whatever may be your success or your discouragements, as an accredited minister of Christ, you are still "a sweet savour unto God;" and if sound faithful, the end will develope to your glorified spirit knowledge which shall constitute to you everlasting felicity, for you shall then be assured that God is honoured in you by having made you, in some way, instrumental in accomplishing his purposes relative to his Church.

You cannot be unconscious of the deceitfulness of the heart. You are aware that resolutions, although the fruit of the best motives, are but futile unless rendered efficient by Divine grace. We but too frequently find our good intentions evanescent as the morning cloud—transient as the early dew. In an unwatchful moment some trivial circumstance diverts our attention, or some infirmity of our nature frustrates

our design, and we are compelled to mourn our mental imbecility. These reflections will suggest to the mind the value of importunate prayer. Habitual communion with the heart and intercourse with God; the constant study of the Holy Scriptures, and frequent retired meditations on divine subjects, you will unquestionably appreciate as important means of facilitating your public ministrations, by promoting your knowledge of yourself, and forming your character in the significant humility of a practical disciple of Christ, enriching your mind with treasures of inestimable value, and qualifying you more abundantly for the performance of the vast variety of interesting services, for which the minister of the sanctuary should at all times be prepared. The apostle's charge to Timothy deserves the serious regard of every herald of sacred truth—"Take heed to thyself." To thy external deportment; thy intellectual improvement; and thy internal exercises. To thy external deportment—as it is natural for those who listen to the inculcation of Christian precepts, to look for an example in the preceptor of that conduct which will commend the Gospel of God. To thy mental improvement, in order to be a workman that need not be ashamed, rightly dividing the word of truth, giving to every one a portion in due season. To the exercises of the heart, for the purpose of becoming personally acquainted with the turpitude of sin, its insidious character, and the wiles of Satan, of whose devices the Christian minister especially should not be ignorant. Attainments in this

species of knowledge will not fail to keep the inquirer humble at the feet of Jesus ; will induce him to look for purification to him whose blood alone cleanseth from all sin, and desire its continual application to his soul by the Holy Spirit ; will excite confidence in the Lord Jesus, the prevailing intercessor for his people ; and constrain him, by a sense of the love of Christ, as a messenger of reconciliation, to direct, with the energy of legitimate feeling and affection, heavy-laden, penitent sinners to the cross, assuring them, from a cheering conviction of the truth, that " Jesus Christ is the author of eternal salvation to all them who obey him," he having borne the sins of his people in his own body, when he endured the mysterious agonies of Gethsemane and the law-inflicted pangs of Calvary.

Hitherto you have been favoured in some instances, by the manifestations of Divine power in your *evangelical* pursuits. God has been graciously pleased to confer honour on his word through your instrumentality. Having now in his providence invested you with authority to exercise *pastoral* functions, the eyes of those who pray for the prosperity of Jerusalem will be turned to you, expressing a hope, that when you shall be required to perform the peculiar duties of a shepherd of a portion of the Redeemer's flock,\* you will be enabled to lead your charge in green pastures, beside the still waters ; and, blessed by the great Shepherd and Bishop of

souls, be successful in bringing many of his wandering sheep back to his fold, and of guiding his lambs in the footsteps of his flock. That you may be qualified to comply with the solemn apostolic injunction, to " feed the Church of God which he hath purchased with his blood," you will ever feel your dependence on Him to whom his church is most precious ; and whilst you ask his counsel that you may be taught right judgment, you will find it your privilege to avail yourself in seasons of the apparent spiritual desolations of Zion, of the soul-exhilarating assurance that the Almighty Saviour hath " set her as a seal on his heart— as a seal on his arm ;" that ultimately he will effect her deliverance from all her tribulations, and cause her to come forth " beautiful as Tirzah—fair as the moon, clear as the sun, and terrible as an army with banners." But do you inquire what ostensible agency you shall have in this great work of the Lord ? Hath not the King of Zion ordained the Gospel to be the wisdom of God, and the power of God to the salvation of sinners ? Hath he not committed this treasure to earthen vessels ? Hath he not commissioned *you* to be a herald of this salvation ? And does not the Holy Spirit rejoice in those who proclaim the messages of peace to rebel men, and thus express the Divine complacency in the humblest of his co-workers—" How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace ; that bringeth good tidings of good, that publisheth salvation ; that saith unto Zion, Thy God reigneth." Let then

\* The person to whom this letter is addressed was ordained without a particular charge.

the reflection, that though weak in yourself, God is the strength of his ministers, and will illustrate the glory of his grace through the efforts of the weakest whom he calls to labour in his vineyard, refresh your soul, when you may feel inclined to cry out under the depression of spirit occasioned by unsuccessful solicitude, "Who hath believed our report?"

In the performance of Christian duties, were we to rest our hopes of usefulness on our own talents, or acquired knowledge, all our attempts to beautify the city of our God would prove abortive. It is by the mighty power of the Lord that the spiritual temple must be edified. This he is pleased to manifest, not by the excellency of speech or the wisdom of man; but by the energies of the Holy Spirit, accompanying his word, delivered in simplicity by his accredited servants. You will therefore doubtless feel your obligations to preach the preaching that God shall bid you, proclaiming to a world lying in sin the whole counsel of Jehovah, and exhibiting to awakened sinners the unsearchable riches of Christ.

Of the importance of adverting to the fundamental doctrines of the Gospel, in all your addresses, I need not remind you. The universal depravity of human nature; the helpless condition of man; the infinite and incomprehensible Godhead of Christ; his incarnation, sufferings, death, resurrection, ascension, and perpetual intercession: the efficiency of the grace of God to rectify the disordered faculties of the soul: the necessity to the sinner of the imputation and personal appro-

priation by faith of the righteousness of Christ for justification; and the continual application by the Holy Spirit of the blood of atonement for sanctification: the pilgrimage and almighty preservation of the redeemed: the revelation of the righteous judgment of God; the final consummation of the bliss of the followers of Jesus; and the eternal exclusion from heaven and interminable torment in hell of the finally impenitent, are subjects which you will find it your business to exhibit and maintain with all the earnestness of one standing between the living and the dead, with the tremendous wo denounced against those who do the work of the Lord deceitfully, sounding in your ears; and the cheering prospect of the superior blessedness which awaits him who shall "make full proof of his ministry," in the view of your faith. If you aspire after an elevation in glory, striving lawfully, actuated by love for your Divine Master, and an ardent desire that sinners may be saved with an everlasting salvation, *you will have to bear the cross*; but, animated by the blessed Saviour's assurance, "Lo, I am with you always," you will, I trust, be encouraged to pursue your avocations with unwavering constancy.

Among the numerous ministerial labours which you will experience to be ever recurring, those of personal reproof and admonition you will often realize most painfully arduous; but if so, they are not the least important: and if successful, will be productive of more than ordinary gratification. These duties, together with that of imparting instruction to the more ignorant of those

who may particularly claim your attention, will require the exercise of much prudence, patience, and forbearance. Administering consolations from the word of God to the afflicted, the sick, and the dying, is a duty, the performance of which will yield a rich reward to your own soul, whilst it will afford you the unspeakable satisfaction of observing the grateful tear in the eye of the child of sorrow supplanting that of grief, and the features significant of the sadness of the heart, assuming an animation which the hope of that blissful immortality which the oracles of truth reveal, only can enkindle. I need not however dwell on scenes like these; you have already tasted of the pleasures which flow through the medium of these salutary duties. Nor is it expedient for me, at this time, further to pursue the subject of this address, which the feelings of Christian friendship have led me to extend to a length which I did not intend. Should the sentiments here suggested in any wise subserve the precious cause

which you have espoused, and contribute in the least degree to encourage your heart, I shall have additional cause for gratitude.

The time is short in which we are permitted to do any thing for our dear Lord. Happy will be our state, if in the day of final awards we shall be found among those who, having a community of nature with Christ Jesus; and having been honoured as his stewards, though in the improvement of but one talent, shall be acknowledged by the Judge as the blessed of his Father, and permitted to enter into the possession of an imperishable inheritance. That you, my brother, may be animated with the hope of meeting many in that day to whom you shall have been the messenger of heavenly peace, and who shall then unite with you in the celestial song of "Worthy is the Lamb who was slain," is the prayer of your sincere friend, and brother in the Gospel of our Lord and Saviour Jesus Christ. \*

*Philad. Dec. 10, 1818.*

## REVIEW.

### *Sermons on Practical Subjects.*

By WILLIAM BARLASS, Minister of the Gospel. With the Correspondence between the Author and the Rev. John Newton, late Rector of St. Mary Woolnoth, Lombard-street, London; never before published:—and a Biographical Sketch of the Author, prefixed. By Peter Wilson, L.L.D., and Professor

of Languages in Columbia College, New-York.—New-York, published by James Eastburn & Co. 1818. pp. 607.

WHEN we turn over the pages of most sermon writers in our own times, and contrast them with divines of less modern date, we cannot but be surprised at the

contrast they exhibit in matter and manner. He, who has looked with any attention at the ponderous volumes of a particular class of theologians in the age before the last, whose piety, learning, and labours, deserve the gratitude of all succeeding generations, must have admired the vigour of their arguments, the beauty of their illustrations, the extent of their research, and the earnestness of their spirit, in defending the doctrines of the Gospel, unfolding the graces of the divine life, and bringing home the truth to every man's "business and bosom." But when we take from our shelves the sermons of some fashionable modern divines, we soon find ourselves in a new world, breathing a different atmosphere; and are ready to say, with mingled surprise and regret, What has become of the genius of the pulpit? Is the altar deserted by the fire of intellectual talent? Are there no more in the Church of our God whose lips shall send forth the incense of living eloquence in his cause? We trust this is not the case. Yet, however, we cannot but lament the mediocrity of talent, and, above all, the poverty of *Christian* sentiment, discoverable in a multitude of volumes, with the title of *sermons*, that now annually issue from the press. Instead of the sound, pungent, humbling, and eloquent exhibitions of divine truth to be found in the theological productions of the seventeenth century, we find, too often substituted cold, phlegmatic essays, unhallowed by the unction of the Holy One, and containing a spurious, flimsy, relaxed morality, enforced chiefly by motives drawn from worldly consi-

derations. The essence of *evangelical* preaching, the doctrine of the Cross, will be looked for in vain. The sword of the Spirit, of ethereal temper, is thrown aside as useless; and, instead thereof, are employed the carnal weapons of mere human suasion.

While, however, we cannot but deplore the great number of these modern and barren exhibitions of divine truth, it is with sincere pleasure we remark, that there have been published, within some years past, many volumes of sermons that serve, in some degree, to redeem the character of our age, and to remedy the evils of which we have had too much reason to complain.

Among these exceptions in favour of correct theological taste, we must place the volume before us. With all its defects, we view it as one of the most interesting volumes of practical sermons that have, in later years, come from the press.

The work contains a correspondence between the author and the celebrated John Newton, that never before was published, (on which we shall take liberty hereafter to remark) and has prefixed a "brief sketch of the author's life," by Professor Wilson. The appearance of the title-page had led us to anticipate a more detailed account of the author, from the pen of his learned and respected biographer; and we could not but regret the brevity of the narrative.

From the biographical "sketch," and the correspondence also of the author himself, he seems to have had great "scruples" and "perplexities" in entering upon the work of the ministry. "Af-

ter much and serious reflection," however, with "the advice and direction" of the Rev. Mr. Newton, he commenced the duties of the sacred office. The Sermons before us, which were "evidently intended, by the author, for the press, were prepared for publication in the year 1797, while he was minister of the Antiburgher Church at Whitehill, in Scotland, about 36 miles from Aberdeen. The author himself tells us, that "in copying them for the press, it occurred that the arrangement, in a few instances, might have been altered to advantage: but, on reflection, it was thought proper to publish them as they were preached." We agree with the Rev. Author, that in, *at least*, "a few instances," the arrangement might have been improved; but we cannot view the circumstance of their being published in the form in which they were preached, as a satisfactory excuse for that inelegance and inaccuracy of composition that so frequently occur. Much of this is, no doubt, to be ascribed to the bad punctuation of the book, which, in some places, renders the meaning quite perplexed, and, at times, absolutely unintelligible.

These sermons come forth into the world without any lofty pretensions. They aspire not to any thing superior, in brilliancy of imagination, in strength of talent, delicacy of taste, or parade of learning. The style is always plain, at times harsh and uncouth, but generally neat, simple, perspicuous, and nervous. The writer is rather too fond of short sentences: some of them are so elliptical as to be obscure, but

most of them are pithy. We have here no wild declamation, no cold jejune morality, nor any ambition to gratify the taste, the fancy, or the corruptions of man. The author evidently wrote from higher and better motives, and had in view the good of Zion and the glory of her King. To unfold the truth, as it is in Jesus, and bring it home to the conscience and the heart, to awaken the careless, to detect the hypocrite, and edify the saint—these were the leading objects to which every thing is directed.

The volume contains 22 sermons, though the subjects discussed are only 13 in number. Many of them were delivered on sacramental occasions; and all of them are remarkable for a close, practical discussion of the text, and a searching application of the truths he illustrated. So far as the nature of the subjects would admit, he discovers a thorough acquaintance with the "old-fashioned" Gospel, and a deep insight into the human heart.

The texts on which the sermons are founded, are the following:—Luke xxiv. 50, 51, 52. 1 Cor. xii. 16—22. Luke xi. 13. 2 Cor. v. 11. Isaiah l. 4. Matt. xxvi. 20—25. Malachi iii. 17. Mal. iii. 10. Prov. xxiv. 30, 31, 32. 1 Cor. x. 13. 2 Tim. i. 12. Zech. iv. 6. Zech. iv. 7.

That the reader may judge of the manner in which the Rev. Author treats his subjects, we select, as a pretty fair specimen, his first sermon, on an exceedingly beautiful and interesting theme, which was preached at a sacramental occasion, and is founded on Luke xxiv. 50—52. "And he led them out," &c.

After some introductory re-

marks on the interest always to be attached to the last scenes of those "whom we dearly love," especially to this final interview at Bethany between Christ and his disciples, he proceeds to consider "the happiness of those who were with him, and saw him ascend," and divides it into "precious instruction, blessed attainment, and unspeakable consolation."

The instruction they obtained, he sums up in the following particulars :

1. "At Bethany, they got a signal proof and display of Christ's divinity."
2. "They were confirmed in the reality, and instructed concerning the nature of Christ's resurrection."
3. "They were instructed about his ascension."
4. "They learned that Christ's finished work was acceptable to the Father, and accepted by him."
5. "They got instruction about another matter of the greatest importance, that death made no change or alteration, either in his love to them, or the execution of his mediatory offices in their behalf."
6. "That, great as their happiness was, while they enjoyed Christ's bodily presence, the want of it would be abundantly compensated by his gracious presence."
7. "That as with him, so with them, the cross is the way to the crown."

Here we cannot refrain from quoting a part of this last particular, as a specimen of the author's mode of composition :

"He drank of the brook in the way, and lifted up his head; and so shall they. His ascension of itself taught them this lesson; and it was peculiarly evident, from the place from which he chose to ascend—Mount Olivet. There he lately gave a proof of his humanity, and sinless infirmity, and amazing love to sinners, when, bearing the wrath of God, he sweat great drops of blood :

now in the same place he gives a proof and display of his divinity in ascending. There, ~~fully~~, he was not only in an agony, but suffered the greatest ignominy; there the band of soldiers came to apprehend him; and, in the very same place where his enemies seemed to triumph, he led captivity captive, and completely triumphed over them all. The same mount gave him a passage both to the cross and the crown. From the place where Christ suffered God's wrath, he chose to ascend to sit down at his right hand; and in the very place where his friends saw his greatest distress, they also saw his glory. Places are to us what God made them; and what is now a place of weeping, may, in a little, be a place of triumph."

II. The author's *second* object is—"to mention some of those blessed attainments, which were another part of their happiness at Bethany."

He gives the following as specimens :

1. "It was a happy attainment to be singled out as witnesses of such an event, and admitted to such familiarity with their Master, immediately before his entrance into glory."
2. "Their doubts and fears about themselves, and the good cause which they had espoused were removed."
3. "They received the blessing, which, while unspeakably valuable in itself, was made still more so by many additional considerations."
4. "They attained also security and encouragement for every future period of their lives."
5. "They had certain knowledge, not only where their Master was gone, but of the design of his departure."

III. His *third* head of discourse is—that "the disciples had strong consolation and unspeakable joy." The reasons he assigns are that

1. "Christ had overcome all opposition, and was exalted to glory."



2. "Zion's greatest trials were over."

3. "They were assured that in a very little they would be with him."

4. "They obtained an assurance of Christ's coming again in power and great glory."

The author then concludes with some inferences, suited, in some measure, to the occasion on which the discourse was delivered.

The reader must have admired the neatness and simplicity with which the author (to use an expression of which he is very fond) "opens up" his text. We, however, think that in this first discourse, with all its merit, there is not a sufficient distinctness of ideas preserved between the different heads. We must also protest against the too frequent use of the *past* instead of the *present* tense—as when speaking of the Lord Jesus : p. 4. "Nothing could be of greater importance to them than to know whether Christ was indeed the God." And, again: "Either Jesus of Nazareth was the true God, or the greatest impostor." So, also, p. 5. "While here, he always said that he was the true God;" and p. 7. "His ascension was necessary. If he was a divine person, he could not always dwell upon earth."

In p. 6. the author, speaking of the resurrection of Christ, calls it "the great fundamental doctrine," instead of the great fundamental *fact*, that is, "of the last importance in the Christian religion."

The transposition of the adverb from its proper place, and the use of the adjective for the adverb, as well as the omission

of the article, are faults in the style that occur too often.

As favourable specimens of the author's manner, we subjoin the following paragraphs. In the second sermon, from the text 1 Cor. xvi. 22. at the 63d page, he observes—

"Divine threatenings, however severe they may appear, are a great mercy. There scarcely can be a greater mercy than fairly to warn men of their danger. Were any person about to fall headlong from the brink of a precipice, no kinder office could be performed than to warn him of his danger, and use every possible mean to prevent his ruin. Sinners are on the brink of eternal ruin. While out of Christ, there is nothing between them and hell but the breath of their nostrils. The Gospel, preached with such certification of danger as we have in this text, warns every man. It points out our bane and antidote. When such as love not Christ are pronounced accursed; it is like the call given by Lot to his sons-in-law, Gen. xix. 14. 'Up, get ye out of this place; for the Lord will destroy this city:' and it is to be lamented, that often the most faithful warnings have no better success: 'he seemed to them as one that mocked.' If there is great wrath in this curse, Gospel hearers have the more need to consider, and lay down the weapons of their rebellion. While this and such texts stand in the Bible, sinners, in a land of light, can never pretend that they are not properly warned: if they read, they are warned; if not, they increase their sin by neglecting that which is at once their duty and privilege. All who are now hearing, must recollect that they are expressly warned; for, if any man in this assembly love not Christ, let him be Anathema, Maran-atha.

"This subject further informs us, that while all who love not Christ are guilty of great sin, the hypocrite is a sinner of peculiar magnitude and deep die. In common with others, he has all the ill of not loving Christ. He has the superadded ill of lying to the Redeemer, and mocking his omniscience. He honours him with the lip, but the heart is

far from him. He betrays him with a kiss, and wounds him in the house of his friends. While the conduct of the hypocrite is awfully heinous, it is equally absurd. If it is not a good thing to love Christ, why do you profess it? If it is, why do you not practise it? You now affect a superior degree of holiness to many of your neighbours, and shun the common crowd of Christ's enemies as too wicked for you. Matters will alter. Hereafter, if you die in your present situation, the common damned will shun your society as fiends less foul. Betink yourselves. Hypocrites have the chief place in hell. Your character is odious on every hand. God hates it, and so do his saints. Sinners too hold the character of the hypocrite in abhorrence. He is odious to the former, for pretending to be what he is not; and to the latter, for what he pretends to be."

From the third sermon, on Luke xi. 13. we select the following passages :

P. 76. "From the throne of grace, God has nothing to give a sinner except *grace*, an article invariably despised by the rich and esteemed only by the indigent. It is a feeling sense of this which makes him apply with fervency for that mercy which is rich and free."

P. 77. "It is amazing condescension in Him who is rich, not only to supply the poor, though at the expense of becoming poor himself, but to instruct them to apply to him, and teach them *the art of begging*."

P. 79. "The fervent wrestler will hang about God's hand like the child about his father, refusing to let him go. Inopportunity glorifies the divine perfections. It can appeal to God's omniscience about sincerity, as it pours out the heart before him. It reflects honour on his goodness and benevolence, as it will not go away without the blessing. It eminently magnifies his faithfulness, as it embraces the promise, holds it fast, and must have it accomplished."

From the fifth sermon, on 2 Cor. v. 11. we quote the following, as in the author's most eloquent manner :

P. 128—130. "The terror of the Lord will be fully inflicted in the other world. *Then* only does the sinner get his due. *That* period the apostle has chiefly in his eye. *Here* every sinner has a multitude of mercies. *There* he has none. *Then* only does the wrath of the Lamb begin to burn. *Now* is the accepted time, and the period of God's patience."

"To describe the terror of the Lord after death exceeds the wisdom and eloquence of angels. God has said much concerning it in his word. We ought to search the Scriptures, that we may be furnished with such knowledge of future wrath as will warn us to fly from it."

"The terror of the Lord in the other world may be divided into different parts, to enable us to form some suitable conceptions of it."

"There is the terror of the *tribunal and judgment*. The great Judge and every offender must meet. The trumpet will sound, the call will be given—Awake, ye dead, and come to judgment; and willing or unwilling, they must all obey! No wonder that guilty sinners shriek, and 'try to hide themselves in the dens, and in the rocks of the mountains, and cry to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand!' The Judge comes in his glory; and every sinner must appear before him, and give an account of his every deed, word, and thought, where not one was good! Awful beyond expression must his situation be! In the entrance of the solemn scene, the splendour of the Judge will overwhelm him, and an awakened conscience will anticipate the sentence! Besides, multitudes of God's enemies have already been long in the place of punishment, and come out of it (if they come out, or rather do not bring it along with them) not to abate their pain; for they would prefer the hottest place in hell to a sight of the Judge on his tribunal, and a reckoning with him! The Judge is seated—the books are opened—the criminal is summoned—and all that he has done is brought under careful review, and judged with strict justice and the greatest impartiality! Well may we

ask, 'Where then shall the wicked and ungodly appear?' May not the Judge be deceived? In such a vast crowd of important business, may not some things escape his notice? Amidst the amazing multitude, which no finite power can number, may not some individual pass unnoticed? The omniscience of the Judge renders these things impossible, and scarcely leaves room for supposition itself. Might not then a single person or two creep over to his right hand? Indeed they dare not! A single glance of his eye would strike terror to their hearts!

"Shall all be there that day? Yes, all who ever were, are, or shall be—all, from the highest to the lowest. The haughty monarch, who in this world was screened by the pitiful maxim, 'The king, can do no evil, and is not accountable,' will find such language of no avail at that tribunal! There he must account for the lives and property of those over whom he reigned, and thousands slain at his instance will stand as ready proof against him, cursing the day when, to gratify his ambition, they sported with death, and were hurried to the dread tribunal.

"Cut off even in the blossom of their sin,  
No reck'ning made, but sent to their account  
With all their imperfections on their head."

Then every motive for beginning and continuing the scourge of war will be weighed in an equal and unerring balance. Then he will find, what he might have known before, that 'Prophet is ordained of old; yea, for the king it is prepared.' The crafty statesman and politician, too, must be there, and all his measures shall be measured again by a rule which seldom occurred to him! The oppressor too, and the oppressed, shall be there! A vast concourse! The beggar and the Gospel hearer, and you and I, must be there! Every eye shall see him, and all his enemies shall have ample justice!

"There is the terror of the sentence. The judgment being finished, sentence will be pronounced against all his enemies—a sentence replete with terror: 'Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.' Here every word is emphatic, important, and decisive; and will be pronounced with

infinite majesty, and with an holy indignation which will pierce every heart. This sentence is just, final, and irreversible; and will be pronounced with an authority which neither can be disputed, nor disobeyed. From this sentence there can be no appeal. Every mouth shall be stopped. His enemies shall go away into everlasting punishment. Thus,

"There will also be the terror of the execution. The sentence will be executed without the least delay. The enemies of the Judge, without exception, shall be turned into hell. The sufferings of the damned there, joining the severity and duration together, is the precise amount of the terror of the Lord; but who can tell or reckon up *that* amount! We can only have very faint conceptions of devouring flames and everlasting burnings.

"All the miseries of this life bear no proportion, and scarcely have the least semblance to the torments of hell. The godly have the greatest share of trials here: but they are all mixed with mercy. Hell is pure, unmixed wrath. Sinners who suffer most in this world, are only sprinkled with a few drops of Divine wrath; but in hell the waves roll over them. *Here* they only take, as it were, a small sip of the cup of wrath; *there* they drink the bitter dregs. To assist us in our conceptions of Divine wrath, we should carefully consider how terrible it was to Christ. Falling upon him, it made him sweat great drops of blood, and cry out in extreme agony, 'My God, my God, why hast thou forsaken me?' If it was so in the green tree, what will it be in fuel dried, and already attracting the flames of wrath!

"Attempting to describe the terror of the Lord as inflicted in the other world, the heart fails, and the mind sinks under the awful and arduous task! One thing is certain: these torments never abate, nor come to an end; and the longest use and habit never make them in the least degree more tolerable. Awful eternity! But the mind recoils.—May a gracious God grant that we may never go to the place of punishment, where these terrors are felt, and known in their utmost extent!!!"

(To be concluded in our next.)

*An account of the Funeral Ceremonies of a Burman Priest, communicated to the Society instituted in Bengal, for inquiring into the history and antiquities of the arts, sciences, and literature, of Asia. By WILLIAM CAREY, D. D.*

THE manner in which different nations dispose of their dead is one of those circumstances which have been thought worthy of peculiar notice by all who have studied the history of man, as it is in most instances connected with the idea which they entertain respecting a future state.

Those nations, who believe in the doctrine of the resurrection, practise inhumation. The *Hindoo*s and other nations, who believe the doctrine of the metempsychosis, and consider fire as the element which purifies all things, usually burn their dead, with a variety of ceremonies suited to those religious notions which are peculiar to the different sects. The inhabitants of *Thibet*, differing from most other nations, either totally neglect the bodies of their dead, or treat them in a manner which to us appears highly barbarous.

The *Burmans* burn their dead like the *Hindoo*s, though with a great difference in the method and the attendant ceremonies. With them, the wood of the coffin (which is made larger and stronger than with us) is nearly all the fuel used to consume the bodies of the common people. The priests, or *Poongees*, are, like them, burnt by the wood of their own coffins; but the fire is communicated by means of rockets. As this is a very singular practice, and has not been noticed by

any writer which I have met with, I take the liberty to communicate to the Asiatic Society the following account of the funeral ceremonies of a *Pongee* or *Burman* priest, as communicated by my son, Mr. Felix Carey, who resides at *Rangoon*, and was an eyewitness thereto.

"The man whose funeral ceremonies I am going to describe died about two years ago. After the death of a *Pongee*, the body is embalmed in the following manner: First, the intestines are taken out; after which the body is filled with spices of different kinds, and the opening sewed up. A layer of wax is then laid all over the body, so as to prevent the admission of air; upon that is put a layer composed of *lac* and some other ingredients, and the whole covered over with leaf-gold. The body of this person was stretched out at full length, with the arms laid over the breast. When one of these people dies, the body is thus prepared at the house where he died. After about twelve months the corpse is removed to a house built for that purpose, where it is kept a year or two longer, till the *Pongees* order it to be burnt. At one of these places I saw the body of this man, about a month before it was taken out for the purpose of being destroyed. It was then placed upon a stage, which was in a house made like one of their *Kuims*,\* rising in a

\* This is the name of the buildings occupied by the *Burman* priests, who live in societies subject to the chief of the *Kuim*, who is distinguished by his age or learning. The *Kuims* are a sort of colleges, where instruction is given to any one who wishes for it; but the members are subject to a discipline not very different from that of a monastery.

conical form, and about thirty feet in height. The stage was made of bamboos and wood, and the house which contained it was covered with paper, and overlaid with leaf-gold. By the side of this stage lay the coffin in which the body was to be carried out; this also was overlaid with gold, and ornamented with several figures, designed to represent death in a variety of forms. In the court-yard two large four-wheeled carriages were preparing, one to carry the coffin, and the other the stage with its apparatus. The carriage in which the corpse was to be drawn had another stage built upon it, similar to the one in the house, only it was larger, and fixed upon an elephant, made in a kneeling posture.

When the time for the ceremony approached, the principal people of every street were commanded each to prepare a rocket, and an image (the shape of some animal,) to which the rocket was to be fixed. Besides these large rockets, a great number of smaller ones were also prepared, as well as other fireworks. The *Burmese* new year began either on the 13th or 14th of April (I do not exactly remember which,) when the festival celebrated by sprinkling of water commenced, which would have continued six or seven days, had not the viceroy put a stop to it, to admit of the burning of this *Talapoy*. On the 17th, the figures to which the rockets were to be fastened were drawn in procession round the town; and from this day to the end of the ceremony, all the people of the town and its vicinity, both male and female, were compelled to assist. The figures

were drawn in procession, one after another, in the following order: First, six or eight flags were carried; these were followed by a number of dancing boys and girls; then the carriages with the figures, some drawn by boys, and others by bullocks, followed; and after them went a number of young women, dancing and singing, with an older woman between each row, to keep them in order. Women were never known to attend such processions before, but this was done in consequence of a particular order from the viceroy. On this occasion even the wives and daughters of the principal officers of government were obliged to dance, some with umbrellas held over them, and others under an awning large enough to shade forty or fifty persons, and supported by six or eight men; last of all followed the men in like manner, singing, clapping their hands, and dancing, with two men between each row to keep them in order.

The people of each street attended their own carriages, and in this manner proceeded round the town, one company after another. The figures were very large, much larger than the animals they were intended to represent. Some of them were representations of buffaloes, others of bulls, lions, bears, elephants, horses, or men. There were not less than thirty, of a very large size, about thirty feet in height, and a great number of smaller ones.

The next day was spent in drawing the body of the *Pongee* in his carriage, backwards and forwards, or rather in pulling against each other. All the peo-

ple, being divided into two parties, drew the corpse, from the place where it formerly was, to an extensive valley, near the hill where it was to be burnt. In the front of the valley the viceroy had a temporary house erected, from which he could view the whole show. Four cables were fastened to the axle-tree of the carriage, two each way; these were held by the people, who every now and then uttered a loud shout, and pulled both ways at the same time. That day neither party gained any advantage over the other, till near evening, when one of the cables broke, and the opposite party gained the victory.

The following day they discharged the large rockets. Early in the morning they carried all the figures and their rockets from the town, and each of these figures was fixed upon a carriage of four wheels, and the rockets were secured, by rattan loops, to strong ropes, which passed between the feet of the animal, so that, when discharged, they, sliding on the ropes, ran along the ground. Some of these rockets were from seven to eight feet in length, and from three to four in circumference, made of strong timber, and secured by iron hoops, and rattan lashings. The last of them, when discharged, ran over a boy of ten or twelve years old, who died in a few minutes; three or four grown-up persons were also much hurt. Towards evening a great number of fireworks were discharged, which made a very fine appearance.

The next day was the time appointed for blowing up the corpse. On this occasion, a quarrel arose

between the two parties who had pulled the former day, the party which had been unsuccessful, insisting that the cables had been cut, and not broken, by the opposite party; they therefore presented a petition to the viceroy, requesting that they might have another trial at pulling. This was granted; upon which, having procured four new *European* cables from the ships in the harbour, they recommenced their trial of strength; however, the party which had been victorious before won again, and broke the cables of the other. The unsuccessful party was not yet satisfied, but insisted on another trial of strength the following day. That day neither party obtained the victory, upon which the viceroy issued an order to stop the contest, and to burn the *Telapay* the next day, which was accordingly done.

That day the corpse was burnt in a temporary house, erected for that purpose, in the shape of a *Kuim*, with a stage in it upon which the coffin was set to be burnt. This was performed with small rockets, fixed upon ropes with rings of rattan, so as to slide along them, from the top of a hill, to the coffin, which was placed on the top of another hill. The rockets, being discharged, slid along the ropes, over the intermediate valley, to the coffin, which was set on fire by them, and, with its contents, quickly consumed."

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#### PRACTICAL CONTEMPLATIONS.

*True and empty Desires.*

MANY, while hearing that the desire of grace is grace, conclude

they have grace, because they have desires. But it is to be feared that the desire of many is like that of the sluggard, of whom it is said, *The desire of the slothful killeth him: for his hands refuse to labour.* Prov. xxi. 25. They content themselves with desires, but put forth no endeavours; they think their hearts right, though their hands be idle; and this slays them: *For, as the soul of the sluggard desireth and hath nothing,* Prov. xiii. 4. so it is a sign there is no grace, where there is nothing but bare desires. True desires of grace are *knowing* desires; they spring from the knowledge of the worth, and the need of grace:—They are *restless* desires, which cannot be satisfied in the want of grace:—They are *extensive* desires; for it is not small measures or degrees of it, that will serve:—They are *laborious* desires, taking pains and using the means for the obtaining of grace. It is said, *through desire a man having separated himself, seeketh and intermeddleth with all wisdom.* Prov. xviii. 1. A man who hath a desire after wisdom, separates himself from what may obstruct or hinder him therein; and he intermeddleth with all wisdom, i. e. he applies himself to all the means likely to procure it. Take heed, therefore, that you neither perish for want of desires after grace, nor miscarry for want of joining endeavours with desires.

*Sin should be no hinderance from coming to Christ.*

Many make that an objection to keep them from Christ, which ought to be a motive to hasten them to him. They say they are sinners—great sinners, and there-

fore dare not go. But, this is as if a patient should say, I am sick very sick, and therefore dare not apply to the physician: whereas the whole need not a physician, but those that are sick. Art thou ungodly and rebellious? Consider, *Christ died for the ungodly,* Rom. v. 6. *And he received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them.* Psalm lxxviii. 18. Art thou an infamous and scandalous sinner? Such were the publicans and harlots, who found mercy. Such was *Manasseh*, one, who, by idolatry, enchantments, and shedding innocent blood, wrought much wickedness in the sight of the Lord: yet he humbled himself, and prayed, and the Lord was entreated of him, and heard his supplication. 2 Chron. xxxiii. 12, 13. Such, before conversion, were some of the *Corinthians* likewise. 1 Cor. vi. 9, &c. *Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor extortioners, shall inherit the kingdom of God. And such were some of you, but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.* Hast thou not only neglected, but rejected; not only despised and turned thy back upon, but even opened thy mouth against the ways of God? Yet see how wisdom invites scorners to accept of grace. Prov. i. 22, 23. Hast thou nothing but sin and unrighteousness, and yet hast stubbornly gone on, and been stout against God, neither fearing his threatenings, nor regarding his judgments? Yet, hear what he saith. Isai. xlvi. 12. *Hearken unto*

me, ye stout-hearted that are far from righteousness, I bring near my righteousness, it shall not be far off: and my salvation shall not tarry, &c. Great sinners, yea the chief of sinners, have obtained mercy. 1 Tim. i. 16. And to such, Christ, upon his resurrection, sends his Gospel, declaring, that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Luke xxiv. 47. They were to begin to preach peace, where the Prince of peace had lately been crucified—even at Jerusalem, and in Jerusalem, he sends it to his betrayers and murderers:—and among his murderers, to those who had been the chief:—to *Annas*, and *Caiaphas*, with their kindred. Acts iv. 6, 7. Yea, to the high priest, the chief priests, and the council. Acts v. 29—32. Say not, thy sins are great, and therefore thou dost not dare to go to Christ: this is to add to them the greatest sin of all, viz. unbelief. But say, because my sins are great, therefore the more need I have to go to this Saviour.

#### *The pardoning God.*

As it is the glory of a man to pass over a transgression, Prov. xix. 11., so God accounts it his glory to pardon sin. *Moses* besought the Lord to show him his glory, Exod. xxxiii. 18. accordingly God descended in a cloud, and passed before him, and proclaimed the Lord, the Lord God, merciful, and gracious, long-suffering, and abundant in goodness and truth, forgiving iniquity and transgression, and sin, &c. Exod. xxxiv. 5—7. The goodness, grace, and pardoning mercy of

God, is his glory; and is called the riches of his glory. Rom ix. 23. Eph. iii. 16. It is, therefore, both a sin and a shame, for a person to say, his iniquity is greater than that it can be forgiven: for what are finite sins to infinite mercy. We read of the reigning of sin unto death, but we also read of grace reigning through righteousness unto eternal life, by Jesus Christ. Rom. v. 21. We read of the abounding of sin, but of the superabounding of grace also. Ver. 20. The simple verb, says *Zanchy*, signifies to overflow, like a spring that runs forth plentifully, that all may partake of it; but a preposition is added which augments the sense: it is to abound above measure, or exceedingly to overflow. So in 1 Tim. i. 14. it is said, the grace of our Lord was exceeding abundant. It abounded, it exceedingly abounded: and it must needs do so, being infinite. Wouldest thou therefore exalt the infinity of God's grace, and the value and virtue of Christ's blood, say not with *Cain*, my iniquity is greater than can be forgiven, but plead with *David*, For thy name's sake, O Lord, pardon mine iniquity, for it is great. Psal. xxv. 11.

#### *Pride mistaken for Humility.*

Many take that for humility, which is indeed pride. Such are they, who, though they see their need of Christ, and would fain have Christ, yet, because they cannot bring a heart so humbled and broken as they desire, dare not come at all. To be sensible of our unworthiness is good; but to think from ourselves to raise any thing to render us worthy, is evil. This is *pride*, when men



would bring something to Christ, and not receive all from him ; and this is true humility, for a soul to be nothing in itself, and to come with nothing to Christ, according to that invitation, *Come, buy wine and milk without money and without price.* Isaiah iv. 1. Come then empty of self, to a full Christ.

*True Conversion.*

In turning from sin, it is natural for poor sinners to turn to their own works. To that which was man's first righteousness, they are prone first to betake themselves. They would do something that they may live, rather than believe that they might have life. Whereas true repentance is a turning from sin to God in Christ ; and not a turning from sin to self and our own doing. This can neither make amends for sins past, as all we can do is but present duty, nor can it find acceptance for time to come, as it is only in the Beloved that our persons and services can be accepted. Take heed, therefore, either of staying in sinful self, or turning to righteous self ; but let it be thy desire, with the apostle Paul, *to be found in Christ, not having thy own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God, by faith.* Philip. iii. 9.

T. S.

A BEAUTIFUL THOUGHT CONCERNING THE PSALMS.

ABOUT the beginning of the last century, the minister at Queensferry was, if I recollect right, a Mr. Kidd, whose sacra-

ment it was the custom for many pious persons in Edinburgh to attend. On their journeying to and from those solemnities, the conversation commonly took a serious turn, and was sometimes highly original and edifying. Let the following serve as an example :—

It happened, in one of these journeys, that the Psalms of David were the subject of conversation, and the question was started, "Whether they were composed in the same order, as to time, that they appear in our Bibles ; or were written in a different order, and afterward arranged into their present form by some authorized person ?" The argument was carried on to considerable length ; some supporting the one side, and others the other. But at last it was agreed (as I believe is commonly done) that the latter opinion was the more probable. On this, an old man, who had never uttered a syllable during the whole discourse, began to address his fellow-travellers. "I really do not know," said he, "whether the Psalms were written in the very order that we have them or not, nor do I think it a matter of any great importance ; for they could not possibly have been arranged better than they are at present. They exhibit, in succession, a faithful picture of the Christian's life ; and that, surely, was the intention of God concerning them. What is more natural, for instance, than for a person recently converted from the evil of his ways, to feel a deep sense of his happy change ; and to contrast the character and fate of the righteous with that of the wicked ? And does not the *first* Psalm de-

scribe this very circumstance?—Reflecting on the stability of the Gospel covenant, and the strength that is treasured up in the Lord Jesus, what is more natural, during this primitive impulse of joy, than to treat with contempt the threats of his enemies. especially of those among his unconverted brethren who have been the most active and virulent? And does not the *second* Psalm begin with these words, “Why do the heathen rage, and the people imagine a vain thing?”—By and by, however, he begins to see something of the evil of his own heart, and to feel the malice of his numerous foes. The enemies that he imagined dead, he is grieved to see revived, and revived against him in greater numbers than ever. Under this impression, what can he do? he sees himself unable, utterly unable, to withstand their efforts. He applies, therefore, to God, makes complaint to him, and says, as in the *third* Psalm, “O, Lord, how are my foes increased!”—In short, if you examine the Psalms of David throughout, you will find them in succession, an extant transcript of the Christian’s life; at one time elated, and at another depressed; at one time rejoicing, and at another lamenting. Till, as you come nearer the end, Praise gradually gains the ascen-

dancy; and in the *last* Psalm, where the Christian is represented as on the confines of heaven, the whole is praise.”

I had the above anecdote from a person who was present at the time, and on whom it made a lasting impression; who was himself an eminent instance of that cheerful piety which makes the company of the aged to be courted by the young; and who died, as he had lived, an ornament to the Gospel.

On reviewing the conversation of those worthy disciples, one cannot help reflecting on the change of times. How very few, now-a-days, either in going to, or in returning from, the ordinances of religion, are thus employed! The conversation is but too commonly of a trifling and worldly cast. Perhaps they converse about the occurrences of the day, or the schemes they have in view; perhaps they speak evil of their neighbour, or something worse. In short, they talk of any thing rather than the truths of the Gospel. What a happiness would it be, if the good old practice were again revived! How well would it prepare the mind for the duties of the sanctuary! And how much would it impress the truths that are there delivered!

[Rel. Monitor.]

## Poetry.

FOR THE EVANGELICAL GUARDIAN.

## HYMN TO JUPITER.

[The following is a translation from the Greek of Cleanthes, a Stoic, who flourished about three centuries before the Christian era. So much poetical genius is not often found to animate the soul of a philosopher, nor so correct a system of duty to direct the conduct of a heathen. By substituting the name of our own Almighty Protector, for that of the deity which forms the subject of his song, we may here trace some of the distinguishing attributes of that God, whose arm controls the universe, and to whose dominion there is no end.]

**PRINCE** of the gods, and man's immortal sire,  
Thy power, thy fame, my kindling notes inspire !  
Our race, from thee, each grateful blessing draws,  
Sons of thy care, and subjects of thy laws.

Then well may bards the tuneful honour claim,  
Since all can hail thee with a father's name.  
On earth, each living form our eyes can see,  
Shines by reflected splendour drawn from thee :  
A prostrate world its suppliant homage pays,  
Flies at thy mandates, and thy call obeys.  
Thy conqu'ring hands, from radiant spheres on high,  
Spread quenchless lightnings thro' the op'ning sky ;  
Earth, dark with terror, shakes responsive round,  
And pallid nature heaves a trembling sound.  
Thus passive mortals one fix'd order know,  
Equal for all, the splendid and the low ;  
While thou alone, o'er nature's circling range,  
Art still supremely great, without a change.  
Without thy fostering aid, none toil for gain,  
Thro' heav'n, thro' earth, and on the subject main :  
Save when the bad, to darker thoughts a prey,  
In madd'ning rage, from envious duty stray.  
Excess sinks measur'd by thy plastic hand,  
Order and grace in due gradation stand :  
The jarring discord, by thy forming mind,  
Becomes one common law for all mankind,  
Yet wayward vice, mid pleasure's lovely sphere,  
From God's instructions turns the deafen'd ear.

Good is the object, while mistaken strife,  
 Hates the calm comforts of a virtuous life.  
 In glory's paths, some pant for laurel'd fame,  
 And some, to purchase money, sell their name.  
 Here sloth, there sensual pleasure, leads the day,  
 And mind, in soft allurements, dies away.

But thou! whose arms the winged clouds control,  
 And wield thy thunders to the distant pole;  
 Whose scatter'd gifts in swift profusion fly,  
 Shine thro' the earth, and glitter in the sky;  
 Thy subject sons from error's maze defend,  
 And bid their conqu'ring genius to ascend!  
 Inspire that knowledge, in thy fav'ring love,  
 Which guides thy sceptred hand, from realms above!  
 Then shall our answer'ing hearts, in grateful lays,  
 Sound the full pean of immortal praise.  
 To men, or gods, no nobler theme belongs,  
 Than to thy justice to inscribe their songs.

## Religious Intelligence.

### REPORT

*Of the Edinburgh Missionary Society,*  
 1818.

[Concluded.]

#### ASTRACHAN.

The Directors have to mention, with gratitude to Almighty God, the safe arrival of Mr. Glen and his family, in Astrachan, on the 6th of October.

Having sailed from Leith on the 20th of May, they reached St. Petersburg, in health and safety, on the 23d of June. On their arrival, they were welcomed, with much Christian cordiality, by the Rev. Dr. Henderson, Mr. Pinkerton, and other friends of the Society.

Mr. Glen having obtained His Imperial Majesty's permission to preach in the Moravian Chapel to the English residents, performed this duty regularly for four Sab-

baths, and was attended by a considerable number of our countrymen.

By the advice of their friends in St. Petersburg, and in particular of General Sabloulkoff, they resolved to proceed to Astrachan by water, down the Volga; as being a more easy and comfortable mode of conveyance for so large a family, though considerably more tedious, than the journey by land would have been. Leaving St. Petersburg on the 1st of August, they accordingly in this way advanced towards the place of their destination; and, instead of having cause to regret the adoption of this plan, they found it, in respect of both ease and comfort, to exceed every expectation which they had formed of it. Having been met at Sarepta by Mr. Dickson, who gladly hastened from Astrachan to welcome Mr. Glen, they continued their course with him down the Volga; and arrived in perfect health as well as safety at the end of their

voyage, no more fatigued than when it commenced. And there, it need hardly be said, they were received by Mr. Mitchell and family, together with Mr. Dickson's, with a gratitude and joy, which those only can fully understand who are placed in the same circumstances.

Mr. Glen's journal of the voyage from St. Petersburg to Astrachan is said to contain much important information concerning the great inland communication by water, through that part of the Russian empire. It is of considerable length, and will be published separately.

Mr. Glen has taken with him a young family. He has five children, all boys: the eldest two of whom are twins, and were only in their sixth year when they left Scotland; and the youngest not five months old.

No Clergyman having been connected with the Mission at Astrachan before the arrival of Mr. Glen, as neither Mr. Mitchell nor Mr. Dickson had been ordained, the Missionaries speak with exultation of the 12th of October; their Chapel being then opened by Mr. Glen, and the regular dispensation of Christian Ordinances for the first time established among them.

A Sunday School and a Day School were opened, for the benefit of the Missionaries' children, and of some ransomed girls living in their families. They request that persons suitably qualified may be sent out, to take charge of the youth connected with the Mission. The Directors have, in consequence, determined that one of their students, Mr. McPherson, shall be charged with that duty.

Mr. Glen has been chiefly occupied in studying the Tartar, Russian, and Persian languages. Of the labours of Messrs. Mitchell and Dickson, the Report states—

Notwithstanding Mr. Mitchell's illness since the beginning of November, from which time till the date of the last letter he had been unable to attend the printing office, the following number of works had

been printed at the Missionary Press, from 1st Jan. 1817, to 1st Jan. 1818.

2000 copies of a Tract entitled Conversion of Sebat.

2000 do. of a Tartar Catechism.

2000 do. of the first sheet of the Gospel according to Matthew, in the Orenburg Dialect; and

5000 do. of the 2d edition of the Tartar New Testament for the Russian Bible Society, begun in May, and completed to the 5th Chapter of the Epistle to the Galatians. In all, 11,000 copies of Tracts, or parts of books.

Compared with the number of publications issued from the press during 1816, it may be thought that the work done has been less in the course of last year; but the press-work contained in the 14,800 copies of Tracts, &c. mentioned in last Report, is not equal to that of the portion of the New Testament printed this year; and the whole of which would have been completed before now, had not the types for it, furnished by the British and Foreign Bible Society, been much longer on their way from St. Petersburg than is usual in such cases.

After stating the abatement of Mr. Mitchell's indisposition, and commending the diligence of James Peddie and Andrew Hunter, two ransomed young men employed in the Mission, it is added—

“During the last year, they have bound, and prepared for distribution, 210 copies of the Tartar Testament, 1600 copies of the Gospel by Luke, 2000 copies of an Arabic Tract, and 800 sets of Turkish Tracts:—in all, 4310.

The aggregate number of Books and Tracts issued from the Missionary Depository, during the same period, for sale, gratis distribution, and the use of various Bible Committees, throughout those parts of Russia in which the Tartar language is understood, has been 5348; among which were about 700 copies of the New Testa-

ment, 300 of the Psalms, and 400 of the Gospel according to Luke, all in Tartar.

"The number of these, however, great as it is, assumes a far more interesting and important aspect, when the extent of country, through which many of them have been circulated, is considered. 'We are assured,' says the Missionaries, 'that books from our depository have already found their way to Bagdat, to many parts of Persia, to Bucharia, and to China; and we have reason to believe, that there are few of the tribes between the Caspian and the sources of the Indus and the Ganges, of which there are not to be found individuals who have received parts of the Scriptures from us, by means of Armenian merchants and others, who received them at our Depository. Within the boundaries of the Russian Empire, the facilities for circulating our Tartar Version of the New Testament, and other portions of the Sacred Volume, have been wonderfully increased by the establishment of the Russian Bible Society; from which we received permission to send our parcels by post, free of expense, under seal of the Astrachan Committee, to whatever place we had occasion to forward them. This privilege we find to be of incalculable importance, not so much in a pecuniary point of view, though the saving is great, as from the security and despatch with which we are enabled to transmit our Books to any Post-town in the Empire, to which we may be requested to send them.' How interesting and majestic are these movements of Divine Providence, in behalf of that Word which contains the record of eternal life, and which *shall not return unto Him void, but shall accomplish that which He pleaseth!*

"It would be most gratifying, could the Directors report any instances of the influence of this Word, on the understanding and conscience of those among whom it has been so widely dispersed. Many opportunities have, indeed, occurred, of recommending a crucified Saviour to the attention of some Heathen, chiefly from India; and

to a considerable number of Mahomedans and Jews, with many of whom the Missionaries have conversed freely respecting the principles of the Gospel: but, though they hope that good has been done, they are still constrained to adopt the language of the prophet, *Who hath believed our report?*—no case having come to their knowledge, that appeared decidedly to indicate a cordial reception of the truth as it is in Jesus.

"At the same time, there are not a few promising appearances connected with the facts on which this general statement is founded, and of which it may not be uninteresting to give a concise detail.

"The multitude of Pilgrims, most of whom come immediately from Bucharia to Astrachan, on their way to Mecca, continues to be very great; and the readiness with which they receive copies of the Persian or Tartar New Testament is extremely encouraging. In the month of June last, there were, at one time, no fewer than *one hundred and thirty-five* of them, waiting in the city for passports to enable them the more safely to pursue their journey. Many of them are from the Western States of India; and, although the Scriptures are preparing in so many Indian Languages, all the Mahomedans from these quarters, whom the Missionaries have met with, use no written language except either the Arabic or the Persian. They crowd into Bucharia, from all the surrounding countries, for the purpose of studying the Mahomedan Religion, and its sacred language, which they deem the Arabic to be; as well as to make themselves masters of the Persian, and the Turkish; the last being the name which they uniformly give the Tartar. They there receive their education, at the expense of the Schah, provided they cannot support themselves; and, when they leave the schools, they are rewarded with presents. Thus, Bucharia appears to be the strong-hold of Mahomedanism throughout Tartary; but it can only support a part of that tottering fabric, which will ere long

fell before the joyful sound of the Gospel. And who shall say but that the reception of the New Testament, by some of those who have during the past or preceding years held intercourse with the Missionaries, may pave the way for this most desirable and glorious end! One of them, who they learned was an Effendi employed by the Khan of Bucharia himself, took away with him not only a New Testament, but a copy of Grotius in Arabic; with which valuable publication, as mentioned in the last Report, the Church Missionary Society of London generously furnished our Missionaries.

"Several Pilgrims have also visited them from Afghanistan, as they passed on to the Caaba; and, among others, an Effendi of that nation, a very accomplished young man, who they were informed was also of high rank, being a Schah's son, and who readily accepted of a Persian Testament and an Arabic Tract. The very pilgrimage to Mecca, though worse than useless in itself, may thus be overruled as the means of conveying the Scriptures into countries, where, on account of the suspicious jealousy, the virulent bigotry, and the sanguinary laws of the Mahomedan inhabitants and rulers, there are few, if any, facilities for dispersing them.

"Even Brahmins may yet be brought to the knowledge of the truth, at Astrachan: for, in the month of May, an Indian having called on the Missionaries, to whom they showed specimens of the Serampore translations of the Scriptures, they learned from him, that about 200 of his countrymen were resident in the city, of whom the greatest part were Brahmins. On his next visit, he brought along with him one of these priests, who read with ease the specimen of Sanscrit which they put into his hands, and conversed with them a considerable time concerning India; though, having to talk with him by means of an interpreter, they could not say much to him on the subject of religion. He discovered, however, a desire to obtain the Scriptures in Sanscrit, which they promised to endeavour to

procure for him. Application has accordingly been made to the Baptist Society for some copies, which the Directors have no doubt will be readily granted, and which will be sent out to Astrachan by the earliest opportunity after they are obtained.

"They have likewise had repeated conversations with several Jews from Endery, a town of the Kumack country, about a day's journey to the southwest of Kitzliar, and in which there are no fewer than about 300 families who profess the Jewish religion. Besides these, there are said to be 500 Jewish families at no great distance to the south of Endery; among whom they reckon about 100 Rabbis. They all speak the Persian language in their families, but have no books except in Hebrew; and indeed they are acquainted with no alphabet but the Hebrew. They appeared to be completely ignorant of the New Testament; and, when the prophecies concerning the Messiah were mentioned to them, they endeavoured to explain away or pervert the meaning of almost every one of them. They said, however, that they would read the New Testament, if they had it in Hebrew. The Missionaries, accordingly, having procured some copies from the Astrachan Bible Committee, Mr. Dickson, after a long and interesting conversation with them, in which he laboured to convince them, that the expectations which they still cherished of the personal appearance of the Messiah, as their Temporal Deliverer, would never be realized, because he has already come in a very different character, as a Spiritual Saviour, presented them with nine copies, which, with one formerly given, make, in all, ten copies of the Four Gospels and Acts of the Apostles in Hebrew. May his prayer and ours be heard and answered, 'that the reading of them may be the dawn of Gospel light among the Jews of Endery; that so the veil may be removed from their hearts, and many of them be made to see that Jesus is the Messiah promised to their fathers, and that he is able to save to

the uttermost all who come unto God by him!"

"The formation of Bible Societies or Committees in the Governments both of Penza and Perm, the members of which seem peculiarly zealous for the circulation of the Scriptures, among the Tartars in their neighbourhood, no less than among the subjects of the Greek Church, is also deserving of particular notice. A considerable number of Tartar New Testaments, and of the Gospel according to Luke, in the same language, have accordingly been sent to them; in the distribution of which, among the Tartars in his Diocese, the Archbishop of Perm has taken a lively interest. Thus the Lord appears to be opening up ways, in every direction throughout the Russian Empire, for the diffusion of Divine Truth, among a people fettered by strong delusion, and trusting in vanities and lies.

"These, surely, are increasing evidences of the peculiar importance of Astrachan as a Missionary Station; and, it is to be hoped, presages also of greater events in due time to be brought to pass, under the influence of that God who will not forsake the work of his own hands, but will assuredly prosper his Word unto that to which he has sent it."

Some favourable indications are given respecting two Tartars, named Moulem Birdy and Khojy Jan; after which the Report proceeds to speak of

#### ORENBURG.

"At the period to which the last Report brought down the accounts respecting this Station, the interest which had been excited, by those of the preceding year, was not inconsiderably diminished. But the return of Mr. M'Alpine, who at that time was employed along with Walter Buchanan in labouring among the Kirghisians, and who was under the painful necessity of leaving Orenburg to visit his native country on account of his health, prepared them for expecting something of what they have now,

with the most grateful and animated feelings, to relate.

"They do not refer to the continued zeal and steadiness of Walter Buchanan, thus converted Cabardian, and Mr. M'Alpine's ardent fellow-labourer; though these cannot yet be overlooked or unnoticed: but to the decided change, which they have now no reason to doubt has taken place on one of the Kirghisians, whose name has not yet appeared in any of the Society's Reports. And they know not how they can so well introduce their narrative concerning this interesting subject of divine grace, as by the following extract of a letter from Walter Buchanan to one of the Directors, which speaks at once for his own state of mind and that of his Kirghishian Convert.

"I was once in slavery; but, by your bounty, I am now free. Once I was without God and without a Saviour; but now, by your means, under God, I have been brought to the knowledge of my God and Saviour, whose blood cleanseth from all sin. It is now become my daily desire to get an interest in Him and His righteousness; and I can say, that in Him I have found a resting-place for my soul. In Him I believe; and trust He will never forsake me.

"You know that Mr. Fraser has encouraged me to open my mouth to the poor Kirghisians. Among these people I have been constantly labouring for two years; and, I trust, not without advantage to them as well as to myself. The Kirghisians profess to believe every thing that is said to them on religion; and, although the word seems to make little impression on their hearts, yet the frank and open way in which many of them listen, gives encouragement to hope, that a work of grace will take place among them. I am truly happy to have it in my power to inform you, that Mollonazar is become a devoted disciple of Jesus, and has thrown away all his Mahomedan nonsense. He appears to be exceedingly serious, and much devoted to his Saviour."



Various particulars are stated respecting this young Convert; and, in a note, the following account is given of another promising Mahomedan, named Achmet.

"He is a native of the Cabardian Country, and speaks its language; though his father was a Trukman, and his mother a Kirghisian. For three months he had been visiting the Missionaries, almost every second night; and the result, according to Mr. Fraser, has been, that he is *almost*, if not altogether, a believer in the New Testament. At the age of twenty-four, Achmet accompanied his father on a pilgrimage to Mecca from the neighbourhood of Troitzka, where he had settled: having accomplished which, on their return thither, by the way of Egypt, his father died there, at the great age of 104. Among his last words, the dying parent enjoined him to read the New Testament; telling him, that he would never learn the True Religion unless he did so. After various hardships, Achmet reached Orenburg last summer, in his way towards Troitzka, where he supposed he has still a sister living; but has been detained there ever since. At his first interview with the Missionaries, he earnestly solicited a copy of the New Testament, declaring his anxiety to fulfil his dying father's injunction. He soon began to entertain doubts of the Korân. He has often since been heard crying out, with seeming earnestness: '*Âi Ohodai mame Anjeel-dan aer masin,*' i. e. 'O God, never separate me from the New Testament!' Of Mahomed and his religion he now speaks with disdain; and has even threatened to burn all his Mahomedan books."

From the Appendix, we extract the following account, given by Mr. Fraser, of a singular sect, named Malakani.

"The Bible, they believe, contains the whole will of God; and that He alone is to be worshipped in spirit and in truth. The Most learned among them read and

explain the Word; and are, consequently called Elders or Presbyters. They call themselves, in contradistinction to those of the Greek Church, *Spiritual* Christians Crossing, they look upon, as the real mark of the beast mentioned in the Revelation. They believe, most firmly; that worshipping images or saints is idolatry; and consequently pray, that they may be preserved from the influence of the Beast and of the Dragon. They believe, that Christians ought rigorously to observe the laws of Moses respecting meats. Tobacco and onions are condemned by them. The command of our Saviour about observing his Supper they look upon, as encouraging them to suffer death rather than worship the Beast. Baptism, by them, is considered as meaning the instruction of the Word of God, and putting all evil away from them, desiring the sincere milk of the Word, &c. On this account they have given themselves the name of Malakani; for the word *malaka* signifies milk. They consider all wars unlawful. On this principle, they think it no evil for any of them, should he be taken for a recruit, to desert; alleging, that Christians are called to peace, and see no right any one has of forcing them to fight, and that too, it may be, against Christians. The Malakani of the present day are turned very careless; and are also divided among themselves."

On the subject of Orenburg, the Report further states—

"The readiness and joy with which the Kirghisians continue to welcome the visits and instructions of Walter Buchanan, and the feeling with which they listen to his explanations of Divine Truth, frequently crying out, 'We repent, we return to thee, O God! Cast us not away! Have mercy on us!' appear, indeed, to indicate the approach of some more general movements of the power and grace of Christ in their behalf.

"It is not, however, among the poorer sort of them only, that interest appears to

be excited in favour of the Gospel. In October last, Mr. Fraser received a visit from the Chief of the horde, who roams between the Uralak and Astrachan, and entered into conversation with him; when he seemed unwilling to mention the name of Mahomed even as a Prophet, and said, that Jesus was the most excellent; earnestly solicited Mr. Fraser to go along with him, and instruct his people, to which he assured him they would most gladly attend; took away with him a copy of the New Testament and Psalms; and promised to send him a supply of any thing in his power, which he might choose to request. It was with much regret that Mr. Fraser was obliged to decline accompanying this Prince to his horde. But how could he leave a Station, at which he was the only Missionary, with the exception of Walter Buchanan, who himself needs both protection and instruction; and give up, not only the opportunities which he enjoys of conversing with inquirers after the truth among the Kirghisians around him, but the revival of the New Testament, which he is carrying on for their more general and permanent edification in godliness.

"He, however, promised the Prince most cheerfully to comply with his request, as soon as one or two companions should join him—a promise which, the Directors trust, he will ere long be able to fulfil. For, not only has Mr. Fraser advanced in the revival of the New Testament, in the Orenburg Dialect, as far as the 2d Epistle to Timothy, so that in a short time this work will be finished; but the Directors have now to mention, that they have the prospect of being able, so early as next month, to send out three young men to this Station, who, they hope and pray, may go forth in the name and the strength of the Captain of salvation, to unfurl the banner and proclaim the triumphs of his cross, to the still enslaved and deluded worshippers of images or votaries of the false prophet, in that central district of Russian Asia. One of them, Mr. (now Dr.) Ross, after having re-

ceived a liberal education, not only theological but literary and medical, and of whose Missionary qualifications there is every reason to form the most satisfactory opinion, has lately been licensed and ordained to the work of the holy ministry, by the Associate (Bargher) Presbytery of Edinburgh, to whose kindness, as well as to that of their Synod on this occasion, the Directors cannot but express their deep sense of obligation. Mr. Gray, of whom, in the department which he is to occupy as a Catechist and Teacher among the Kirghisians, the Directors entertain no less favourable sentiments, is the second; and the third, viz. Mr. Selby, it is proposed, shall make the experiment of combining, with the means which he may enjoy of conversing with the natives, a professional business, the establishment of which, in Orenburg, is likely to be of most essential advantage both to the inhabitants and to the Mission.

"No particular intelligence has reached the Directors concerning the

#### CHINEA,

since Mr. Paterson's visit to it in 1816; and of which an account was given in last Report. Additional copies of the New Testament and Tracts have, indeed, been sent to it from Karass, and they were conveyed thither by Shelliv, a Tartar Effendi, whose name at least is not unknown to those who are acquainted with the Missionary Transactions at that Settlement. Of the book of Psalms in Tartar, 150 copies have likewise been sent from Astrachan to the Bible Committee at Synphoropol, for distribution among the Tartars in the Peninsula; and 100 of the same part of the Old Testament Scriptures, with an equal number of the Gospel according to Luke, to Taganrog, in Little or Crim Tartary, for the Mahomedans, under the Government of Count Mezou. But, with regard to the effect which the reception of these may have had on the minds of any among whom they have been circulated, the Di-

rectors have as yet had no information. The Crimea, however, presents too important a sphere for Missionary labour, to be kept longer out of view than is absolutely necessary to enable the Directors to provide some suitably-qualified Missionaries, to sow the seeds of Divine truth among its varied population. As soon, therefore, as the Karass branch of the Mission is strengthened by additional labourers, if God shall continue to prosper their exertions, they will lose no time in detaching one or other of the Brethren, who are at present there, on this work of love, to the inhabitants of Taurida.

"Nor is this the only new Station which the Directors are solicitous to occupy. Fully according with the sentiments of their Missionaries at Astrachan, contained in the following extract from one of their latest letters, they present it to the public with the same design for which it was drawn up; and leave it to those whose support they equally hope to receive and earnestly solicit, to say whether they will allow the object which it holds out to remain unfulfilled. 'Perhaps it is premature to mark out new Stations, till the old ones are more suitably supplied with Missionaries, and the funds are in a more flourishing condition: but as a view of the country, not yet taken in, may stimulate the friends of religion to put it into the Society's power to make the attempt, we submit to your consideration the propriety of keeping the following places in your eye; namely, Derbent and Baku, on the shores of the Caspian; and Vladikavkas, on the road leading through the mountains of Caucasus to Teflis, the capital of Georgia. Vladikavkas is, perhaps, the most favourable position of any for acquiring the language of the Mountain Tribes: it is a Russian Fort, where the Missionaries could live secure, while prosecuting this indispensable object. Derbent and Baku possess the double advantage, of being near the mountains, and of being frequented by a great many Persians and Mahomedans, some of whom are resident

there, and others going to or coming from Astrachan. Almost all the Persians, indeed, in coming from their native country to this place, take shipping at one or other of these ports.'

"Such is the statement, with regard to their Foreign Operations and Plans, which the Directors have conceived it expedient to submit to the Society at this Anniversary. At all the Stations, at Karass, and Astrachan, and Orenburgh, the light of day is breaking in on the darkened natives. The work of God is in progress. The means of commencing it have already received his approbation and blessing; and the means of carrying it forward are at this moment in operation. His influence appears to be descending on these means: and, if He will it, the period is not far distant, when a shout shall be heard, from the mountains of Caucasus to the entrance of Siberia, and throughout all the intervening districts, and all the regions around and beyond them, that the arm of the Lord is revealed, and the glory of the cross displayed in the subjection of their scattered tribes, and settled villages, and moving tents, and populous cities, to its power, as *the power of God unto salvation.*"

#### HOME PROCEEDINGS.

"The Directors have no reason now to complain, as they once had, that none or but few are willing to come forward and offer themselves for Missionary Service. In addition to the four Missionaries who are soon to embark for Russia, there are at present nine, either under their tuition as Students, or accepted as Candidates; and who, they hope, will, ere long, be qualified for following these their Brethren to the same or similar Stations, where the openings may be most favourable, or the call for exertion most loud and urgent. So numerous have been the applications from other young men, that the Directors were

reluctantly obliged, some time ago, not only to decline accepting any more, but to enter into a resolution to refuse every new offer, *in the present state of the funds*, unless it should come from candidates who have made considerable progress in their education, before they require to be taken under the care of the Society. It is not the want of inclination, therefore, but of pecuniary resources, that prevents them from providing more proportionately for the instruction and conversion of the multitudes in the south and east of Russia, &c. who are still sitting in moral darkness, and in the region and shadow of spiritual and everlasting death."

An urgent appeal is then made to public benevolence, and a grateful acknowledgment of the support already received.

From the statement of the Funds, it appears that the Income of the Year has been 2762*l.* 4*s.* 3*d.*; and its Expenditure, 2681*l.* 16*s.* 4*d.*

#### CONCLUSION.

"In conclusion, the Directors would only farther say, that, while times and events are in the hands of the Lord, the period in which it is our happiness to live, and the events which it has brought forth, and with which it is now teeming, appear to afford no unequivocal presages of its approach to the expected and promised revelation of that latter-day glory, in the brightness of which all nations shall rejoice, *with all who dwell on the face of all the earth*. The accelerating march of those godlike institutions, which commenced their career in this island of the sea within the memory of the present generation; and which, under the same divine influence that raised them into existence, have been every year advancing in the energy of their exertions, and extending the sphere of their movements, till the Word of the truth of the Gospel has, by its translation and distribution in a vast va-

riety of languages, or by the voice of living instruments, been made to resound in countries and districts once deemed as inaccessible as they were remote; and till its power has been seen and felt, in the conversion and salvation of many who once were *children of disobedience, and heirs of wrath, even as others*.—this is the pledge that God is indeed remembering his covenant with Abraham and his promise to his Son, and the earnest of the approaching accomplishment of every word that hath proceeded out of his mouth as the Lord of Hosts and the God of Love, whose power will effect what his faithfulness has declared; that *nations shall be born in a day*; that *the islands shall wait for his law*; that *the wilderness of Kedar shall become a fruitful field*; that the cities shall no longer be termed *desolate and forsaken* of his presence; and that *the knowledge of his glory shall cover and fill the whole earth, as the waters do the sea*.

"And shall we be lifeless and inert?—While we lift up our eyes to contemplate this scene of attractive beauty and commanding interest, should we not likewise open our hands and stretch them forth, to be fellow-workers with God in producing it?—raising our hearts, with our voices also, to the throne of His glory, in fervent and unremitting and persevering supplications for the universal diffusion of that spirit of inquiry, of faith, and of prayer, which must precede, and which will usher in, the recall of the outcasts of Israel from their long-cherished and deep-rooted unbelief; the subversion of Mahomedan delusion and antichristian superstition, wherever they exist; the emancipation of every slave of fearful, or frantic, or licentious idolatry; and the general subjugation of the world to the rightful authority and peaceful rule of Him, *to whom every knee shall at length bow, and every tongue confess, that he Lord, to the glory of God the Father*. Amen, and Amen.

### IMPORTANT ECCLESIASTICAL UNION.

*Extract from the Minutes of the Proceedings of the Associate Synod of Ireland, at Cookstown, 7th July, 1818.*

Read a communication from the committee appointed last year to make such additions to the common testimony of Seceders as might adapt it to the circumstances of the Secession Church in Ireland. Approved of the conduct of the Committee.

The communication of the Committee respecting coalescence is as follows.

"We the Committee appointed by the Associate Synods to make such additions to our common testimony as may adapt it to the circumstances of the Secession Church in Ireland, beg leave to state, that, in obedience to the injunction of the Synods, we have had several meetings since our appointment, at which we have, after prayer to the Father of lights for direction and aid, given to the very important subject committed to us, the most serious and extended deliberation. Papers have been drawn up by several of our members, which, in their judgment, might serve as a display of the "present truth," and as a testimony against the many errors and evils which abound in our day, and in the land wherein we dwell. These have undergone respectively calm and dispassionate, but close and accurate discussion. We have not, however, been able to frame one which we could with confidence recommend for adoption as a part of the testimony of the United Body. Nor will this, we are persuaded, appear surprising to the Synods, when they consider the numerous and dangerous errors with which we are surrounded, and the manifold and pernicious evils that exist as well in our own as in other communities;—both of which errors and evils, fidelity to our Lord and Master, regard to the interests of truth, and love to the souls of those committed to our pastoral inspection and care, make it necessary for us to testify against,

and to condemn: especially when, in addition to this, we consider what scrupulous care and attention are required in compiling what the church is to exhibit to the world as a part of her public and standing testimony. We have, however, collected the materials from which we humbly hope that such an addition to the testimony might be formed, and we unanimously recommend to the Synods, that, *inasmuch as they have agreed to take as a basis of Union the Westminster Confession of Faith, Larger and Shorter Catechisms, Directory for Worship, and Form of Presbyterian Church Government, with the original Secession Testimony, they should forthwith unite*, leaving the adaptation to be afterward digested, adopted, and exhibited to the world. But to inspire with mutual confidence, both Ministers and people in connexion with the respective Synods, and to remove every vestige of suspicion and jealousy that may unhappily be entertained by any on either side, that the Synods should determine on the following things.

I. To declare their constant and inviolable attachment to their already approved and recognized standards, namely, the Westminster Confession of Faith, Larger and Shorter Catechisms, Directory for Worship, and Form of Presbyterian Church Government, with the original Secession Testimony.

II. That as they unite under the banner of a Testimony, they are determined, in all time coming, as their forefathers have set them the example, to assert the truth when it is injured or opposed, and to condemn, and testify against error and immorality whenever they may seem to prevail.

III. To cancel the name of Burgher and Anti-burgher for ever, and to unite the two Synods into one, to be known by the name of "*the Presbyterian Synod of Ireland distinguished by the name Seceders.*"

IV. To declare their independence of any superior ecclesiastical court, while, at the same time, they shall esteem it their

pleasure to hold occasional communion with all branches of the Secession, as circumstances will offer.

V. To let all the Presbyteries and Congregations in their connexion, bear the same name, and, in the mean time, stand as they were before the coalescence.

VI. Carefully to preserve all the public records of the two Synods from their formation in the kingdom till the present day.

The Committee would also recommend it to the United Synod to publish a history of the Secession in Ireland, containing a faithful narrative of the proceedings and success of both Synods, so soon as the materials necessary for such publication can be conveniently and accurately collected.

The Committee have only further to state, that should the United Synod see meet to reappoint them to complete the adaptation resolved on, they do not shrink from the task, while they will cheerfully communicate the result of their labour and experience to any others whom the Synod may please to nominate in their room."

Signed in the name and by order of the Committee.

JOHN REID, CHAIRMAN.  
DAVID STUART, CLERK."

The Synod expressed their unanimous approbation of the preamble to the paper from the Committee.

Articles 1, 2, 3, of the proposed Union were unanimously received. For article 4, the following article was adopted. "To declare their independence of any ecclesiastical court; while at the same time they do hereby signify their hearty inclination to hold a correspondence with their sister Church in Scotland or elsewhere, for their mutual edification: but think it expedient not to lay themselves under any restrictions as to the manner of said correspondence." Articles 5, 6, were unanimously adopted.

Agreed to transmit these articles immediately to the Brethren sitting in Rev. Mr. Davidson's Meeting-House; and for this purpose, appointed Messrs. Rankin, Millar,

and John Reid. The clerk was directed to furnish this deputation with the necessary extract. Agreed to hold an Interlocutor at 6 this evening.

A Deputation from the brethren of the other Synod, namely, Messrs. Rentoul, Craig, and Wm. Carr, waited on this Synod, and presented the following communication.

"July 3<sup>rd</sup>, 1818, 3 o'clock, P. M.

"Synod proceeded to consider the subject of coalescence with the brethren of the other Synod, and directed the Clerk to read the proceedings of both Synods last year in that matter, with the result. They then directed that the report of the conjoint Committee, as also the Formula of Questions authorized and in use by the other Synod be read. The Union, on the basis already agreed upon by both Synods, then came to be considered. The Synod approved of the conduct of the Committee, and the preamble of their communication. Articles 1, 2, 3, were approved of, and in place of Article 4, the article contained in the communication from the other Synod, substituting the words '*insubordination*' for '*independence*' was adopted. Articles 5, 6, were adopted.

"Agreed to transmit this communication immediately to our brethren now sitting; and appointed Messrs. Rentoul, Craig, and Wm. Carr for this purpose.

*Extracted by*

THOS. WHINNERY, Clerk."

From the above communication it appeared that on the Articles of Coalescence forwarded to the brethren, they had made no change, save the substitution, in Article 4, of the words "*insubordination*" for "*independence* of." The Synod heartily and unanimously agreed to this alteration. The Synod also declared that "there is now no obstruction to the formation of the coalescence between the two Synods;" and with a view to carrying it into effect, agreed to meet our brethren in Rev. Mr. Davidson's Meeting-House this evening at 8 o'clock

Of this agreement and proposed meeting the brethren of the other Synod were advertised through the medium of their depotation. Closed with prayer.

*Coolestown, Rev. Mr. Davidson's Meeting-house, 8 o'clock, Evening.*

The Members who composed the two Synods of Seceders met for the purpose of forming themselves into one Synod. Rev. Mr. Rentoul and Rev. Mr. Boyle prayed for light and direction. For Moderator of the Synods, when united, Messrs. Rankin, Rentoul, Rogers, and John Wright were put in nomination. Mr. Rentoul was chosen, and took the chair. Mr. Samuel Edgar was unanimously chosen Clerk.

*The Moderator by prayer united the two Synods into one, and constituted them as one Synod, under the designation of "the Presbyterian Synod of Ireland, distinguished by the name Seceders."*

#### ARTICLES OF COALESCENCE.

"I. We, the Presbyterian Synod of Ireland, distinguished by the name Seceders, do declare our constant and inviolable attachment to our already approved and recognized standards, namely, the Westminster Confession of Faith, Larger and Shorter Catechisms, Directory for Worship, and Form of Presbyterian Church Government, with the original Secession Testimony.

"II. As we unite under the banner of a Testimony, we are determined in all time coming, as our forefathers have set us the example, to assert the truth when it is injured or opposed, and to condemn, and testify against error and immorality whenever they seem to prevail.

"III. We do hereby cancel the names of Burgher and Antiburgher for ever, and unite in one Synod, to be hereafter known by the name of 'The Presbyterian Synod of Ireland, distinguished by the name Seceders.'

"IV. We declare our insubordination to any ecclesiastical court: while, at the same

time, we do hereby signify our hearty inclination to hold a correspondence with our sister Church in Scotland, or elsewhere, for our mutual edification; but we think it expedient not to lay ourselves under any restrictions as to the manner of said correspondence.

"V. We let all the Presbyteries and congregations in our connexion bear the same name, and, in the mean time, stand as they were before the coalescence.

"VI. We agree carefully to preserve all the public Records of the two Synods from their formation in the kingdom till the present day."

A roll of the Synod was ordered to be made out, to be inserted in this minute, including all the ordained Ministers of each Synod at the time of the coalescence.

*Friday Morning, 11 o'Clock.*

The Synod met. The roll ordered was made out as follows:—*Presbytery of Antrim*,—Thomas Bell, Mosside; John Mar, Ahoghill; Thos. Reid, Randalstown; William Wallace, Donegore; Francis Wilson, Killimurris; Robert Longhead, Ballinomy; James Mayne, Carnaboy.—*Presbytery of Markethill*,—Samuel King, Tyrone's-ditches; David Moore, Market-hill; Joseph Crawford, Cremere; Samuel Beatie, Ahorey; John Kerr, Newry; David Stuart, Mary's Abbey, Dublin; Samuel Moore, Rockcorry.—*Presbytery of Monaghan*,—James Rankin, Monaghan; Robert Lewers, Glentubret; John Marshall, Cotehill; James Thompson, Drum; Joseph Wilson, Clarke's-bridge; Andrew Johnston, Newbliss; Samuel Crookshanks, Corenary; William Bell, Baileborough; Richard Ross, Drumkeen; Joseph Martin, Derryvally; William McKelvy, Cahans; John Elliot, Smythborough.—*Presbytery of Belfast*,—John Hutton, Ballicopland; Henry Hunter, Hill-hall; William Moffat, Moira; David Maxwell, Newtownards; Joseph Kelso, Magheragall; William Carr, Belfast.—*Presbytery of Upper Tyrone*,—Lewis Brown, Sixmilecross; John Lowry, Upper

Clenanaces; Hugh Stokes, Glenhoy; Robert Reid, Dunnemans; John Watson, Ballinahatty; James Bridge, Ballinagrane; David Fulton, Stranorlar; John Allen, Caledon; David Evans, Pomeroy; Andrew Maxwell, Ardstra.—*Presbytery of Templepatrick*.—William Holmes, Ballyeaston; Thomas Carmichael, Ahoghil; Alexander Clarke, Lyle; George McCaughey, Larne; William Munniss, Roseyards; James Wilson, Kirkinariola; John Wright, Ballyeaston.—*Presbytery of Lower Tyrone*.—John Wilson, Lecomfor; John Bridge, Castlecaulfield; Hugh Bell, Egglis; Thomas Millar, Cookstown; James Kinnear, Lower Clennanaces; Thomas Heron, Balligoney; William Harkness, Sandholes; Samuel McCurdy, Stewartstown.—*Presbytery of Newtonlimavady*.—James Rentoul, Ray; William Dickey, Carnone; William Wilson, Newtonlimavady; Samuel Craig, Cross-roads; James Crawford, Derry; Doctor Samuel Gamble, Ramelton; James Gamble, Strabane.—*Presbytery of Armagh*.—William Henry, Tassagh; George Hay, Doneclony; William Beatie, King's-mills; John Reid, Drumbanagher; William Agnew, New-mills; Robert Lyons Porter, Tullyallen; James Harvey, Redrock; William Reid, Scarva; Samuel Oliver Edgar, Armagh; Edward Jardine, Drumhillary; Robert Hawthorn, Clare; Thomas Hutcherson, Mass-Lane, Dublin.—*Presbytery of Down*.—William Moorhead, Loughabeyr; Samuel Edgar, Ballinabinch; Thomas Walker, Saintfield; John Rogers, Glascar; John Rutherford, Ballydown; James McCulloch, Granshaw; Isaac Allen, Garvagh; David McKee, Anachlone; Thomas Tate, Rathfryland; Thomas McKee, Castlwellan; Thomas Main Reid, Drungooland; James Porter, Drumlee; Joseph Lowry, Lissara, John Sturgeon, Boardmills; James Wright, Balliblack; Alexander Bryson, Four-towns.—*Presbytery of Derry*.—Thomas Mayne, Garvagh; Adam Boyle, Boveedy; James Hunter, Colerain; William Wilson, Crossgar; Alexander Mulligan, Colenady.

The Synod appointed their next meeting to be in Derry, on the first Tuesday of July, 1819.

Thanks were unanimously voted to the Committee for preparing the plan of coalescence. The Committee, consisting of Messrs. John Reid, Samuel Craig, Thomas Millar, Dr. Samuel Gamble, David Stuart, and Samuel Edgar, were continued, and instructed to proceed with the adaptation of the Act and Testimony to the circumstances of the Secession Church in Ireland; and also in preparing materials for a history of the Secession.

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*Third Annual Report of the Board of Directors of the Young Men's Missionary Society of New-York.*

(Concluded from p. 474.)

In the same letter he observes, "There are awakenings in several places in this region. The people of the town of Remsen have been in the habit of disregarding God's ordinances and institutions; but for some months there has been a solemn attention among them. I have lately spent one Sabbath with them, and Mr. Barnard two. I am requested to administer the Lord's Supper there, which I shall do on Sabbath next. Seven persons have offered themselves, and more are expected to join the Church of God at that place. In the town of Florence, which is destitute of Gospel ordinances, there is also a serious attention to religion. Twelve persons wish to join the Church, and I am earnestly desired to visit that place also to dispense the Sacrament."

In a letter of March 6, he says, "Mr. Barnard has closed his mission. He has been very acceptable, and his ministry blessed wherever he laboured. I shall now be alone, unless the Board send others to take part with me in the important work. There is evidently an increased attention to divine things wherever we have visited. In



a number of places in this region, the Spirit of God is poured out. Many others are requesting the everlasting Gospel to be preached unto them, and the healing waters of the sanctuary administered to their souls. What an howling wilderness presents itself to view! Oh Lord! pour out thy Spirit, and send forth labourers to proclaim salvation to those who are perishing in their sins."

On the fourth of May he writes, "I have frequently expressed my inability to answer all the calls made on me for ministerial labour. The fields are truly whitening to the harvest. On the third Sabbath of April, in answer to repeated solicitations, I dispensed the Lord's Supper in Florence, where a Church has existed for some years, but has never had a settled ministry. Twelve were received on profession of their faith. The day was very stormy, the roads extremely bad, yet a respectable audience attended, and solemnity marked their deportment. Last week I visited the Churches I had planted at Constantia and Volney. The first is reduced to four members, in consequence of removals from that place. The Church at Volney is prospering. Several persons are desirous of becoming members. They keep regular Sabbath meetings. I was pressed to administer the Lord's Supper, but could not tarry." The following is an extract of a letter, dated Rome, 24th June: "Since I brought my family to this place," (in the beginning of that month) "I have been deeply engaged in my labours, and the Lord has evidently blessed them. I have organized two Churches, one in Vienna, of twelve members; the other at Oswego Falls, of eighteen members. There has been a great attention to religion in the latter place for some time past. Eight weeks ago I preached in the village; and, on a short warning, an audience of 200 convened in an evening. I preached with great freedom from these words, *"God is love."* All eyes were fixed, all ears were open, and I trust their hearts also. It was nearly 11 o'clock before I closed. There was not a sleeping

Eutychus present; and if I had continued until midnight, the people would have gladly heard me. To the 30 persons mentioned above as having been received in these two places, I have also received 8 in Western, and baptized 8 adults. I have dispensed the Lord's Supper twice in this time." Mr. Dunlap, as well as Mr. Barnard, gives a most affecting account of the religious state of the population, generally, among whom he has laboured. Hunting and fishing are in some places the common amusements of the Lord's day. There are multitudes, however, extremely eager to hear the Gospel preached. The calls for it are numerous and urgent, while there is among them a grievous famine of the word of life. In the county of St. Lawrence, where Mr. Dunlap is fully persuaded that his ministry has been blessed, there is only one preacher of the Gospel; and he not permanently settled. The uninformed inhabitants of the counties in which Mr. Dunlap has laboured, are represented by him as in imminent danger of being carried away with every wind of false doctrine; as there are not wanting around them and among them many, who, to use his expressions, "are teaching for doctrines, not only the commandments of men, but the doctrines of devils. Such men," he adds, "fly to places which are destitute of religious instruction, and lead captive ignorant persons, who become a prey to these apostles of error."

The Board close their account of Mr. Dunlap's labours, with some extracts from his latest communication of September 25th. "Through the infinite mercy of the God of grace and providence, my life has been prolonged two years in the service of the Society. My health has been so good as not to prevent me from fulfilling any appointment for religious service. I have preached twice, but more generally three times, on the Sabbath, and often in the week. I have humbly attempted, in the strength of the Lord Jesus, to perform the duties of a minister of the cross; preaching salvation to sinners, edifying saints, comforting the

afflicted, visiting and teaching from house to house, conversing with many on the concerns of their souls, organizing churches, receiving members, ordaining officers in the house of God, exercising its discipline, and administering the seals of the covenant to adults and infants. I have the pleasure to observe, that not one, whom I have received on confession, have hitherto wounded their profession, or made shipwreck of their faith. May the living God keep them by his mighty power, and receive them into the kingdom of his glory. I have observed that the more I am enabled to deliver divine truth in a plain and scriptural style, the more it is relished, and the more good, I trust, is done by it. I have generally adhered to my original plan, of labouring in a circuit, watering what I have sown, giving line upon line, and precept upon precept. I have, however, found it necessary, at times, to deviate from this rule, in answer to pressing calls.

"During my two years labour I have organized eight churches, have dispensed the Lord's Supper as often as once a month, and received nearly two hundred persons into communion. I have frequently visited and examined schools, and have distributed the greater part of the Bibles, Testaments, Catechisms, and Tracts, furnished by the Board, which have been thankfully received, and, no doubt, done much good. I have laboured one-third of the last year at Western, have received \$200 from the church there, and \$38 from other places: which sums I have credited to the Society."

He thus concludes: "My time for Missionary labours and exertions will soon be over; and the few churches I have planted will soon dwindle and die without further aid; I therefore earnestly entreat the Board and the Society, to take active measures for procuring suitable missionaries, who may be placed among them. I cannot boast of that rapid success in my ministry which many have enjoyed; the residue of the Spirit is with the Lord; but I consider it as an infinite mercy, that the God of grace has, in

any measure, condescended to bless my very feeble and unprofitable labours with success. To his name be all the glory."

The Board congratulate the Society, that they have been able to secure, for another year, the valuable services of this venerable, zealous, and indefatigable missionary. In every letter he earnestly entreats an interest in your prayers; and the Directors hope that the members will not be unmindful of him, and their other Missionaries, at the Throne of Grace: for, a Paul may plant, and an Apollos water, but it is God alone who can succeed their efforts and give the increase.

In the month of June, the Rev. Synagogue C. Henry, of the Presbyterian church, was appointed to labour in the northwestern counties of this state, in the direction of Buffalo. Mr. Henry spent two months on his mission, and finding that Pittsford and Carthage, two villages to the west of Canandaigua, were particularly in want of a preached Gospel, he spent the principal part of his time at those two places. In Pittsford he found a church organized, but no stated dispensation of the means of grace. In consequence of this, many of the people were very negligent in the observance of the Sabbath, and apparently indifferent about securing to themselves a preached Gospel. He was received in a very friendly manner; and, while he continued among them, had no cause to complain of the want of hearers at a single meeting. The audiences, on the Sabbath, and at the weekly meetings, were large and attentive. Towards the close of his labours among them, the number of hearers, at the evening meetings, became so great as to render it necessary to transfer them from the schoolhouse to the church. Even those who were formerly scoffers at every thing sacred, and were seldom or never at a religious meeting of any kind, became punctual in their attendance at the house of prayer. He observes, "I know of nothing special occurring under my ministry at this place, except the general and increasing attention to the

means of grace; and I left them much more disposed than before to obtain some spiritual guide to point out to them the way to eternal life." Carthage, the other place, and which was the principal scene of his labours, is a small village of about forty families, at the head of navigation on the Genesee river. "This," says Mr. Henry, "was the spot where I had the happiness to witness the blessing of God on my feeble attempts to promote his cause, among a people perishing for lack of knowledge. When I first visited it, there was nothing like the feature of a religious society. Excepting three or four families of wealth and respectability, the inhabitants were generally of the poorer class. Their ignorance of the great and fundamental doctrines of Christianity was lamentable in the extreme. I commenced preaching, and visiting from house to house, for the purpose of communicating instruction in a plain and familiar manner. In a short time there was a general attention throughout the village, and the people manifested an eager desire to hear the glad news of salvation. The schoolhouse became crowded, and solemnity appeared to pervade the audience. Several began to be deeply concerned for their spiritual welfare, and to inquire, in the language of the Scriptures, *What must we do to be saved?* The good work continued to increase, and new instances of conviction were multiplied. Things verged to such a crisis, as seemed to justify the establishment of a branch of Christ's church in this village. Accordingly, after some conversation on the subject, a day was appointed for the purpose of attending to this solemnity; when, with the assistance of the Rev. Mr. Williams, of Rochester, I organized a Presbyterian church. The whole number of members, at the time of the organization, was six; four of whom were previously professors of religion. On the last Sabbath which I spent in the place, I administered the Lord's Supper, when there was an addition of four more who professed their faith in Christ, and attachment to his cause. After the preparatory lec-

ture, I baptized two adults and twelve children. The season was peculiarly solemn, and I have reason to believe made a very deep impression on the minds of several. Besides those who have already assumed the Christian name, there are twelve or fifteen who continue seeking for their salvation. Such being the state of things, I confess it was not without painful emotions that I considered myself under the necessity of leaving them. They followed me with tears in their eyes, entreating me to remember their situation, and represent their case to the Christian sympathy and benevolence of your Society. They are willing to contribute towards the support of the stated preaching of the Gospel, and would do all in their power to render the situation of a minister pleasant and agreeable."

Mr. Henry also preached occasionally at a neighbouring town called Perrington, where previously to his visit, something like a revival of religion had taken place, through the instrumentality of a few pious individuals, who had established prayer meetings and a religious conference on the Sabbath. The work had been greatly checked by the introduction of doctrines inimical to vital piety.—Those of the Universalists had been industriously circulated, and many were led away by them. His meetings, however, were well attended; and he had the pleasure to find that those pernicious sentiments were daily losing ground, and that several who had embraced, renounced them as false and destructive.

The Board would add, that, sympathizing with the people of Carthage and its vicinity, in their interesting case, they have directed their Committee of Missions to look out for a missionary to be sent to that place.

The last report mentioned that Mr. John E. Miller had succeeded Mr. Phillips, who commenced a mission among the destitute inhabitants of the northeastern parts of the suburbs of this city, on the first of October 1817. Mr. Miller entered on his labours

on the first of November, continued in the service of the Society for 4 months, and was indefatigable in the discharge of his duties. He visited, from house to house, the abodes of ignorance, poverty, and distress, distributed Bibles and Tracts, and preached the Gospel in Sunday Schools, and wherever he could gather a company of sinners to hear it from his mouth. Though he met with many discouragements and difficulties in his work, principally from the want of a suitable place, in which he could steadily preach to the poor; yet, we have reason to believe that his labours were not in vain in the Lord. Through his exertions, the ignorant were instructed in the way of duty, and the vicious reprov'd, and in some instances reclaimed. The souls of poor and pious saints were refreshed by his conversation and his prayers. The sufferings of the sick were alleviated by his kind attentions, and the pillow of the dying was softened by the consolations of the Gospel which he administered. Of the families he visited, while a few turned a deaf ear to his counsels, and refused admittance into their houses, both of him and of the Bible which he proffered, many received him gladly as a messenger of mercy, and earnestly desired a repetition of his visits. Under his ministrations, sinners were convinced of their sins, and having obtained hope in our Saviour, connected themselves with Christian Churches. Among the number was a hoary-headed man of 70, and his grand-daughter of 20 years old. Some who had formerly professed the name of Jesus, but who had forsaken his service and his ordinances, had their steps again directed to his sanctuary. The lambs of the flock were not neglected by him. He often met with a little group of Sunday scholars of about ten years of age, who had associated to devote an hour, weekly, to the duty of social worship: he found them thus worthily engaged; and when he left them, he encouraged them to persevere. In the first two months of his engagement, he visited 97 families; in the whole period, he made 237 visits to the

poor, and distributed among them 623 Tracts and 55 Bibles. In the beginning of January, Mr. Miller commenced preaching steadily on Wednesday evenings, at a house in Norfolk-street, where he had increasing, attentive, and, towards the close, crowded and solemn audiences. To them he delivered his farewell address, after sermon, in the evening of February 25th. His hearers were much affected, and many of them expressed a deep regret at his leaving them. In speaking of these meetings, he observes, "The meetings which have been held in this street, I can confidently say, for the encouragement of the Society, have not been in vain. A great improvement has taken place in the morals of several persons in the neighbourhood. A number who were immoral, and who had entirely neglected public worship, are now moral, and attend the public ordinances of God's house. Several, who were careless about religion, begin to think seriously about their souls."

Mr. Miller also, during the months of January and February, preached regularly on Sabbath morning to the Sunday scholars in the room of the Henry-street Free School, and in the evening to their parents and others in the same place. On the 22d of February, he observes, "The number of scholars assembled was large. They have much improved in their attention and conduct since I have preached to them. Some of them are uncommonly attentive, and often tender under preaching." His congregation of adults here was also on the increase. In the evening of March 1st he preached his farewell sermon to an assembly of 3 or 400 persons. During the exercises much solemnity prevailed, and he trusts they will not be forgotten. The Board would only add Mr. Miller's testimony in favour of the Report on the subject of Pauperism, published in this city during the last winter. He says, "The causes of the poverty and of the degradation of the poor, are justly stated in that report; and I feel sensible, from the intercourse I have

had with them, that the Committee have suggested the very best methods for correcting the many evils existing among the poor."

The Society cannot fail to recollect the notice, in the last report, of the steps which had been taken to procure ground in the vicinity of Corlaer's Hook, for the building of a Mission-house, the approbation with which the plan of erecting such a building was received, and the vigorous measures then taken in relation to that subject. In addition to one thousand and twenty-eight dollars, which was subscribed on the spot, the sum of one thousand one hundred and forty-five dollars was afterward added to the subscription by members not then present, and other persons friendly to the object. The Committee, previously appointed for the purpose, waited upon Col. Rutgers, who promptly offered to the Society the donation of any vacant land belonging to him. It was with regret that the Board were not able to avail themselves of that gentleman's liberal offer: there being no situation within the limits of his estate deemed suitable for the purpose. After various negotiations with different individuals, they at length fixed upon two lots belonging to Col. Willett, on the north side of Broome-street, between Lewis and Cannon-streets, and in the vicinity of Mr. Miller's missionary labours. Those two lots they leased for twenty-five years, from the first day of May, for \$100 per annum. A committee was appointed immediately with full power to build a Mission-house. This duty has been performed in a manner highly satisfactory to the Board, in the erection of a very handsome place of worship, 40 feet by 50. This building has cost, including its furniture, about 2800 dollars, which will exceed the amount subscribed for that purpose by about \$627. This sum the Board will have to pay out of their Missionary funds, unless it be raised, as they hope it will be, by voluntary donations from those who have not yet contributed to the object. They have caused the house to be ensured

for 2500 dollars. It was dedicated to the service of God on Sabbath evening the 11th of October. A sermon from Psalm cxxii. 8, was preached by the Rev. Mr. Mathews, and the Rev. Messrs. McClelland and McLeod assisted on the occasion, making the opening and concluding prayers.

The Board cannot forbear to congratulate the Society upon this joyful event, and to solicit them to unite in thanksgiving to God, whose good hand has enabled us to build this temple for his worship: and, in ardent supplications to the Head of the Church, that he will incline the hearts of the poor to attend in that sanctuary to the ministrations of their present and future Missionaries, and bless them to their present comfort and eternal salvation.

On the 14th of September they resolved to employ Mr. Robert Steel, a licentiate of the Presbytery of New-York, as their Missionary in this city. He entered upon the duties of his appointment a short time previous to the opening of the Mission House; and was employed in visiting the families in the neighbourhood, apprizing them of the objects of the society in its erection, and inviting them to attend the solemnities of its dedication. On Sunday, the 18th of October, he commenced his public duties as a preacher in that place. His ministrations have hitherto been well attended, and appear to be acceptable to the people. He preaches morning and evening on the Sabbath, and holds a meeting for prayer on Thursday evenings. A Sunday school has been established under the direction of Mr. Steel and a Committee of the Board; and received under the care of the Sunday School Union Society, as school No. 85. The school meets in the Mission House in the afternoon of every Lord's day, in a prospering state, and likely to be an useful appendage to the mission. During the residue of the week, Mr. Steel is employed, as Mr. Miller was, in visiting the sick, the afflicted, and the dying, in gathering scholars for the school; and inviting the ignorant and the poor of the vicinity, to

attend this sanctuary and hear the Gospel of Jesus, who is able to make the one wise unto salvation, the other rich in faith; and both, heirs of a kingdom that shall never fade away.

Early in the spring, the Board directed their Secretary to open a correspondence with the London Missionary Society. Several copies of the last annual report were transmitted to that venerated institution, with a number of copies of the anniversary sermon. An answer to this communication is daily expected.

In addition to the sums received from the members as their dues, and the collections, amounting to \$328 67, made after the anniversary sermon in December last, the Board have received the following donations, (not yet acknowledged,) viz. \$30 from several individuals belonging to the Rutgers-Street church. 45 Bibles from the Auxiliary New-York Bible Society, 30 from the Union Bible Society in this city, 50 from the Oneida Bible Society, presented to Mr. Dunlap, various donations of Tracts, from Members of the New-York Religious Tract Society, and several sums of \$30 each, to constitute individuals members for life.

The amount in the treasury during the year has been composed of the following particulars, to wit:

Balance in the Treasury, Nov. 19, 1817 . . . . .	\$ 791 03
Received for Missionary purposes, . . . . .	2188 92
Collected on subscription list for building a Mission-house . . . . .	1921 77
Total . . . . .	\$4901 72
And the expenditures have been as follows:	
Salaries of Missionaries and ordinary expenses . . . . .	\$1996 20
Paid on account of the Mission House . . . . .	2614 06
Total . . . . .	\$4610 26
Leaving a balance in the Treasury of . . . . .	\$ 291 46

It will be perceived that the amount already advanced by the Board out of their Missionary funds, for the completion of the Mission House, is \$692 29.

There yet remains of the subscription list uncollected about \$300; and to be paid on account of the Mission House about \$200.

During the last year, twelve Missionaries have been employed by the Board, including Mr. Searle. If Mr. Timlow, Mr. Davenport, and Mr. Woods, have proceeded on their Missions, as it is hoped they have; the Society have still in their employment, eight Missionaries, to wit: Messrs. Dunlap, Platt, Woods, Chester, Snodgrass, Timlow, Davenport, and Steel. The Directors have lately received an application from a gentleman who desires to be employed as a Missionary on the west banks of lake Champlain. If inquiries which have been instituted as to his character and qualifications, result in the satisfaction of the Board, the Society will then have a prospect of commencing a new year of Missionary exertion, with nine Missionaries in their service.

It will be perceived that the enlarged sphere of action and usefulness, into which the Providence of God has led the Society, demands very ample resources, a great increase of numbers, and all the liberality of themselves, and their friends, to enable the Directors to continue such extended operations. It is particularly recommended to every member to interest himself in obtaining new associates and donations from among his friends and acquaintances.

On a review of the transactions of the year, the Directors, although they sincerely regret the many infirmities with which they have administered the important trusts confided to them by the Society, and find much reason for humiliation before God for the very imperfect manner in which they have attended upon his work; yet, they discover abundant reasons for gratitude to the Head of the Church, for the signal manner in which he has vouchsafed to own and bless

their feeble and unworthy efforts to spread abroad the knowledge of his name: giving them, not to say much more than their deserts, but, far more than their most sanguine expectations, at the commencement of the year, ventured to anticipate.

Brethren—We have a gracious Master, who, verily, rewards his servants with a liberal hand! He knows and pities their infirmities; and while he tenderly rebukes the weakness of their *flesh*, deigns to accept and commend the willingness of their *spirits*. Let his goodness excite us to make greater efforts in his cause. We have every inducement; for, it is a *glorious* cause in which we are engaged. It is the cause of this Master, against the arch enemy of the human race: the conflict of the Prince of Light and Life with the powers of darkness and of death. It is a most benevolent cause; for it aims to rescue sinners, of our own flesh and blood, from the captivity of Satan. It is most honourable; for we, unworthy as we are, are permitted to be fellow-workers with the whole Christian world, in evangelising the nations; nay, with God himself, in fulfilling his promise to his Son, of putting all enemies under his feet, of giving him the heathen for his inheritance, and the uttermost parts of the earth for a possession. And, it is also a hopeful cause. Already is he giving to it, every where, earnest of future success. It must and shall prevail; for God has promised a final victory; and our leader is JESUS, THE CAPTAIN OF SALVATION. Let us, then, be true to him to whom we have sworn allegiance, and under whose standard we are arranged. God has already condescended to give us a reputable name among the missionary institutions of our country. Let us never be contented, until, by his blessing, we have made the Young Men's Missionary Society one of the most efficient legions in the armies of the LORD OF HOSTS.

Little is yet done in comparison with what remains to be executed. Innumerable are still strong holds of Satan in our land yet to

be reduced, and they are multiplying with fearful rapidity. Some of them we have conquered, and converted into temples for God's praise. These conquests are to be secured. The country around them is still in the hands of the enemy. They are still invested by watchful foes. Be diligent, therefore, in protecting what has been gained, and in vigorously prosecuting farther acquisitions. Let no one, ever whom any of us have an influence, remain unconnected with our ranks. Allure, persuade, and entreat them to help us in our exertions in the cause of our Master.

Brethren—Remember the grace of our LORD JESUS CHRIST, THE LORD OF GLORY. He was *rich*, yet, *for our sakes*, he became *poor*, that we, through his *poverty*, might be made *rich*! Has he not commanded us to love one another, as he hath loved us? He does not ask us to become *poor*, that we may make the destitute inhabitants of our country *rich*. But, *this he does* require, that we should forego *some* of our *superfluities*, to impart to those who are hungering and thirsting after righteousness, a *little* of the bread and water of life, of which we enjoy such copious abundance: *at least*, enough to alleviate the violence of their famines.

Let not the Infant Churches, which have been planted by your Missionaries, cherished by their prayers, and watered with their tears, and in whose behalf they so tenderly entreat you, wither and die for want of cultivation. Remember the tears of the people of Carthage, when they besought your Missionary, who first made the name of Jesus melody in their ears, to intercede with you, not to forget, but to pity and to succour them. Let the cries of the Church at Bolton, where in a few short months no less than 65 souls, trophies of rich grace, were awakened and made alive unto God, not only enter your ears, but penetrate your *hearts*. Listen to what they say:

"We are totally destitute of preaching, save Missionary labour, and that is very infrequent. We are not able to support the

Gospel. We are composed of 40 families, and there are about eighty communicants in our Church; mostly minors and females, all extremely anxious to have a minister of Christ among them as a Spiritual guide and teacher. We throw ourselves upon your Charity, as a needy people, for we have no prospect to cheer our hopes from an approaching famine of spiritual instruction,

except through the agency of your benevolent institution." Hark, Brethren! Is not the voice of him who once spake to the son of Jonas, on the shore of the Sea of Tiberias, now saying to you—*If ye love me, go, and FEED THOSE LAMBS?*

In behalf of the Board of Directors,  
JOHN NITCHIE, Sec'y.  
New-York, Dec. 10th, 1818.

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### TO OUR READERS.

*We had not room to insert, according to promise, "The Second Annual Report of the Directors to the New-York Evangelical Society of Young Men" It may be expected in the next number.*

*A work entitled "The Doctrine of Universal Restoration examined and refuted; and the Objections to that of Endless Punishment considered and answered: Being a Reply to the most important Particulars contained in the Writings of Messrs. Winchester, Vidler, Wright, and Weaver. By D. Isaac, Minister of the Gospel. 'It is impossible to renew them again unto repentance'....Heb. vi. 4, 6." New-York, printed for Humphrey Humphreys, has been put into our hands. We have not read enough of it, to form a definite opinion of its merits, but sufficient to recommend it for the present to the perusal of all who may have any doubts on the subject it discusses. Copies may be had of the publisher, at No. 33 Forsyth-street, or No. 183 Water-street. A review of said work may be expected in our next.*

*We regret to notice an omission of part of the last sentence on the second column of p. 484, in No. 10. It should read thus: "no process of reasoning can afford sufficient apology for their neglect of that truth." Our readers will please to supply this omission with their pens.*

\*.\* The present number has been delayed for want of paper.



# THE EVANGELICAL GUARDIAN AND REVIEW.

VOL. II.

APRIL, 1819.

NO. 12.

*Sketch of the Life of the celebrated Francis Turretine, Professor of Divinity at Geneva, who died Anno 1687. Translated from B. Pictet's Latin Oration, delivered before the Academy of Geneva, when he ascended the Theological Chair, in the room of Turretine, his uncle.*

"IT is not a hall filled with smoky statutes," as Seneca observes, "that can make a man illustrious; because no one hath lived for our glory, nor is any thing ours which existed before us." Yet, if dignity of family is of any avail to procure just veneration from lofty minds, that our Turretine was nobly descended, is well known to all who have heard that his ancestors held the first rank in the very ancient republic of Lucca. The first of that family who came to Geneva was Francis Turretine, the grandfather of our deceased friend. This man, more than a century since, impelled by an ardent zeal for knowing, and professing the reformed religion, renounced every thing dear in his native

country, and after suffering many hardships, arrived at this happy place. He had lived for some years in Antwerp, and was intimately acquainted with the most illustrious Marnix Santaldegond. But that place being besieged by the Duke of Parma, he was forced to leave it at the hazard of his life, and came first to Geneva, and afterward to that sacred asylum for proscribed humanity and persecuted religion, Zurich. After he had resided more than five years there, he returned to this city, where he spent the remainder of his days. He was a man of the strictest integrity, and of a very blameless life; faithful to his promises, and a lover of true religion, which he proved by many acts of beneficence to the poor. Thus he acquired a reputation which shed a lustre on his posterity, outlived this transitory world, and does not need to fear the corroding tooth of time. Of him it may be said, "he hath dispersed, he hath given to the poor; his righteousness endureth for ever."

His son, Benedict Turretine, was the father of our departed

friend. He was long the principal ornament of this city, academy, and Church. He shone with no common lustre, and was a very warm defender of divine truth. To him may be applied, what Gregory Nazianzen said of Athanasius, "In praising Athanasius, we praise virtue itself." The most animated of Benedict's works was his answer to father Cotton, the Jesuit, that most inveterate enemy of the Reformation. Cotton had attacked our translation of the Bible; and forgetting his argument, and instigated, doubtless, by the father of lies, ventured to predict the time when the city of Geneva should be destroyed, and the heresy of Calvin obliterated from the earth. Blessed be God, he has been found a liar. Turretine obtained a complete victory over him, and hung up the spoils in the temple of the God of heaven. In the year 1620, he attended the Synod of Alez, in the Cevennes. Peter Du Moulin, a man famous in all the Christian world, was moderator in that venerable assembly. Benedict Turretine gained the love of all the divines present. It was difficult to know, whether he excelled most in human learning, or in the knowledge of the Scriptures. In him were united a happy commanding authority, unaffected piety, and wonderful eloquence. He had the simplicity of a child united to the magnanimity of a hero. His love of peace, and forbearing spirit, were equalled only by his love to truth and holiness; virtues which, Erasmus said, met in Leo X. but of which, as all the world knows, he did not possess the most distant resemblance. He that had acquired immortal honour seemed

deserving of a long life. But he such was the will of God, only paid a visit to this globe; for he had not reached his forty-ninth year, when he was torn, as it were, from the bowels of his country, by a premature death, by means of a severe fever. He left many children behind him.

Francis Turretine, the son of Benedict, was born the 17th of October, 1623. In this year died Philip Du Plessis, and the great Paul Sarpi, of Venice; illustrious characters, whom no praise can appreciate. When the stars disappear in one part of our horizon, others come forth to view in another. In this year, also, died Pope Gregory XV. It was, likewise, famous for the Synod of Charenton. In the same year, the Genevan Church, according to the custom of the primitive Christians, began to use leavened bread in the Sacrament of the Lord's Supper.

We admire the early beams of the sun, and from the stem we conjecture the future harvest. From his early years Turretine gave remarkable specimens of his greatness in after life. In him was confirmed what a historian of the first rank asserts concerning Probus the emperor, that no man ever arrived at a high degree of eminence in virtue, who did not, when young, discover something great. These seeds of excellence, and sparks of genius, were not unobserved by Turretine's sagacious father, who, when at the point of death, caused his son to be brought to his bedside, and said, as with a prophetic impulse, "This child is sealed with the seal of the living God!" In some such manner, Athanasius and Basil are said to have discovered

that greatness in early years, which, by the grace of God, they afterward attained.

Turretine soon completed his course in the languages and philosophy. Such was the happy turn of his mind, such his astonishing progress in learning, that his companions willingly confessed his superiority. His vigorous mind left nothing unsearched; and though but a youth, he read books with the eye and attention of one far advanced in life. He soon exceeded the sanguine expectations of his friends; and every day showed that the operations of the mind outran the velocity of time. Having finished his course of philosophy, he applied all his attention to theology. He had the greatest men of his time for preceptors: John Deodate, that eminent divine, who, in the Synod of Dort, a council more celebrated than any for many ages past, had as many witnesses of his immense learning and acute judgment as he had hearers; who, in a convention held at Saumur, so composed the differences of the hot-spirited divines, that the queen of France, oftener than once, ordered thanks to be given him in her name; whose friendship crowned heads, and purpled eminences of the Church of Rome, eagerly sought; and whose work on the Bible is a monument more lasting than brass: Theodore Tronchin, who was also a member of the Synod of Dort, and who conducted himself in such a manner in that assembly as to merit the name of a great divine. Nor is it the least of his praise, that he pleased the very brave De Rohan. He was a most spirited defender of the Reformation, and wrote an animated answer to

father Cotton; he lived, as a light to the youth in sacred studies, to an extreme old age, and is yet revered by us as reviving in his excellent son. Another of Turretine's instructors was Frederick Spanheim, whose memory and reputation will never perish from the annals of sacred literature, while the sun rules the day, and the stars burn by night; who was the miracle of Europe, and whose death the Reformed Churches would not cease to lament, if he had not left behind him two such sons as Ezekiel and Frederick. What great men! the very eyes of the republic of letters, and whose worth no lapse of time can obliterate, or almost equal. Alexander More, one of the most eloquent of men, so cherished Turretine, that, when the latter published, anno 1644, theses concerning divine grace, as he had defended one before on political happiness, the master did not think it unworthy of his station to celebrate the merit of his pupil in verse.

Under such masters, how much he acquired let the world judge; I will be silent. Suffice it to say, such were his powers of expression, that he could give probability to the amiable reveries of certain philosophers; and his mind not only learned, but registered what he was taught. By the peculiar favour of heaven, what cost others much attention and labour, was but a sport to him to acquire. When he had studied some years at Geneva, he wished to visit other seminaries of learning at that time famous in the world. He accordingly left his native country, and carried with him a very honourable testimony to his character. Leyden, which

was then, and still is, the abode of the Muses and the nursery of great divines, was the first place he visited. In this celebrated seat of learning, Turretine gained, not only the private affection, but the public honorary esteem of all the academy. He defended a thesis, *on the written word of God*, before the great Spanheim. He followed all the divines in Holland, who were eminent for learning and holiness of life. What a group of wonderful divines were then at Leyden; Rivet, Salmasius, Voet, Hornbeck, &c. ! Turretine profited much by their prelections and conversation; and having carried away in his capacious mind almost every thing valuable in Leyden, went to Utrecht. There he saw, with wonder, that most illustrious and learned virgin, Anna Maria a Schurman; a woman in whom were concentrated immense learning and sterling piety; a woman not inferior, in any degree, to the Paulas, Laetas, &c. mentioned by the ancient fathers. Having visited every place in Belgium, where he could find any thing to make a good Minister of the Gospel, he went, anno 1645, to France, which country has, from time immemorial, abounded with men eminent in every branch of science. He went first to Paris, the metropolis of Europe, and the mother of learning. At that time many great men taught there; as, Falcair, Mestrezat, Drelincourt, Daille, and Blondel. He lodged in the house of the incomparable Daille; and soon gained his entire affection. All admired that greatness of mind, that invincible love of learning, that accurate judgment, and tenacious memory, which distinguished this young

man; above all, his amiable modesty, and a course of virtue without a stain. While at Paris, he studied the doctrine of the sphere, under Gassendi, that prince of philosophers. He left Paris, and went to Saumur, Montauban, and Nismes, places famous for learned divines, and for the Reformation. In this last city, celebrated for its antiquities, the stupendous remains of the Roman grandeur, Turretine's father once discharged the pastoral office. There he saluted the venerable Calvus, who was an intimate friend of Benedict, and who, seeing in Francis the very image of his father, could not think of parting with him. Thus, having almost travelled over all France, and having left a grateful remembrance of himself in every place, Turretine returned, enriched with the knowledge of men and things, to his native country.

The time was now come, when those talents, committed to him by God, should be devoted to the service of the Church. Accordingly, he was set apart to the holy ministry, anno 1648; and in the following year was, with the consent of the Senate, admitted a Pastor of this Church. He first exercised his talents in the Italian congregation; for he could preach, with equal facility, in the French, Latin, and Italian languages. Whenever he began to speak in public, all acknowledged his father revived in him, and admired Benedict in Francis. As often as he ascended the pulpit, all flocked after him. Such was the power of his eloquence, such his commanding manner and majestic mien, that he seemed to have been educated at Athens itself; and begat an attention in the

audience which nothing could interrupt; and an eagerness scarcely ever to be satisfied, as he conciliated the regard of all the citizens of Geneva, and the Senate were so pleased with his abilities, they oftener than once offered him a professorship in philosophy; this, however, he as often refused.

The fame of Turretine was not confined to the narrow precincts of Geneva. The Church of Lyons, which had lately lost the very valuable Aaron More, their pastor, invited Turretine, by letter, to supply his place, in the words of the man of Macedonia, "Come over and help us." This call, with the consent of the Senate, he accepted; and was received at Lyons with every mark of affection and esteem. The Church of Lyons had not been misinformed about their illustrious Pastor; for he so exerted himself, that, though he was but one year among them, the flames which raged before in that congregation were extinguished, and the most perfect tranquillity was restored. He was, during his short stay, eminently successful. The Church of Lyons was very unwilling to part with him; but his native country could not want such a man any longer. He left a sorrowful people in Lyons; and returning in safety, was received at Geneva with open arms; it being resolved, that he should teach divinity in the place of the venerable Tronchin, who was, through old age and infirmity, unable to discharge the duties of his office. Turretine accordingly ascended the theological chair in the year 1653, and delivered an inaugural oration on the first verse of the Epistle to the Hebrews, which

gained applause from all his auditors.

From this day he devoted all his time and abilities to the duties of his office; and how much knowledge he acquired, and with what assiduity and learning he taught, let others say. It would be fulsome for me to say too much of my dear deceased uncle, let others inform posterity how much he did to promote the glory and kingdom of Christ; to overthrow the power and tyranny of Antichrist; what was his incessant solicitude for the good of the Church; how solidly and learnedly he explained the Gospel of Christ, not with the enticing words of man's wisdom, but feeding his hearers with sound doctrine, keeping the medium between farcical ostentation and a creeping vulgarity, and exercising the greatest fear, lest the majesty of divine truth should sink in the glare of pompous expressions. Let others relate, with what boldness he lashed the manners of our age, how neither the blandishments of the polite, nor the frowns of power, could make him hold his peace. With what intrepidity of soul, and force of expression, did he thunder against the vicious and profane! How did he, with showers of tears, call the wicked to repentance? beseeching and warning every man, not in passionate irritating words, but with the yearnings of a father over his profligate son. With what diligence he taught in the theological chair! With what ease he made dark things clear, distinguished between truth and error, solved difficult questions in divinity, followed the sophist into his lurking places, and pursued the enemy of truth through all his windings!

All the Pastors of the Church, except three or four, were nursed under his care ; and though we should be silent, many eminent divines in France, and Holland, and Switzerland, will tell what a teacher he was. Would to God he had been teaching still !

Turretine was a modest divine, if ever there was one. As at mount Sinai the Lord set bounds to the curiosity of the Israelites, so there are certain limits fixed by God to human knowledge in this world ; and some things in the Scriptures over which Jehovah has thrown a veil, and which we will not and cannot know, till we see Christ as he is. He had continual heaviness in his heart, because he saw all things in the world and Church growing worse and worse. He saw, with the utmost concern, the coat of Christ torn to pieces ; the progress and increase of error ; the apostasy of many from the reformed religion, either through a cowardly or avaricious spirit ; the awful mysteries of Christianity weighed in the balance of depraved reason, and sported with by petty philosophers and profane infidels ; the introduction of a flood of Arian, Socinian, and Arminian errors, nay, of the horrors of Atheism. These things made him almost shed tears of blood. He admired, but did not seek, to comprehend the deep things of God ; and he was wont to tell his pupils, with awful solemnity, that it was the province of a mad philosophy, and an evidence of a bold impious spirit, to seek farther than the plain decisions or native consequences of revelation.

Turretine lived as he believed, and walked as he taught. He was foremost in every thing love-

ly, grave, and of good report. He was not like those who speak as angels, and walk as men. What Nazianzen said of Athanasius was evidently true of Turretine : He was low in his opinion of himself, but sublime in all his actions. Though Turrentine wished to do actions worthy of praise, yet he did not court the applause of men ; nor did he ever thrust himself forward to public observation. A well-earned reputation he did not decline ; but he neither studiously sought it, nor built it on the ruins of another man's. As far as can be observed, he never acted to please himself. All he did was for the glory of Christ, the good of the Church, and especially for the advantage of his pupils, who were dear to him as his own soul. Turretine was not like many divines, who despise every thing but their own productions ; who defend an opinion, not because it is true, but because it is their own ; who measure themselves by themselves, and are not wise. His authority was never stretched too far. He might have enjoined, but for love's sake, he rather besought. His mind was the very seat of candour, and consequently a stranger to those little jealousies and unsanctified heats that disgrace the religion of Jesus. He was not an evil speaker, nor soon angry at an opposing brother. His character, in this instance, was the reverse of Jerome's, and other great men mentioned in Church history, who, on all occasions, treated their antagonists with the utmost severity of manner, and acrimony of style, and thus injured rather than promoted their cause. Our deceased friend was a great lover of peace : he

often said, that the Ministers of the Gospel of Peace ought not to be the heralds of war; and that the trumpet of Zion should not be sounded to excite contention among saints. He often lamented, that in time of common danger, divines should, by their petty squabbles, open the gates to the enemies of truth.

Turretine did not, through envy, look with an evil eye upon the excellence and reputation of other men. He was a real friend to humanity, and to humanity in affliction. Nothing excelled his beneficence, but the happy way of his discovering it. The widow and the fatherless, the orphan and the stranger, found in him a patron and defender. He was, in fact, what the Scriptures and the fathers of the Church say a bishop should be, given to hospitality, and a lover of the poor. As Olympiodorus speaks, he did not measure his bounty by his wealth, but from the largeness of his affection to the needy. His house was a kind of home to every religious stranger that visited Geneva, and none left his house without profit; for he reckoned with Titus and Frederick I. that a day was lost in which he had done no good. Turretine was very laborious in study; his mind was always on the stretch. His study was his pleasure and recreation.

In a short time after he was made professor of divinity, he was called to the rectorship of this academy. This office he discharged for many years, with much credit to himself, and advantage to the republic, and delivered anniversary orations in the fullest assembly of the Genevans, on topics worthy of a

man of God, and of a polite and religious audience, viz. On the origin or birthday of the school and academy; on the election of Pope Alexander VII.; on the union between virtue and truth; and on the prejudices that hinder the spread of the Gospel.

In the year 1662, another office of great honour and difficulty was imposed upon Turretine. When the walls of this city were to be repaired, and the expense was found more than the state could bear, it was agreed to seek the assistance of the Swiss cantons, and of the United States of Holland; and none was reckoned more fit for this embassy than the son of Benedict Turretine, who had been more than forty years before sent for the same purpose. Francis Turretine left Geneva in the month of May. His reception at Basle was very flattering; the divines of that seminary vied with each other in testifying their great affection for him. From thence he went to Holland, where their High Mightinesses received him very cordially; and, as a token of their esteem, honoured him with a golden chain, and a large piece of plate. Turretine could never forget the attentions he received in Holland, especially the marked regard of that miracle of our age, the prince of Orange. His embassy succeeded to his wish; and if we are silent, the fortifications of the city will cry out. It is unnecessary here to narrate how much the Churches in Holland, especially the Church at the Hague, wished to have this luminary of the Reformation again among them. But their attempts to recall him were fruitless. He left them; and, from a strong love to Geneva, broke through

every entanglement of honour, affection, and grief. He continued, however, to correspond with the great and good men of that country to the day of his death. Turretine, taking another route on his way home, travelled through Germany, and returned home by the way of Paris. Thither he went to congratulate his old preceptors. Those of them who were alive, rejoiced to see their former scholar, now wiser than his teachers. He preached twice to most crowded audiences in the Church of Charenton, which, alas! is now no more. At that time he became acquainted with the matchless John Claude, the glory and eminent defender of the Reformation, whose character is far above my praise. Turretine returned safely home, and was received with open arms by all his countrymen. The city and Church, though at that time in mourning on account of the death of the great Leger, were comforted by the arrival and presence of Turretine.

He returned to his work with greater alacrity than ever. In the year 1668, he was again rector of this academy, and, with his usual judgment and eloquence, delivered an oration on the preservation of Geneva, and the evils and scandals of the Church. Nothing was now wanting to his external happiness but a consort. He married, about this time, Elizabeth de Masse, a most illustrious virgin. She brought him one daughter, and three sons. Only one of the sons is now alive, and seems, in every respect, worthy of such a father.

In the year 1664, Turretine refuted the letter of the Pope, and vindicated the Reformation

from the cavils and reproaches of its enemies. In 1666, he published his disputations concerning the satisfaction of Christ, against Socinus and his hell-hatched brood. In the year 1674, he corrected his celebrated System. With this system every divine ought to be acquainted, otherwise he will fight in the dark against the enemies of the truth. Turretine long hesitated whether he should publish his great work. He knew that the world was already filled with books of this kind, and that the taste of the age was fonder of books that fed the fancy than instructed the mind. His love of truth, and the cause of Christ, however, prevailed over his inclination, and that work, so long desired by the public, was published, and gratified their fullest expectations. He received letters from many learned divines, testifying their approbation of his views of divine truth. He published his Sermons the same year, which are in almost every body's possession. In the year 1668, he revised and published his Disputations anew, and added ten new ones to that edition. He had begun to revise part of his System, when he was taken to Heaven by the Sovereign Head of the Church.

This man, who feared God greatly, had been long bowed down to the grave with grief, on account of the melancholy state of the Reformed Churches. As was said of Basil, so we may say of Turretine, "While others regard only their own things, and see only what is among their own feet, or what concerns their own interest, he went farther, his spirit trembled for every thing done against Christ's spouse; in every



thing he was moderate, but in this he knew no bounds; when truth lay in the street, when the members of Christ were scattered, he could take no sleep, his soul was rent with anguish." How often have we heard him groaning, and seen him weeping over the massacres of Piedmont, and when he beheld the miserable remains of our brethren there? How often was his face foul with weeping at the state of the Protestant Churches in France, who are now the sport of bigoted priests and faithless tyrants! With what feeling did he repeat the latter part of the eightieth Psalm! Great God, thou heardest these groans, thou sawest these tears; and ye, my hearers, have seen him in tears, when bewailing the Churches of Christ. The Lord hath now wiped all his tears away: and thus we come to the concluding scene of his life.

Turretine's health had long been very good. If the strictest temperance and an unshaken mind could have ensured a long life, he had lived long indeed! We seldom saw him sick. He was sometimes subjected to a colic, and twice felt the excruciating pains of the gout. We promised ourselves a long possession of such an invaluable treasure; but it was determined otherwise. Turretine's great soul could dwell no longer in the frail tenement of the body! On the 26th of September, 1687, the day in which he was first confined to bed, he rose very early, long before the rising of the sun, and wrote letters to some of his dearest friends in the Church; as to Heidegger and Peter Jurien, the luminaries of the age in which they lived, and would have written more, but his

strength failed him. He conversed, that day, about the interests of the kingdom of Christ, with several of his friends, till ten o'clock, when, on a sudden, he felt the approach of the last enemy. O happy day, that found him so employed! As soon as he felt himself seized with this sickness unto death, his mind looking into futurity, augured the issue, and he did not choose to conceal it from his dear sister. Whenever I heard of his distress, I hastened to his bed-side, and was thus accosted by my much-esteemed uncle. "The time is now come, when, to my inexpressible joy, I will be delivered from the prison of the body, and am only sorry, that, through my great affliction, I cannot pray as I ought to my eternal Father. I know, however, whom I have believed, and whom I will trust, while I have any being. My soul pants, through all its powers, for Christ, and none but Christ. This I earnestly beg of God, that, having forgiven all my sins, he would give me strength and patience to bear my trouble, and give me an easy passage to a blessed immortality." The most skilful physicians in Geneva were called, in order to relieve, if they could not remove, the disorder. While they were exerting all their skill, he was addressing himself to the great Judge of all, in the words of David, "Enter not into judgment with thy servant;" and, "O Christ, wash my soul in thy blood." "Hear, Father, the powerful voice of his blood," &c. On the following day, the physicians, with great concern, informed us, that all the powers of medicine could give him no relief. We hoped for his recovery, and stood weep-

ing around him. He, collected in himself, and prepared for all events, said to us, Why do you weep? The way of death must be trod once by all. The life we now live, is not life: it is the abode of sin; a sea of cares; a school of sorrow; it is death itself. The life which I am soon to live, is only worthy of the name. O! when shall I leave this habitation of sin, this field of affliction? O! when shall I be dissolved in death, be master of myself, and enjoy eternal happiness in the presence of Christ? The last day he lived, he spoke many affecting things to his son, (Alphonsus) and, among other things, gave in charge the four following: the care of the Church of God, if ever he was a minister; a love of truth, humility, and charity. And when I stood beside him, he exhorted me, in the strongest expressions, to diligence in the work of the Lord. Many things he said, which grief permits me not to utter, but which I shall never forget while I live. Towards evening, he was observed to decline rapidly; but he told us, he would not die that night, but would see the light of another day! We all admired his patience in his trouble; and if, at any time, through the force of his distress, an impatient word escaped him, he instantly returned to himself, and praised the infinite mercies of God. The next morning, he knew his dissolution was near. "The day is now come," cried he, "when I shall go forth to meet my Saviour. Farewell, cruel absence, for ever!" Michael Turretine, a dear relation of the deceased, and professor of oriental languages in the academy, came to see his dying friend.

He bore witness to the truth of religion; confessed he had been a great sinner, and needed much repentance unto life; but declared, that he had the fullest assurance of the remission of his sins through Christ; that he embraced the divine mercy with all his heart, and, as a dying man, begged of God that he would wash him in the blood of the Lamb, and receive him now into the mansions of the blessed. He recommended to him the Church, the academy, and his son. He begged of him to salute the senate in his name; and to tell them, that he died in the same faith in which he had lived, and which he had taught; to exhort the brethren in the ministry, to lay aside all guile and differences, and strive together for the faith of the Gospel, and in the work of the Lord; to live mindful of their common order, character, office, mortality, and the account they must render of their stewardship at the tremendous tribunal of God!

We continued praying, and when one said, Let us go to the throne of grace, he cried out, as if impatient of delay, Let us go, let us go! His face was not like that of a dying man, but of one that was triumphing! He seemed to be in heaven, not on earth. Immediately after this he gave us his last benediction, commending us to God with all his heart, and, without any convulsion of his body, without any contortion of his face or eyes, he fell asleep in Jesus. Blessed are the dead who die in the Lord!

Thus died Turretine, aged sixty-four years. God grant that we all may be enabled to live as he did, and to die in like manner. Amen.

[We insert the following communication, in fulfilment of our promise. We will not take upon ourselves the responsibility of any of the irony or severity it contains.—Ed.]

MESSRS. EDITORS,

SEEING in your Number for December, a few strictures on the Classis of Albany, relative to the ordination of Mr. Van Zandt, and thinking the subject important, on account of some of its bearings, I avail myself of the privilege which you promised to "any member" of that Classis.

The communication alluded to, is addressed to "*To the Members of the Dutch Reformed Church in America*," and signed "*A Friend to the good old customs and usages of the Dutch Reformed Church, as established in the Synod of Dort, Annis 1618 and 1619.*" That this address, and this signature, are both sufficiently sublime, cannot well be disputed. Assure your correspondent, that we, in the north, have bestowed upon them an ample share of the proper kind of admiration. Permit me also to felicitate our Church, that her violated "standards and usages, forms and customs," have, at last, found an advocate!—and an advocate of such a stamp!

*Secundum artem*, he begins with a sort of an apology. But strange that he should have thought it necessary to bespeak our favour on such a subject!—particularly as he was supported by such imposing titles, both in front and rear! How could he be so distrustful of his cause? How could he so betray his suspicion of the friends to whom he had so solemnly appealed? How could he think that he stood in danger of

"meriting the opprobrious name of bigotry?" He should have recollected, that, standing in the favourite character of "*A Friend to the good old customs, &c.*" he had already a good passport to our hearts, and would have found all our prepossessions on his side; so that with all true Dutchmen, he would have carried every thing before him without an apology.

Perhaps, however, your correspondent had respect to such as cannot see and feel exactly as we do. In that case, his method is certainly well chosen. But then, the very thing which makes his apology necessary, made the procedure of our Classis at least expedient. There are every where around us, and in the midst of us, hundreds and thousands, who, having descended from different ancestors, are not disposed to make every allowance for our inbred attachments to the "forms and customs of Holland;" and sometimes insist upon it that the tutelary care of St. Andrew or St. Patrick is as good as that of St. Nicholas. They may be so uncivil as to hint, that our "forms and customs" (so far as there was any design or deliberation about them) were contrived more than two centuries ago, in a country beyond the Atlantic, under the eye of a civil government, which had always a finger in the affair, amidst the influence of habits which had not yet been perfectly purged from the tang of Papacy, and, in a word, under circumstances vastly different from those of the Church in this new country, and in these later days. If pressed, they may perhaps yet further suggest, that the General Synod, held in New-York, in 1792, in the recitals and explana-

tory articles, then and there ratified, did (as the Convention, 1771, had done before them) repeatedly recognize the principle of consulting "local circumstances," in the application and execution of the "ecclesiastical ordinances" of Holland; "in the Reformed Dutch Church in America." They may from this proceed to point out some manifest inconsistencies between the explanatory and the original articles of Church government. They may even, perhaps, go so far, as to remark concerning the Heidelberg Catechism itself, that, although they believe its doctrines, yet they cannot believe that these doctrines are as precisely defined, or as judiciously arranged as they might be; and moreover to insinuate a suspicion, that some of our most useful ministers are forced to pay it more respect than they really feel.

Now, if some men are venturesome enough to take such liberties, what shall we do? In our land of freedom and toleration, they will sometimes say what they think—particularly when provoked to it by sticklers for "forms and customs:" and how shall we help ourselves? It often happens too—unfortunately for us, or otherwise—that these very presumptuous and unreasonable people are in situations to give essential support to some of our Churches. "Ah, that's the rub!" Well might your correspondent think of an apology! Here is something at which every Dutchman, who is a real friend to his Church, should pause. The question is—Shall we shut out the persons and support of these people? or shall we, by making a compromise of non-essentials, incorporate them with ourselves?

Shall we, by insisting upon our Shibboleths, contract and weaken our Zion? or shall we, by giving up a few mere forms, *strengthen her stakes and lengthen her cords*. Your correspondent, to be sure, would be in favour of a *conscientious* and rigid adherence. Perhaps he would insist upon the old costume of wigs, bands, and gowns; perhaps even upon the black bags with bells, to collect the alms, by way of episode, near the middle of the sermon. Whether the "friend to the good old customs and usages" would, in all or any part of this, be weak or wise—bigoted or catholic—show narrow prejudices, or enlarged and enlightened views—is another question:—and a question on which the Classis of Albany would probably differ from him. And, if the "renowned Synod of Dort" deserved the high encomiums for wisdom which we all readily bestow upon them—they too would any time have given up trifles and little prejudices, in order to secure great and lasting advantages. Unquestionably, if they had acted under our circumstances, they would, in some things relating to external order, have been more American. Unquestionably they would have too much wisdom, too much Christian magnanimity, to reject a measure which is good and useful in itself, merely because it happens to be "established in a sister Church."\*

\* The spirit of our ancestors in this respect appears sufficiently from the fact, that at the Synod held at Embden, in 1571, the members not only subscribed the Confession of the Low Countries, but (as a Belgian historian informs us) "*they subscribed also the Confession of Faith of the French Churches, as a proof of their being united with them.*"

It will be difficult to persuade the Classis of Albany that we are to be so rigidly bound by the prescribed form, that we shall never again dare to favour the people with additional addresses and prayers at an ordination. If we are to be so trammelled in this particular, then I suppose we must also "*conscientiously and rigidly adhere*" to all the other prayers and forms prescribed in the Liturgy, without addition or diminution. What then is to be done with the poor minister whose face does not happen to possess sufficient thickness of skin for reading, before modest company, the *whole* of the "Form for the confirmation of Marriage?"

Now, Messrs. Editors, if fondness for favour was my ruling passion, common prudence would tell me to be either silent, or to join vociferously in the cry for "good old customs and usages." I am not insensible of the risk I am running. And I freely confess my courage is a little startled, when I reflect on the fate of those who, in old times, *transgressed the traditions of the elders*. On the other hand, I am supported by the thought, that the time has gone by, when we all thought it necessary to bring both ministers and brick over from Holland for *edification* in America. Of our prejudices, which yet remain, another generation will form a more matured judgment than the present. Indeed, the number of our brethren is already getting to be small, who think it wisdom to be always running after shadows,

instead of securing their substance. Most people have learnt to think a little for themselves. Almost every body has found out that mere antiquity is not the only, or even the best recommendation of any opinions or customs. The names of Aristotle and Lombardus, which once carried such universal sway over the minds of men, are in these latter days remembered more for amusement than veneration. It is no longer accounted high treason against philosophy to slight the categories of the one—or against orthodoxy, to doubt the sentences of the other.

But, to reduce the matter in hand to a short issue—let us "*conscientiously and rigidly*" insist upon all our peculiarities; and we shall in the same proportion narrow our limits and abridge our influence. Let us pursue your correspondent's "*measures to restore and preserve uniformity—with our mother Church;*" and it needs not prophetic inspiration to foresee that the history of the "*Reformed Dutch in North America*" will soon come to a close. Men of sense lament that we have already lost so many golden opportunities *to favour our Zion*. Let us not lose any more. At least let not our Classis be again assailed while they remain sincerely attached to their Church, and are endeavouring, by what they think an enlightened and liberal policy, to promote her best interests.

*A Member of the Classis  
of Albany.*

## REVIEW.

1. *Sermons on Practical Subjects*, By WILLIAM BARLASS, Minister of the Gospel. With the Correspondence between the Author and the Rev. John Newton, late Rector of St. Mary Woolnoth, Lombard-street, London; never before published:—and a Biographical Sketch of the Author prefixed. By Peter Wilson, LL.D., and Professor of Languages in Columbia College, New-York.—New-York, published by James Eastburn & Co. 1818. pp. 607.

(Concluded from p. 499.)

THE correspondence between the Author of these Sermons and the venerable Rector of St. Mary Woolnoth, London, is an exceedingly valuable appendage to the volume before us. The letters of Newton proved highly useful to our Author when placed in circumstances of no common difficulty and despondence, and must be peculiarly acceptable to all who have read and relished the Letters of Omicron. The correspondence commenced on the part of Mr. Barlass, while a student, belonging to the Antiburgher Synod in Scotland, and was continued for a long time, without either of them having ever seen the other.

"Do you inquire," says Mr. Barlass, in his first letter to Newton, "what is the occasion of my writing you? I can only say, that it is to testify the very great esteem I have for you as an instrument in God's hand of reversing his truth. when so generally

despised by a self-wise and blind generation; and humbly, though very earnestly, beseech you to proceed as far as possible in your writings."—p. 521.

And again, p. 522.

"Do you ask, why I am so desirous to see more of your writings? It is because I hope they will be of the same kind, if not still more excellent, than those which have already appeared. In those already published, there is that conformity to the sacred oracles in the sentiment, that ease and simplicity in the manner, and that agreeable variety in the subjects treated, which will render them generally acceptable, and generally useful among those who are not ashamed of the simplicity and plainness of the Gospel: and I hope God will not suffer them to be without effect, even on those who are yet strangers, and so enemies, to the doctrines of grace. The experience of thousands now in glory can attest the utility of human writings, when, like yours, all their beauty, force, and value flow from the great original, the Scriptures.

"The more I read, the more I admire every thing of yours which has yet come to my hand. Your writings are free of those noxious qualities which too often spoil the labours of otherwise very eminent divines. No affected warmth, no lumber of cold, uninteresting digressions, no subtile, unintelligible intricacies, no pomp of unmeaning words, no parade of human learning, no ill-natured reflections, no violent party spirit, tarnish your page. It is a mixture of these which renders the writings of some, much versant in the Scriptures, very unlike that pattern after which they should copy. Even persons enlightened by the Divine Spirit are subject to these errors. One thing I highly esteem in you is, that, while you keep off the rock of a narrow spirit, and its never-failing attendant, a contentious disproportionate zeal, you do not, as most men in this age, split on the opposite one, a lukewarm indifference for the truths of the Gospel."—pp. 522, 523.

"I know, from the peculiar modesty which I discern in you, that you will think I speak too highly of your works. I do frankly acknowledge that I never was so fond of, and perhaps never profited so much from, any human compositions as yours. In every case I detest flattery, and would not, durst not use it with you. But I am not afraid to speak as I have done, because I well know you will ascribe all the glory to its due Author, and abhor the very thought of sharing the least degree of it with him."—p. 524.

The letters of Mr. Barlass to Newton contain an impartial and interesting *sketch* of the origin and principles of the *Seceders* in Scotland, and of the peculiar difference between the *Burghers* and *Antiburghers*. As their history is not as generally known as it ought to be, we cannot refrain from quoting a part of the account drawn by this intelligent Antiburgher, at the request of Newton, and in making which our Author declares he is "not conscious of writing one word dictated by partiality."

"I am very glad that you are disposed to inquire into the principles of Seceders, and if it were in my power I would be particularly glad to offer you some hints, which might be of use to give you some notion of the difference between the Burghers and Antiburghers. It will be necessary in the first place to say something of the Secession testimony. It is a testimony against the manner of settling religion in Scotland at the Revolution. Then the Lord wrought a wonderful deliverance for us, but we sadly misimproved it. It is a branch of Presbyterian principles, that the government of the Church by Presbytery is the only form of government that Christ has appointed in his house; being equally removed from lordly domination, and from popular disorder. But by the act of settlement, Presbytery was established in Scotland upon this principle, that there is no fixed form of Church go-

vernment appointed in the word of God: that several forms of it may be agreeable to the Scripture, and that Presbytery was preferable in Scotland only for a political reason, because the most agreeable to the genius and inclinations of the people. This is one reason why Seceders disapprove of the manner of settling religion at the Revolution. Presbyterians look upon the intrinsic power of the Church as an invaluable trust committed to her, which she is never to give up to the greatest prince, or the greatest prelate, under heaven. It is a power of preaching the word, of exercising discipline and government without being accountable to the civil magistrate. The Church, according to the principles of Presbyterians, knows no head besides Christ. But at the Revolution the intrinsic power of the Church was in part given up to the king, in regard that he, or his commissioner, were allowed by that settlement to specify the time and place for the meeting of her assemblies. It is obvious, that this renders it easy for the magistrate to impede or interrupt the proceedings of her judicatures. Seceders think it necessary to testify against this, in order to hold fast the liberty wherewith Christ has made them free. Besides, Seceders hold it to be a duty, enjoined by the word of God, for a people in their social capacity, whether many or few, to enter into a public oath and covenant, avouching the Lord to be their God, to walk in his ways, and to keep his statutes, and his commandments, and his judgments. This was a moral duty under the Old Testament, enjoined upon moral grounds, and therefore is of perpetual obligation. This duty was quite neglected by the Church of Scotland after the Revolution, though it was a piece of reformation she had attained to in former times. Seceders complain of this in their testimony—complain that the Church rather went back, than set forward in reformation.

Many things fell out afterward which furnished too much matter of testimony. Seceders testify against the union between the two nations, because the support of the Church of England, with her hierarchy and all her ceremonies, is an article of it. When Presbyterians gave their consent to this article, they consented to support what, according to

their professed principles, is contrary to the word of God, and consequently sinful.

Presbyterians look upon it as a very distinguished privilege of the Church of Christ, that the people have a right to choose their own pastors—to try the spirits whether they be of God. But the Church of Scotland was deprived of this right by the act restoring lay patronages: and her courts of judicature, instead of seeking the repeal of this act, have promoted the execution of it in all its rigour, disregarding the complaints of the people, and deciding every contested settlement in favour of the patron's pretensions. Instances of this could be mentioned, which would amaze you. The people of a parish not far distant struggled in the keenest manner against the presentee for seven years—at last he was settled, and like many others, commenced stipend gatherer. By the by, patronage has always been reckoned a greater grievance, and more sensibly felt in Scotland than England. The people had been always accustomed to choose their ministers. A presentation has been such an odious thing here that scarcely ever one good man accepted it.

Seceders testify against the decision of the General Assembly about a book called the Marrow of Modern Divinity, which no doubt you will have seen; they have no peculiar attachment to it, as if it were a standard. Many good Seceders have never seen it. But they think it their duty to adhere to several important doctrines, which were either openly condemned or darkened by that assembly, such as, the freedom of a believer from the law as a covenant of works; his freedom from a slavish spirit; the particular appropriation of faith; the free, unlimited, unconditional offer of Christ in the Gospel to sinners of mankind as such, the unconditionality of the covenant of grace, &c. &c. The assembly condemned these truths in the year 1721, if I mind right. This is a very material part of the testimony of Seceders. The controversy was much the same with that which happened soon after the Revolution among the Dissenters about the city of London.

As the judicatures of this Church were forward in condemning these truths, they were as backward to censure the erroneous.

It was the conduct of the judicatures which brought on the secession. Mr. Ebenezer Erskine having testified with an honest freedom against the corruptions of the Church, particularly against an act of assembly, 1732, vesting the right of electing ministers, in heritors and elders, that is, in a small part of a congregation instead of the whole, admitting only some of the Lord's people to a privilege which he had bestowed on them all. Mr. Erskine having given so plain a testimony in a sermon before the Synod of Perth and Stirling, was rebuked by that court for speaking disrespectfully of the judicatures of the Church. Mr. Erskine protested against this rebuke, as putting a stop to that freedom that the ministers of Christ ought to use in testifying against the sins and corruptions of the times. He appealed to the assembly. The assembly appointed a commission of their number to take cognizance of the affair. In short, Mr. Erskine, with two other ministers who joined with him, were suspended by the commission from the exercise of their office.

Conscious of being engaged in a good cause, these ministers could by no means submit to this unjust censure. The consequence was, that they were in fact cast out of the Church, and were obliged to form themselves into a Presbytery, for the exercise of those powers of teaching, of discipline, and government, which our Lord Christ had committed to them. Thus the secession was a matter of necessity; it was brought about rather by a providential train of events, than in consequence of any formed design of those who were the instruments of it. The Associate Presbytery, (for that was the name they assumed) published, in 1738, their Act and Testimony, in which they reckon up many of the grounds of the Lord's controversy with the Church and the nation.

The ground of the secession was not merely that the judicatures of the Church persisted in their positive corruptions, but also that they obstinately refused to pay any attention to those pieces of reformation which had been formerly attained, particularly in that remarkable period of the history of the Church of Scotland, between 1638 and 1650. The example of our forefathers, at that time subordinate to the Scrip-



tures of truth, was the model which the Associate Presbytery had constantly in view. On this plan they drew up a confession of sins, public and personal, acknowledged the obligation of the solemn covenant that had been entered into by our fathers, and framed a bond suited to their own situation, in which they take the Lord for their God, they take Christ for their Saviour, his righteousness for the only ground of their hope, his word for their only rule, and his Spirit for their guide, and bind themselves by oath to serve him from a principle of gratitude and thankfulness, and particularly to cleave to the testimony they had engaged in against the errors and corruptions of the times.

The ministers first entered into this bond, and then they proposed to admit the people of their respective congregations to join in it. This resolution led the ministers to inquire whether the people were involved in any oaths inconsistent with the bond. In consequence of this inquiry one of the ministers moved, at a meeting, in 1744, that the religious clause of some Burgess oaths should be taken into consideration. About this time their number being considerably increased, they divided themselves into three Presbyteries, subordinate to their general meeting, which took the name of the Associate Synod. In 1746 there was a great deal of reasoning in the Synod, on the religious clause of some Burgess oaths. The clause is in these words, "I profess and allow with my heart the true religion presently professed within this realm, and authorized by the laws thereof." The Synod passed an act, declaring that this oath was inconsistent with the bond they had entered into, and with their present state of secession from the Church established by law. The ministers who were afterward called Burghers, from their defence of the Burgess oath, entered their protest against the decision of the Synod. Their opposition increased, till it brought on a separation between the parties, so that there are now two different bodies of Seceders: each of them has its Presbyteries, and each an Associate Synod; both pretend to adhere to the same testimony.

With regard to principles, the Antiburghers adhere to the whole of the act and testimony published by the As-

sociate Presbytery; the Burghers charge it with errors and mistakes; the Antiburghers testify against the manner of settling religion in Scotland at the Revolution; the Burghers defend it; the Antiburghers maintain the reasonableness of covenanting at present; the Burghers deny it. In fine, the cause of all these differences is, that the Antiburghers hold the Burgess oath to be sinful, while the Burghers regard it as quite lawful.

With regard to practice, the Antiburghers are pursuing the path which the Associate Presbytery had marked out; but the Burghers have been going farther astray from it ever since they left their brethren: they seldom take any notice of the act and testimony, and they never enter into the bond.

Thus much for what I thought necessary to give you some notion of the secession, and the difference between the Burghers and Antiburghers, which, in fact, is very great. I have been long, but could not make it shorter."  
—p. 528—533.

In the letters of the Rev. Mr. Newton what Christian does not admire the spirit manifested in the following paragraph?

"Be assured my heart is with you and your brethren, and more especially with those, who, like you, can look over the pales of an enclosure, and rejoice in the Lord's work where he is pleased to carry it on, under some difference of forms. For myself, though I am sure I am where his own hand of providence placed it, and had reasons which I trust he approves, for exercising my ministry in our establishment, yet I do not consider myself as appropriated to any party; and had the openings of his providence so guided me, I believe I could, with equal cheerfulness, have served him either in the Church of Scotland, or among the Seceders, and been very well content, without either hierarchy or surplice. My chief difficulty would have been to join with any, who are for confining the Church of Christ within their own limits."—p. 543.

"When zeal spends itself about the less essential matters of forms and names, about points in which the wisest

and the best have always differed, I would, if I could, lull it fast asleep. I there think it preposterous and hurtful, mistimed and misemployed. Like the industry of a man who should be busied and engrossed in painting and adorning his house when the house itself was on fire. Let the safety of the building be first consulted. Is it not strange, that when we profess to receive the New Testament as our rule, and to form our plans upon it, some of the plainest and most obvious precepts should be so generally overlooked? How plain is that in Rom. xv. 7. Now, how does Christ receive us? Does he confine his regards, his grace, his presence, within the walls of a party? Is he the God of the Presbyterians, or the Independents only. Do not some amongst you, and some amongst us, know with equal certainty, that he has received them? Do not they, and do not we, know what it is to taste that he is gracious? Does he not smile upon your ordinances, and upon ours? Are not the fruits of true faith the same on both sides of the Tweed, and in every corner of the land? And shall zeal presume to come in with its ifs and its buts, and to build up walls of separation between those who are joined to the Lord by one Spirit, in direct contradiction to the tenor of the whole; Rom. xiv. and think it has a right to despise and censure, to judge and condemn, when it is expressly forbidden to interfere? see Rom. xiv. 3, 4, 10, 13. The Lord by his apostle says, Let every one be persuaded in his own mind. And how dares zeal say otherwise? Yet many true believers are so much under the spirit of self and prejudice, that they verily mean to do the Lord service, by substituting their own commands in the room of his. And they see no harm in saying, You must think and act as I do, subscribe my paper, and worship in my way, or else, though I hope the Lord has received you, I think it my duty to keep my distance from you. This assuming, dictating spirit, appears to me to be Popery, though amongst us in a Protestant form; indeed the root and source from whence most of the Popish abominations have sprung. It is pretty much the same to me, whether the Scriptures are locked up from me or not, if I must read them with another person's eyes. I think we have

all an equal right to judge for ourselves and that we are no more bound to follow implicitly the *sic volumus*, *sic jubemus*, or the *sic arbitramur* of a bench of Bishops, or a board of Independents, or a General Assembly, than of a conclave of Cardinals."—pp. 599, 600.

Throughout the whole of the correspondence, we have many judicious criticisms on different theological authors, which we would have been gratified to have selected; but our limits forbid a more particular reference.

The following paragraph respecting the elegant Hervey surprised us not a little.

"Mr. Hervey's usefulness was chiefly in his writings. A few people in the neighbourhood profited by him, who, since his death, have mostly joined the Dissenters, but he never knew that one soul was awakened in the parish where he lived—though he was in every respect one of the greatest preachers of the age. As plain in his pulpit service as he is elegant in his writings. The Lord showed in him, that the work is all his own, and that the best instrument can do no more than he appoints. His own mother and sister lived with him; his temper was heavenly, his conversation always spiritual and instructive: yet he could make no impression upon them, living or dying."—p. 558.

To those who are engaged in the ministry of reconciliation, and especially to such as are entering on the sacred office, the anecdote which Newton relates in one of these letters, of his first public performance, must be peculiarly encouraging. We quote it in his own language.

"My first essay as a preacher was in the year 58, (six years before my admission into the established Church,) in a Dissenting meeting-house at Leeds. I attempted it wholly extempore. But I thought I had my general and particular heads very methodically ranged

in my mind. I set off tolerably well, though with no small fear and trembling. But I soon feared and trembled much more, for after speaking about ten minutes, my mouth was stopped. I stared at the people and they at me, but not a word more could I speak, but was forced to come down; and leave the people, some smiling, and some weeping. My pride and self-sufficiency were sorely mortified, and for two years afterward I could not look at the place without feeling the heart-ach, and, as it were saying to myself, *Hic troja sinit*—Various have been the methods my wise and gracious Lord has taken, to break down my spirit of self-dependence, and to hide pride from me. Of all the maxims I have met with about preaching, I most admire that of Luther, *Bene precasse, est bene studiass.*”—pp. 567, 568.

To a remark made by Mr. Barlass, in one of his letters, viz. that “reading sermons is very frequent in the establishment, but never has appeared in the Secession. In the Kirk it prevails most among the fashionable, careless Arminians. It is a practice universally hated by all serious people here.”—p. 538, the Rev. Mr. Newton makes a reply which we beg leave to quote for the benefit of such as read their sermons—“To commit your sermons to memory must be a heavy burden indeed: it seems to me more inconvenient than reading them. And I think I could read with more spirit and probability of impressing the auditory, than if I repeated them by heart, as we commonly say, though in propriety I should rather call it repeating by *head*, for my heart would have but little concern in it.”—p. 557.

Newton appears to have been a warm advocate for what is called *extempore* preaching. He writes as follows:

“The habit of preaching extempore is a gift, to be obtained by prayer and strengthened by exercise. The chief obstacles are unbelief, a regard to self, and a fear of man. I believe, my dear friend, if our minds were *duly* impressed with all the topics of the Gospel, it would be difficult to study a sermon: If I was sure that both I and all my auditory were to die and appear before God the moment I had finished my next sermon, how little should I attend to the minutiae of arrangement and style? My heart would teach my mouth, my thoughts would be weighty, too big indeed for words fully to express, yet it is probable they would find the fittest words I was master of, waiting for employment: When you try you will have trepidations and variations. You will speak sometimes much better, and sometimes much worse, than you expect beforehand. You will often perceive your own insufficiency; and now and then perhaps your hearers will perceive it likewise. But upon the whole you will get forward; you will preach more pleasantly to yourself, and more acceptably to the spiritual and simple part of your hearers. You may sometimes put a sentence out of its proper place, and expose yourself to the notice of little nibbling critics, who make a man an offender for a word; but this you will not greatly mind if you are successful in winning and edifying souls.”—p. 591.

The same bad punctuation, of which we have before taken notice in the *Sermons*, appears also in the *Correspondence*, though we have good reason to believe the fault is not chargeable to the printer. We could not but remark the following errors:

P. 533, near the bottom of the page, we read “After all, I am afraid you will enter into the spirit of this controversy,” where the sense obviously requires it should read, “After all, I am afraid you will *not* enter into the spirit of this controversy.”

P. 540, l. 36, we find “the *purity* of Christian ministers, in-

stead of "the parity of Christian ministers."

In p. 546, the quotation from Virgil is sadly incorrect. It should read

"Formosi pecoris custos, formosior ipse."

● In p. 565, the maxim quoted from Luther, instead of being as in the letter, should read, "*Bene precasse, est bene studiisse.*"

We sincerely congratulate the Christian community on the publication of this instructive and interesting volume; and while we hope that the extracts we have made will induce many to avail themselves of the pleasure of its perusal, we are confident that all who with suitable feelings read the Sermons and the Correspondence, cannot fail to receive much comfort and edification in their "most holy faith." \*

II. *The Doctrine of universal Restoration examined and refuted; and the Objections to that of endless Punishment considered and answered: being a Reply to the most important Particulars contained in the Writings of Messrs. Winchester, Vidler, Wright, and Weaver.* By D. ISAAC, Minister of the Gospel. New-York, published by H. Humphreys, 182 Water-street, 1819. pp. 160.

IT has often been a source of perplexity to weak minds, that there are different denominations of Christians, each having their peculiar system of doctrine, when they all appeal to the Bible as their standard. They ask,

how comes it to pass that from the same fountain flow sweet and bitter waters? How can it be accounted for, that on this pillar and ground of the truth, so many erect such plausible systems of error? There are several solutions to this difficulty. Sometimes those who would pass for infallible interpreters of Sacred Writ, have not sufficient qualifications for the task they have assumed;—have not a competent knowledge of the original languages of the Scripture, to enable them in difficult and doubtful contexts, to ascertain the definite meaning of the writer. Sometimes the interpreter forms his creed before he opens his Bible, assumes this position and the other position, according to the cast of his mind or the bent of his inclinations; and then tortures Scripture into a conformity with his own preconceived opinions. And too often the controversialist is not fully convinced of the plenary inspiration of the Bible; and therefore feels at liberty to admit as authority such passages as he pleases, and to reject others as unworthy of his credence.

The Scriptures, in order to be correctly interpreted, must be received as a revelation from God; without any preconceived opinions as to what that revelation is, or ought to be; with a competent knowledge of the eastern mode of phraseology; and with much prayerfulness for light to be shed into the understanding as to the meaning of the Holy Spirit. If we are not misinformed, those who have adopted the scheme of universal restoration have not all approached the Scriptures with these respective qualifications.

With some few exceptions, they have not been men of learning. They are known to judge of what it would be right for God to do with his creatures, from their own feelings; and we have heard some of them, when a favourite passage of theirs is met by another of different import, reply in what we thought a spirit of unbelief in inspiration, "that we don't believe!" Another evil is, that they appear to us to detach Scripture from Scripture, and do not judge of it as a whole—as a revelation, which, if it be from God, cannot contradict itself; and therefore, that when there is any apparent inconsistency in the declarations, their meaning is to be determined by the connexion in which they respectively stand, and according to their plain and conventional meaning.

"The power of language," says a writer in the Eclectic Review, for December 1818, "is by no means solely or chiefly derived from the individual signification of words. The intention of a writer or speaker is primarily ascertained on the ground of the conventional sense of the words taken in combination. The conventional sense of certain phrases and modes of expression is, of course, more determinate than that of individual words; if it were not so, as all words have more or less extent of meaning, thought could never be communicated. If we must ever be retrograding from the obvious conventional intention of a sentence, to the power of the words of which it consists, language will be deprived of its faculty to convey any determinate proposition; it is resolved into an enigmatical mass, in which all meanings may float, indifferently and at large. Now, this is the very treatment to which the language of the Bible is every day subjected by theorists. Because the averments of the inspired writers are held to have a claim upon belief, and to be decisive of controversy, therefore they must be deprived of the dangerous pri-

vilage of using words as other men use them. They are, in fact, considered as lying under a sort of grammatical outlawry, and are denied the benefit of the common rules of social intercourse. When they would speak as honest men, they are supposed still to be cloaking some mental reservation; their obvious intention is rejected, as having no claim to attention, and every one thinks himself at liberty to resolve each sentence into its elements, and to recombine those elements at his discretion. God, in speaking to men, by man as his instrument, must unquestionably be understood as submitting his message to the established usages of human communication. On this principle it is affirmed, that the Divine veracity and our correlative responsibility are involved in the rule; that the opinion or intention which we should not fail to attribute to a profane writer, using such or such expressions, are, without reference to the nature of the doctrine therein implied, to be received as the opinion or intention of the inspired writer who does employ them. In proportion to the infinite moment of revealed truth, is the importance of adhering to the principle, that inspired persons spoke and wrote under the presumption that they should be heard and read as other men are heard and read; so that, when they employ those uncompounded forms of speech, which are ordinarily understood to convey an absolute sense, they also shall be allowed to intend an absolute sense. He who informs us of an intelligible fact, in customary terms, has a right, on the strength of his credibility, to be exempt from an etymological scrutiny of the words he employs. A person of grave character assures us, that he has witnessed a shipwreck, and he laments to add, that '*the people on board were lost.*' But the word *lost*, it may be argued, primarily signifies *not found*; and therefore the statement may only mean that the crew were cast upon the shore of some distant country, from whence it is not probable they will find the opportunity of returning to their homes: they are thus *relatively lost*, that is, lost to their country and their friends. Or *lost* may mean *distressed, undone*, ruined in their affairs; and so nothing more, after all, may be affirmed concerning them, than that they escaped from the sea with their

bare lives. At any rate, where there is this acknowledged ambiguity in the sense of the term, where it may bear a more favourable construction, is it not the symptom of a malignant complacency in misfortune, needlessly to affix to it so *harsh* an import, as to conclude that these unhappy persons were literally and irrecoverably drowned?"

These remarks were suggested by a perusal of the volume, the title of which is announced at the head of this article. It professes to *examine* and *refute* the objections to the doctrine of endless punishment, by way of replication to the most important particulars contained in the writings of Messrs. Winchester, Viddler, Wright, and Weaver. The form in which Mr. Isaac has performed his task, was very proper in England, where the books he professes to refute, as well as his own refutation, were published. The writings of Winchester, Viddler, &c. are not much known in this country, and therefore the republication of the refutation without the books which are the subjects of its animadversion, may, on the part of the Universalists, be considered somewhat unfair. This circumstance will, we doubt not, retard the sale of this book more than its general merits would justify. We should have preferred a work in the essay form, which, while in itself it would have been more popular, would have given Mr. Isaac full opportunity to meet all objections made to his own scheme of punishment, on the part of the Universalists. While, however, we consider the form of this book as less acceptable in this country than it might have been, for the reason given above, we have no doubt that Mr. Isaac

has correctly quoted the sentiments of his adversaries; and he has, in our opinion, given them a triumphant refutation. Mr. Isaac, we are informed, belongs to the Methodist connexion in England. He has, in this book, introduced some of the peculiarities of his denomination; and, with all our respect for the piety and usefulness of that sect of Christians, we must say, that we think that whenever Mr. Isaac has brought any of his peculiarities to bear upon the Universalists, there his reasoning loses its native force.

Mr. Isaac's "preface" is one of the most pungent of its kind. In this he shows, that, on the plan of universal restoration, the doctrine of *atonement* by Christ cannot be reconciled with the doctrine of *corrective punishment*, because all that is wanted for the recovery of the mind to virtue is the "renewing of the Holy Ghost." He also shows, among other things, that, according to Winchester's rendering of 1 Tim. ii. 3, 4—viz. "God, our restorer, who will have all men restored;" all men must be sent to hell, because, according to this phraseology, none can be said to be restored, but those who have endured future punishment. After his very sensible preface, Mr. Isaac proceeds to meet the arguments of the Universalists from the following topics, which are embraced in his table of Contents:

The Perfections of God.—The Wisdom, Power, and Goodness of God.—The Justice of God.—The Love of God.—The Knowledge of God.—The Immutability of God's Counsels.—The Extent and Efficacy of the Death of Christ.—Reconciliation by Christ, and his Intercession.—Judgment by Jesus

Christ.—Subjection to Christ.—Sin in Hell.—The Destruction of the Second Death.—The Experience of Christians.—The Duty of Christians.—The Intermediate State.—The Promise of Deliverance out of Hell.—The Strength of the Terms which are applied to Future Punishment.

Following the order in which Mr. Isaac has arranged his topics, we shall endeavour to give a brief summary of the Universal argument, and of his refutation, in a few of the sections.

In the first section, the argument is, that the *divine perfections* generally, prove that restoration must take place, and that punishment cannot be eternal. The sum of the refutation is, that the perfections of God "do not furnish us with data, from which we may calculate with precision the future condition of impenitent sinners." That the Judge of all the earth must do right; that He would continue to be the same just and holy Being, if the whole human race was annihilated; that *unassisted* reason cannot prove, from the perfections of God, that man shall survive the present state of existence, much less that the wicked shall be restored and put in possession of eternal happiness; that "if sin be punished at all, the punishment must be in proportion to the magnitude of the offence: it is therefore impossible to conclude any thing about the duration of punishment, till we have ascertained the exceeding sinfulness of sin;" that sin is committed against an infinite being, and is a violation of infinite obligations, and must therefore merit infinite or eternal punishment; that the fundamental principle of the doctrine of restoration, that

punishment is corrective in its nature, cannot be inferred from the perfections of God, as some sins deprive men of the use of their reason, and are therefore incapable of moral improvement by correction; and therefore, that if God has not connected correction with punishment in this world, it cannot be ascertained that he will do it in the next; and, finally, that the "ends of punishment must be ascertained, before we can conclude any thing positively about its duration." This last consideration is certainly of great importance in the settlement of the controversy with Universalists. They assume, that the end of punishment is correction and improvement, which is the very thing incumbent on them to prove.

The argument of the Universalist for *final* restoration, as drawn from the *wisdom, power, and goodness* of God, is this: that,

"As God is the first cause of all, it is consistent with reason that he should seek the happiness of all his creatures:—and that whatever the goodness of God hath willed, and his wisdom planned, that his power will execute."

Mr. Isaac's answer is at once summary and conclusive, viz:—"that this argument is as conclusive against the *introduction* of sin and misery as against their endless continuance," as he shows by a quotation from Mr. Fisher:

"If God, as you affirm, should seek the happiness of all his creatures, and his power will accomplish what his wisdom planned, and his goodness willed; we ask how it came to pass that there should be so much evil and misery in the world as there confessedly is? And if it have not yet been the case, that

the power of God hath co-operated with his will effectually to prevent the entrance of sin and its consequent evils into the world, how doth it appear, from a consideration of the divine attributes only, as they have been already exercised in the government of the world, that his power will *finally* accomplish what his goodness will respecting the happiness of all his creatures? Why not then prevent them from being miserable at all? As God is infinitely good, and infinitely powerful, he must be too good to will the existence of sin, and to powerful not to be able to prevent it."

In the III<sup>d</sup> section, the argument of the Universalists, from the *justice* of God, is satisfactorily refuted. Their definition of this attribute is not only shown to be absurd, but that, for their own discomfiture, it is perfectly consistent with the doctrine of *endless punishment*!

The argument of Mr. Wright, from the *love of God*, to the happiness of all his creatures, Mr. Isaac proves will apply with exactly the same force against the *introduction of misery* as against its endless continuance. He shows that the bounds of that love which was manifested in the gift of Christ is fixed by the passage—

"God so loved the world, that he gave his only-begotten Son, that whosoever *believeth* in him should not perish, but have everlasting life."—John iii. 16.

He then throws out some excellent ideas on the subject of motives against sin<sup>o</sup>; and proves that the Universalists, by destroying the force of Scripture threatenings, take off infinite weight from those motives. We dissent, however, from Mr. Isaac, in the almost unqualified manner in which he speaks of the motive

addressed to our fears. Conversion is unquestionably effected in different persons, by an address to *different* passions. Our Saviour did indeed, at times, *utter* terrible things; but at others, he spoke with mildness, and with the same effect. And the same apostle who persuaded men by the *terror of the Lord*, refers them to his *goodness*, as calculated to lead them to *repentance*.

The argument of the Universalists, drawn from the *knowledge of God*, is thus stated :

On the supposition that some will be wretched for ever, Mr. Weaver remarks, "Jesus Christ could not intend to save such when he made them, because, at that very time, he knew they would not be saved. Now, if he knew before he made them that they would not be saved, did he not make *such* for misery? If so, is he not the author of evil? And let such as maintain eternal misery get clear of it if they can."

Mr. Isaac thus shows this argument to be inconclusive :

This reasoning will equally apply against limited punishment. "Jesus Christ could not intend to prevent such from being punished for a season when he made them, because, at that very time, he knew they would be punished for a season. Now, if he knew before he made them that they would be thus punished, did he not make *such* for misery? If so, is he not the author of evil? And let such as maintain limited misery get clear of it if they can."

The considerations which Mr. Isaac proposes, to confirm the "supposition that a majority of the human race will be finally happy," are plausible, but they are not conclusive; and his speculations on the subject of a plurality of inhabited worlds, though very ingenious, and stated in a



much plainer and more perspicuous manner than by Dr. Chalmers in a work noticed by us, we consider as altogether irrelevant to the argument between us and the Universalists. We have nothing to do with the inhabitants of the planets; and if Universalists are weak enough to refer, in the way of argument, to the happiness of the universe, their opponents ought not to be so weak as to follow their example.

The argument of the Universalists, from the immutability of God's counsels, section VI. would, we think, have been much more successfully refuted, if Mr. Isaac, instead of advancing some of his peculiar sentiments, had shown that the Universalists have, according to his statement of their argument, completely begged the question. The very thing which they assume, they have yet to prove.

In the VIIIth section, on the extent and efficacy of the death of Christ, Mr. Isaac has some excellent remarks upon some of the most prominent texts of Scripture referred to by the Universalists as establishing their doctrine; and, in the VIIIth section, among other corrections of the false glosses given to various passages, he makes the following:

On John xvii. 20, 23. Mr. Winchester observes, that "when the Church shall be one, in spirit, love, design, judgment, &c. as the Father and Son are; then shall the world believe, and believing, have life; then shall the world know Him, whom to know is life eternal. But as this great cause has never yet existed, the effect has not yet followed; but when the first shall be, the last shall take place in consequence." Mr. W. has not left us in the dark about the time when these events will happen. His friend asks,

"When shall the world believe and know that Christ is the Sent of God?" Mr. W. answers, "When the great marriage of the Lamb shall be celebrated, and his Bride shall be one in universal love and fellowship, as the Father and the Son now are." When I had read this, I turned over to Rev. xix. which gives an account of the marriage, to see whether the whore of Babylon was invited to the feast, and made one of the bride-maids; but I found all heaven rejoicing that *He had judged the great whore, and singing Alleluia, because her smoke rose up for ever and ever!*

In the IXth section, Mr. Isaac, in a supposed conversation between Mr. Wright and one of his hearers, shows the immoral tendency of his principle, that *all punishments* are connected with mercy, and, in a masterly manner, uses his own weapons in the destruction of his own system.

Sections X. XI. XII. XIII. XIV. XV. & XVI. abound with specimens of Mr. Isaac's skill, in wresting out of the hands of the Universalists misapplied Scripture passages. There is peculiar pith in the manner in which he takes from them Isaiah lxi. 1—3.

Isa. lxi. 1—3. is introduced, (p. 69) without any comment, as though it did not leave room for a doubt about our Lord's mission to hell. Jesus Christ preached from this text one Sabbath-day, in a synagogue at Nazareth; and opened his discourse with this remarkable observation: *This day is this Scripture fulfilled in your ears.* Luke iv. 16—21.

There are some cases, however, in which he is not equally happy. For instance, in section XV. on the intermediate state, he does not give so full an explanation of the celebrated passage,

1 Pet. iii. 18, 19, as might have been given. His three first particulars, (*viz.* 1. The apostle is not here speaking of the human spirit of Christ, but of the divine Spirit: 2. Christ never did, nor ever will descend locally into hell: 3. The mercy of God towards the antediluvians terminated with their existence in this world,) are legitimately drawn from the passage. But when he comes to speak of *the spirits in prison*, his illustration is lame. The obvious interpretation of the passage, to any one who will read it carefully, appears to us to be this: that by the *spirits in prison* the apostle means the souls of the wicked inhabitants of the earth before the flood, who were *then* disobedient "*when the long-suffering of God waited in the days of Noah*;" and who, in consequence of that disobedience, are *now* shut in the *prison of hell*. For the passage does not say, the spirits that *were* in prison; as it does they *were* sometime, or formerly, disobedient: but the *spirits in prison*, words which describe, as clear and strong as language can describe, their *present* condition in consequence of their former disobedience.

Nor does the passage say, that Christ preached to them while they *were* in prison, so as to convey the idea that they *are not now* in prison; or *while* in prison, to convey the idea that he preached to them in that place; but it does say that "Christ preached to the spirits in prison which were sometimes disobedient *when once* the long-suffering of God waited in the days of Noah." That is, he preached to those who *are now* in prison, *while* they were upon earth. The *period* of his

preaching is expressly restricted *to the days of Noah*; and consequently *the place* in which he preached by his Divine Spirit, through the instrumentality of Noah, that preacher of righteousness, must have *been upon earth*, not in hell—in *purgatory*, or any other place in the invisible world.

We wish that Mr. Isaac had enlarged upon the argument of the Universalists, "that Christian experience naturally leads to a belief of the doctrine of restoration." He does indeed effectually meet the delusion, that a person who is convinced that God will do him no injustice, will resign himself into his hand with peace and composure. All men on earth and in hell who know any thing about the *true* God, are, we have no doubt, convinced of this. But it does not therefore follow that they have peace and composure; or that if they have, that their peace is not a *false* peace. Mr. Isaac might have shown that this conviction is not *necessarily* a matter of *Christian experience at all*; that the inference drawn from it is rather a matter of *feeling*, than of *reasoning*, and that its direct tendency is to induce men to cry unto themselves peace, *when there is no peace!*

In section XVII. Mr. Isaac places in a contrasted light, a variety of Scripture passages, which clearly show the fallacy of the Universalists' assertion, "that there are many stronger expressions (even in our translation) to set forth the well being of the righteous, than any that are used as connected with the misery of the wicked;" and in a most ludicrous, as well as happy manner, exposes the wretched meaning which the Universalists give to

the Greek word *αιωνιος*, and which in our translation is rendered *eternal* and *everlasting*. Verily Mr. Vidler and Mr. Scarlet, when they saw Mr Isaac's strictures, must have *blushed* for their ignorance and their effrontery, or if they did not, we can ascribe their want of confusion to but one of two causes—the most hardened insensibility, or a most impervious skin!

Had our limits permitted; we should gladly have given more extracts from this little volume. Perhaps if we had, it would have diminished a desire to see it, from

an impression, that we had quoted all that was worthy of perusal. This we assure our readers we should have regretted. For we pronounce the *whole* worthy of more than one reading. Mr. Isaac, from the very fact of stating at full length the argument of his adversary, put his own strength to the test, and as witness of the contest, we must certify, that in cases, where Scriptural illustration, sound learning, logical reasoning, or common sense were put in requisition, Mr. Isaac has come off victorious. Σ.

### Selected.

#### SPECIMEN OF WELCH PREACHING.

AT a meeting of ministers at Bristol, the Rev. Mr. ——— invited several of his brethren to sup with him; among them was the minister officiating at the Welch meeting-house in that city. He was an entire stranger to all the company, and silently attentive to the general conversation of his brethren. The subject on which they were discoursing was the different strains of public preaching. When several had given their opinion, and had mentioned some individuals as good preachers, and such as were models as to style of composition, &c. Mr. ——— turned to the Welch stranger, and solicited *his* opinion. He said he felt it to be a *privilege* to be *silent* when such men were *discoursing*; but that he felt it a *duty* to comply with

this request. "But," said he, "if I must give my opinion, I should say that you have no good preachers in England." "No!" said Mr. L. "No," said he; "that is, I mean, no such preachers as we have in the principality." "I know," said Mr. L. "you are famous for jumping, in Wales; but that is not owing, I suppose, so much to the strain of preaching which the people hear, as to the enthusiasm of their characters." "Indeed," said the Welchman, "you would jump too, if you heard and understood such preaching." "Why," said Mr. L. "do you not think I could make them jump, if I were to preach to them?" "You make them jump!" exclaimed the Welchman,—"you make them jump! A Welchman would set fire to the world, while you were lighting your match." The whole

company became very much interested in this new turn of the subject, and unanimously requested the good man to give them some specimen of the style and manner of preaching in the principality. "Specimen," said he, "I cannot give you; if John Elias was here, he would give you a specimen *indeed*.—Oh! John Elias is a great preacher." "Well," said the company, "give us something that you have heard from him." "Oh no!" said he, "I cannot do justice to it;—beside, do you understand the Welch language?" They said "No, not so as to follow a discourse." "Then," said he, "it is impossible for you to understand, if I were to give you a specimen." "But," said they, "cannot you put it into English?" "Oh!" said he, "your poor meagre language would spoil it; it is not capable of expressing those ideas which a Welchman can conceive: I cannot give you a specimen in English without spoiling it." The interest of the company was increased, and nothing would do but something of a specimen, while they promised to make every allowance for the language. "Well," said the Welchman, "if you must have a piece, I must try; but I don't know what to give you. I do not recollect a piece of John Elias: he is our best preacher. I must think a little:—Well, I recollect a piece of Christmas Evans:—Christmas Evans was a good preacher; and I heard him a little time ago at an association of ministers. He was preaching on the depravity of man by sin; of his recovery by the death of Christ; and he said:—Brethren, if I were to represent to you in a figure the condition of man as a sinner, and the means of his recovery by the cross of Jesus Christ, I should represent it somewhat in this way:—Suppose a large graveyard, surrounded by a high wall with only one entrance, which is by a large iron gate which is *fast bolted*. Within these walls are thousands and tens of thousands of human beings, of all ages and of all classes, by one epidemic disease bending to the grave; the grave yawns to swallow them, and they must all die. There is no balm to relieve them—no physician there—they *must* perish. This is the condition of man as a sinner; all who have sinned, and the soul that sinneth, shall die. While man is in this deplorable state, *Mercy*, the darling attribute of Deity, came down and stood at the gate, looked at the scene, and wept over it, exclaiming, "Oh! that I might enter; I would bind up their wounds—I would relieve their sorrows—I would save their souls!" While *Mercy* stood weeping at the gate, an embassy of angels, commissioned from the court of heaven to some other world, passing over, paused at the sight, and Heaven forgave that pause; and seeing *Mercy* standing there, they cried, "*Mercy, Mercy*, can you not enter? Can you look upon this scene and not pity? Can you pity and not relieve?" *Mercy* replied, "I *can* see;" and in her tears she added, "I *can* pity, but I cannot relieve." Why can you not enter?" "Oh!" said *Mercy*, "Justice has barred the gate against me, and I cannot, *must* not unbar it." At this moment *Justice* himself appeared, as it were to watch the gate.—

The angels inquired of him, "Why will you not let Mercy in?" Justice replied, "My law is broken, and it must be honoured. Die *they* or *Justice* must!" At this, there appeared a form, among the angelic band like the Son of God, who, addressing himself to Justice, said, "What are thy demands?" Justice replied, "My terms are stern and rigid, I must have sickness for their health; I must have ignominy for their honour; I must have death for life.—*Without shedding of blood there is no remission.*"—"Justice," said the Son of God. "I accept thy terms. On me be this wrong, and let Mercy enter." "When," said Justice, "will you perform this promise?" Jesus replied, "Four thousand years hence, upon the hill of Calvary, without the gates of Jerusalem, I will perform it in my own person."—"The deed was prepared and signed in the presence of the angels of God. Justice was satisfied, and Mercy entered, preaching *salvation* in the name of Jesus. The deed was committed to the patriarchs; by them to the kings of Israel, and the prophets; by them it was preserved till Daniel's seventy weeks were accomplished.—Then, at the appointed time, Justice appeared on the hill of Calvary, and Mercy presented to him the important deed.—"Where," said Justice, "is the Son of God?" Mercy answered, "Behold him at the bottom of the hill, bearing his own cross;" and then she departed, and stood aloof at the hour of trial! Jesus ascended the hill, while in his train followed his weeping Church. Justice immediately presented him with the deed,

saying, "This is the day when this bond is to be executed." When he received it, did he tear it in pieces, and give it to the winds of heaven? No, he nailed it to his cross, exclaiming, "It is finished." Justice called on holy fire to come down and consume the sacrifice.—Holy fire descended; it swallowed his humanity; but when it touched his deity it expired! and there was darkness over the whole heavens. But "Glory to God in the highest; on earth peace, good will to men."

"This," said the Welchman, "this is but a specimen of Christmas Evans."

[*Lond. Jewish Expos.*]

#### CHARACTER OF AN ATHEIST.

I WILL imagine only one case more, on which you would emphatically express your compassion, though for one of the most daring beings in the creation, a contemner of God, who explodes his laws by denying his existence.

If you were so unacquainted with mankind, that this character might be announced to you as a rare or singular phenomenon, your conjectures, till you saw and heard the man, at the nature and the extent of the discipline through which he must have advanced, would be led towards something extraordinary: and you might think that the term of that discipline must have been very long,—since a quick train of impressions, a short series of mental gradations, within the little space of a few months and years, would not seem enough to have

matured such supreme and awful heroism. Surely the creature that thus lifts his voice, and defies all invisible power within the range of infinity, challenging whatever unknown being may hear him, and may appropriate that title of Almighty which is pronounced in scorn, to evince his existence, if he will, by his vengeance, was not as yesterday a little child, that would tremble and cry at the approach of a diminutive reptile.

But indeed it is heroism no longer, if he knows that there is no God. The wonder then turns on the great process, by which a man could grow to the immense intelligence that can know there is no God. What ages and what lights are requisite for this attainment! This intelligence involves the very attributes of Divinity, while a God is denied; for unless this man is omnipresent, unless he is at this moment in every place in the universe, he cannot know but there may be, in some place, manifestations of a Deity by which even he would be overpowered. If he does not know absolutely every agent in the universe, the one that he does not know may be God. If he is not himself the chief agent in the universe, and does not know what is so, that which is so may be God. If he is not in absolute possession of all the propositions that constitute universal truth, the one which he wants may be, that there is a God. If he cannot with certainty assign the cause of all that he perceives to exist, that cause may be a God. If he does not know every thing that has been done in the immeasurable ages that are past, some things

may have been done by a God. Thus, unless he knows all things, that is, precludes another Deity, by being one himself, he cannot know that the Being, whose existence he rejects, does not exist. But he must know that he does not exist, else he deserves equal contempt and compassion for the temerity with which he firmly avows his rejection and acts accordingly. And yet a man of ordinary age and intelligence may present himself to you with the avowal of being thus distinguished from the crowd; and if he would describe the manner in which he has attained this eminence, you would feel a melancholy interest in contemplating that process of which the result is so portentous.

*{Foster's Essays.*

#### ORIGIN OF THANKSGIVING DAYS IN NEW-ENGLAND.

THERE is a tradition, that, in the planting of New-England, the first settlers met with many difficulties and hardships, as is generally the case when a civilized people attempt establishing themselves in a wilderness country. Being men of piety, they sought relief from heaven, by laying their wants and distresses before the Lord in frequent set days of fasting and prayer. Constant meditation and discourse on their difficulties kept their minds gloomy and discontented: and, like the children of Israel, there were many disposed to return to that Egypt which persecution induced them to abandon. At length, when it was proposed in one of their assemblies to proclaim a fast, a farmer of plain

sense rose, and remarked, that the inconveniences they suffered, and concerning which they had so often wearied heaven with their complaints, were not so great as they might have expected; and were diminishing every day, as the colony strengthened; that the earth began to reward their toil, and to furnish liberally for their subsistence; that the seas and rivers were full of fish, the air sweet, the climate healthy, and above all, that they were in the full enjoyment of their civil and religious liberty; he therefore thought, that reflecting and

conversing on these subjects would be more comfortable, as tending more to make them contented with their situation; and that it would be more becoming the gratitude they owed to the Divine Being, if, instead of a fast, they should appoint a *thanksgiving*. His advice was taken, and, from that day to this, they have, in every year, observed circumstances of public felicity sufficient to furnish cause for a thanksgiving-day, which is therefore constantly ordered and religiously observed.

[Franklin's Essays.]

## Religious Intelligence.

*From late German papers—translated for the New-York Daily Advertiser.*

THE direction of the Bible Society of Frankfort, on the Maine, have sent a letter to the Emperor Alexander, with the first Annual Report, to which the Emperor made the following reply, in his own writing:

"To the Direction of the Bible Society of the free city of Frankfort, on the Maine—

"The letter from this Direction, accompanied by the account of the celebration of the first anniversary, was handed to me in due time. As the members of this respectable and salutary institution are desirous to commune with me concerning their exertions and the happy result in the sacred cause of humanity, I take pleasure in acknowledging my thankfulness, and to express the sentiment which animates me.

"The diffusion of the book of the divine word among all the nations of the earth—this new revelation of the invaluable grace

of God the Saviour towards the human family—evidently aims at the completion of the sublime works of salvation. Happy he who is instrumental in it; for he gathers fruit unto eternal life, that he who sows and he who reaps may rejoice together.

"I do not merely say, that I have found this subject worthy of my attention; I say more; by this, as my most sacred duty, I am penetrated, because on it essentially depends the temporal and eternal felicity of those whom Providence has confided to my care. The Most High, in the clearest manner, works in this thing. And not in Europe only, and in the whole extent of the Russian empire, is the name of Jesus Christ our Saviour and Master glorified, but it begins to be glorified even in the remotest parts, and in all languages of the earth.

"The Bible Society of the free city of Frankfort, on the Maine, has already distinguished itself by the ardour with which it contributes towards the dissemination of the word of eternal life. Its report is an undeniable proof of its zeal.

"It is very pleasing to me to be able to declare my respect towards this Society in general, and particularly to the members of the Direction.

"ALEXANDER."

Moscow, 29th Nov. 1817.

The king of Prussia has founded a University at Bonn, on the Rhine. On this occasion he declares: "Now that by the aid of the Most High, peace and order is restored in Europe, I have resumed that subject, [the education of the rising generation] which is the ground-work of all true strength of a state, and highly important to the general welfare of my people. And I have earnestly resolved to bring the whole public concern and means of instruction and improvement in my countries, to as great a degree of perfection as is possible and commensurate to the grandeur of the object." And further, he requires that the suggested measures, for the good government and usefulness of the University, be immediately put into operation, and whatever may promote "true piety, profound knowledge, and morals among the students." In the University provision is made for *Evangelical* and *Catholic* Faculties.

#### GENEVA.

*Extract of a letter from a lady at Geneva to her friend in England.—November 4, 1818.*

This is a situation endeared to me by the kindness of dear Christian friends, the persecuted and oppressed state of the Lord's chosen ones, and by the uncommon beauty of the country. I was much interested for Geneva before I saw it, by accounts I received from a friend in the north of France; but I had no expectation equal to what I find it. If I were to describe to you the situation of the pious few who compose the Dissenters here, you would smile at the primitive state of things. Their separation

took place about two years since, in consequence of the conduct of the pastors, who refused ordination to two or three young men in consequence of their real piety; upon which they took a room and assembled for public worship. In this they persisted, in spite of stones, and noises made at the doors and windows, and their personal safety being endangered in going to and returning from the place. This rioting so increased within the last few months, that they found it necessary to remove to a top-story in a high house (for indeed all the houses in Geneva are immensely high.) We have to go up four pair of stone stairs to two rooms, one leading into the other: the one has a bed in it down, the other a bed shut up. In this place there is service every evening, conducted by one or other of these unordained young men; and really it is the most simple interesting service I have witnessed for some time. They administer the sacrament every Sunday afternoon, as they think it the apostolic plan, and their spirit is so free from party or strife, that it seems like the early times of the Church. With respect to the Church in which Calvin preached, (and afterward Beza and the holy men who succeeded him) it is awful to behold. The Socinian Bible has superseded Calvin's translation. Oswald's translation (lately reprinted) is very imperfect. A gentleman is now printing, at his own expence, Martin's edition for distribution here, which I hope will do much good. It has pleased God to awaken from among the ministers here a man of fine talents; last year they interdicted him all the pulpits in the canton, and now they have deprived him of his place as regent of the college which Calvin founded, and which was the only remaining support of a wife and four children. The town rings with fine stories of him. Some say that he professes to have been converted by a voice from heaven; and that when his wife speaks to him, he replies, Do not interrupt me, for I am having a conversation with Jesus Christ. One story much amuses me; they say he professes to raise



the dead, and that a friend came to him and asked him if it were true that he had brought a man to life? he replied, No, it was only a child.

I often think that if the Christians in England were but to witness the utter destitution of such a man as this, they would rise up with the same zeal as they did for the persecuted Protestants in France.

### MARTINIQUE.

Whoever has had opportunity to know the horrible mischiefs arising to the poor negroes in the West Indies, from the practices of Obeah, or (pretended) witchcraft, will rejoice to learn that the government in Martinique are taking legal measures to suppress it. We have been told by persons who resided among the slaves, that the apprehension of being under this supposed influence has proved the death of the stoutest men among them. In the Missionary Museum is one of the rattles, formed of a hollowed fruit, with a long handle, employed by the Obeah men in their malicious and cruel practices. We wish well to the plans of the magistracy, but are persuaded that the influence of the Gospel will prove the most effectual means of suppressing this evil.

[From Barbadoes Papers.]

By a recent act of the House of Assembly, an endeavour has been made towards more effectually suppressing the practice of Obeah. Our readers are aware, that by this name is designated a kind of necromantic power, which is mostly exercised by the negroes for the attainment of the worst purposes. By the above act, however, it is decreed, that "any slave who shall wilfully, maliciously, and unlawfully pretend to any magical and supernatural charm or power, in order to promote the purposes of insurrection or rebellion of the slaves within this island, or to injure and affect the life or health of any other slave; or who wilfully and maliciously shall use or carry on the wicked and unlawful practice of Obeah, shall, upon conviction thereof, suffer death or transportation, as the court shall think proper.

"Also, that if any slave, wilfully and maliciously, in the practice of Obeah, or other-

wise, shall mix or prepare, or have in his or her possession, any poison, or any noxious or destructive substance or thing, with an intent to administer to any person, (whether the said person be white or black, or a person of colour) or wilfully and maliciously shall administer to, or cause to be administered to such person, any poison, or any noxious or destructive substance or thing whatsoever, although death may not ensue, upon the testimony thereof, every such slave, together with his or her counsellors, aiders, and abettors, (being slaves) knowing of, and being privy to, such evil intentions and offences, shall, upon conviction thereof, suffer death, transportation, or such other punishment as the court shall think proper."

### FRANCE.

*An account of the Clementines (who take their name from a priest of the name of Clement, their first leader.)*

There is a considerable sect of religious persons in France, scattered in small bodies throughout the country, but who are most numerous in the neighbourhood of the Pyrenees, distinguished by a partial separation from the Church of Rome. They have always refused to acknowledge those priests which took the oaths to the new Government, (that of the Revolution) and even disown the Pope on that account. They retain the mass, confession, &c. having a few priests of their own sentiments among them; but they express a strong dislike to many of the Popish ceremonies, which they account a solemn mockery. They are far less superstitious, and more serious and devout, than the bulk of the Catholics. They are strenuous in their opposition to the general body, and will not enter the Churches: they particularly dislike the ringing of bells on the death, or funeral of any person. They incline to the doctrines of free grace, and seem to adopt the sentiments of St. Augustine. They reject the use of images in worship, and laugh at the pompous religious professions. Many of them use the French language instead of the Latin in their prayers. They are said to be generally moral in their conduct, and strict in their observance of the Lord's Day. What may be the effect

of such a secession we cannot say, but we hope it may be productive of great advantage.

*Paris.*—Among the extraordinary events of modern times, the formation of a Bible Society in Paris is one of the most remarkable. In that city, which proscribed and persecuted for centuries the Reformers and their religion, we see the Protestants publicly assembled to organize an institution for multiplying copies of the Holy Scriptures, and distributing them among the poorest of the population.

The society has named a president. M. le Marquis de Jaucourt, peer of France, and Member of the Calvinistic Consistory. Four Vice Presidents, at the head of whom is placed M. le Comte, Boissy d'Anglais, peer of France, and Member of the Calvinistic Consistory. A treasurer, four secretaries, three censors, and twelve assessors.

Subscriptions have been entered into, and among the first and principal subscribers, are M. le duc et Madame la Duchesse de Broglie, (daughter of Madame de Stael) M. le Baron de Stael, et M. la Duchesse de Courlande.

It appears that the Court of Cassation has formally decided that the magistrates have no right to oblige the (Protestant) citizens to adorn the fronts of their houses with tapestry, in honour of the procession of the host, &c.

#### CEYLON.

A proclamation, dated August 17, 1818, has been issued, declaring, that from and after the 26th of December, 1818, being the anniversary of the birth of our Lord and Saviour Jesus Christ, all children born of slaves on this island shall be for ever free, subject only to such conditions as shall appear necessary for their maintenance, &c. till of suitable age to support themselves.

#### ST. HELENA.

A similar resolution was passed by the

inhabitants, and proprietors of slaves, August 17, 1818, to take place December 25.

#### SPAIN

Has consented to abolish her slave trade on the 30th May, 1820; but, in the mean time, permits it to be carried on with prodigious rigour. The newspapers inform us, that on the 10th of June last, *nearly one thousand slaves arrived at the Havana in one day!*

#### ST. PETERSBURGH.

A letter has been received from Mr. Swan, dated 12th Oct. 1818, from which we learn that his ministry on Lord's Day evenings is well attended, as are also the monthly prayer meetings for the spread of the Gospel. We are glad to find that our countrymen in Russia take so much interest in the cause of Missions.

Mr. Swan has begun the study of the Russ, under an able teacher; this language appears to be necessary, as the only medium through which the Mongolian and other languages can be acquired. Mr. Swan will continue at St. Petersburg until the next summer, when it is hoped that he will be joined by another missionary from England, and then proceed to the place of his destination.

#### INDIA.

By letters from India, it appears that the schools are increasing in number; and that the School-book Society is active in preparing elementary books for their use.

*Second Annual Report of the Directors to the New-York Evangelical Missionary Society of Young Men.*

It is with lively sentiments of thankfulness and adoration, that the Directors are allowed once more to announce to the Society the progress of a work, to which they

have increased testimony that the Father of Mercies imparts his favour. Although it has not been their privilege to assume a place with those more enlarged plans and important exertions, which characterize and adorn the age, yet they have been permitted to see their own humble sphere still extending, and gradually growing brighter.

At their last report, the Society were informed of the efforts of the Board to extend the Gospel to the unevangelized portions of our city—to a destitute section of Pennsylvania—to the Western District of our own State—and to the extended desolations of the State of Georgia. The most of these stations they have been enabled to maintain with uninterrupted constancy through the year.

Shortly after the Rev. Samuel C. Aiken had commenced his labours within that portion of our city known by the name of *Corliss's Hook*, he was unexpectedly invited to the pastoral charge of the congregation in Utica, and his relation to this Society by mutual consent, dissolved. This station, however, appeared to the Board to be of such importance, that they directed the Rev. Eliza W. Baldwin, who had been labouring as the Missionary of the Society in the vicinity of the Union Mission Church in Banker-street, to succeed Mr. Aiken in that part of the city. Through the Divine blessing upon the indefatigable exertions of this Missionary, the Board consider what has taken place at *Corliss's Hook*, as presenting some of the most interesting events of the year. One year ago, and that section of this favoured city was a moral wilderness. Mr. Baldwin commenced his labours here November 11, 1817, where he has habitually maintained three services on the Lord's Day, established several lectures and prayer meetings during the week, and generally devoted one half of every day to family visitations. It would be ungrateful not to mention that the Great Head of the Church has given Mr. Baldwin some early fruit of his exertions among this destitute people. "Soon after my removal hither,"

says Mr. Baldwin, "February, 1818, our little assemblies began to exhibit unequivocal tokens of the Divine presence. The professors of religion who attended them, were refreshed; became more animated in their Christian course, and more interested for the salvation of souls. Some few were brought to a painful sense of their departure from God; and, to use their own language, were a second time converted from the error of their ways. Nearly at the same time, several persons who had lived in utter thoughtlessness of God and eternity, were awakened to a sense of their awful depravity and of the everlasting destruction to which it exposed them. The work gradually increased till within a few days; since which time it has apparently come to a stand. As many as twelve persons afford satisfactory evidence of their having truly embraced the Lord Jesus Christ; and several others are under religious impressions. Attendance on the means of grace is still increasing; Christians appear to be on the alert; and we cannot but hope that this people may yet witness such a work of Divine grace as shall force even the enemies of religion to exclaim, What hath God wrought!"

In a communication of May 5, Mr. Baldwin says, "Thus far the Lord has helped us. It is manifest to those who contrast the present moral condition of this neighbourhood with its character six months ago, that God has performed a work here which calls for the devout and grateful acknowledgments of his people. Its effects are by no means confined to those individuals who are, in the most important sense its subjects. A religious influence is becoming gradually more apparent and extensive among those who are not truly pious. Christians of other denominations are excited to greater and more successful activity. The neighbourhood is acquiring a character which is inducing respectable and pious families to make it their place of residence; so that the hope is already indulged that this section of the city will, within a short period,

be numbered among the more favoured part of our Zion. Several instances of hopeful conversion have occurred since the date of my last communication, and a few individuals are now under religious impressions. The work is still silently and gradually progressive."

Some time in the month of February last, the Directors were called upon to give their advice as to the propriety of organizing a Church in this part of our city, and under the more immediate inspection of your Missionary. The distance of this neighbourhood from any house of worship—the extent and rapid increase of its population—the corruption of principle and of morals, which characterizes it—the little prospect of promoting a thorough reformation without united influence—and more than all, the opportunity which the work of the Lord, in that barren region, afforded of collecting and combining the influence of the pious; these were considerations which convinced the Board that it was the part of Christian wisdom to go forward in this object.

Alluding to the establishment of this infant Church, Mr. Baldwin says, "But the transaction which has of late excited the deepest interest here, is the formation of the Seventh Presbyterian Church in the City of New-York. This measure was long a subject of solemn consideration, and we believe, of fervent prayer, previously to its being laid before the Board of Directors for their advice. Their decided opinion, while it confirmed existing impressions in favour of the measure, did not induce precipitancy in effecting it. Never have I, on any occasion, observed greater anxiety among Christians to know the will of the Lord, or more apparent readiness to submit to it, however crossing to natural inclinations it might be, when known. The formation of this Church was effected in circumstances which tried men's souls. The state of things was such as almost necessarily to exclude the influence of worldly motives from the transaction, and to enforce reliance on the Divine protection and bless-

ing. With reference to this subject, Wednesday, the 25th of March, was observed by us as a day of fasting and prayer. On this occasion a considerable number of people assembled, when the reasons for forming a Church were stated at large, and the Divine direction was particularly supplicated. It proved a season of peculiar harmony and love. God appeared to affix his seal to what had been already done, and to encourage his people to take the decisive step. The following Friday was accordingly fixed upon for the formation of the contemplated Church. On that occasion, which, we trust, will be gratefully remembered, twelve persons having presented their certificates of regular dismission from different Presbyterian and Congregational Churches, and expressed their desire to unite in forming a Presbyterian Church, proceeded to choose their officers, who were immediately set apart to their office, agreeably to the directions of the Form of Government of the Presbyterian Church in the United States. The Church being formed, nine persons were admitted from the world to their fellowship. It scarcely need be said, that the transaction was affecting. We trust, that God did vouchsafe his special presence, and that many hearts were filled with holy enjoyment."

If the formation of the first Christian Church in this section of the city was an interesting event, the first celebration of the holy supper could not be less so. "The little company of believers," adds Mr. Baldwin, "drew around the table of their Lord in circumstances which somewhat resembled those of the first Christian Churches. An upper room was, indeed, all that could be provided; but we have reason to believe that it was dignified with the stately presence of Immanuel. The place might have been justly named *Beckim*, for it was truly a place of tears." Since the formation of the Church at this place, nothing has occurred which should discourage the efforts of this infant people, or of

this Missionary Society. To those who view the transaction with a benevolent spirit, there can be no other sentiment than that of high satisfaction in what has been done, and a confident persuasion that the Great Head of the Church will ratify it, as well by his gracious providence in this world, as by his final decision in the next. Thus far, indeed, facts warrant this confidence. At the present time, the Church consists of *forty members*; and the congregation has become so large as to have rendered it expedient and indispensable to attempt the erection of a house for public worship. With a very laudable commencement, on the part of the congregation, the Board, unwilling to leave this infant people to struggle under the pressure of such a burden alone, at their stated meeting, in May last, unanimously "resolved, that a subscription be opened immediately in aid of the Presbyterian Church at Corlaer's Hook, in erecting a place of worship in that vicinity; and that each member of this Board make it his duty to interest himself for the furtherance of this object." The Board are happy to state, that the subscription succeeded so far as to enable the congregation to commence the building in August. It is hoped, that, in a few weeks, they will be able to occupy the basement story as a place of worship for the Winter; and that, by the continued liberality of the public, the whole may be completed early in the Spring. Speaking of the present state of this people, Mr. Baldwin, in his last communication, says, "We enjoy much satisfaction in witnessing the Christian union and order which has thus far distinguished this little company. The Spirit of God is not yet removed from us. The increase of the congregation keeps pace with that of the Church. Our meetings for worship are better attended than at any former period. In short, when I look around me, and contrast the present circumstances of this people with what they were a year since, *I am encouraged*. The Lord hath done great things for us, whereof we are glad. Our

Church has been received under the fostering care of the Presbytery, and impressions, favourable to religion, made on a large and most important section of this growing city, which, we hope, will go down to succeeding generations; and, to crown the whole, the little clouds which rose, and poured upon us their mercy-drops, still linger in our sky, and seem to be collecting for a still more refreshing shower." In reviewing what has been done through their feeble instrumentality, in this portion of our city, the Board may well say, "It is the Lord's doing, and marvellous in our eyes."

But there are other scenes which present themselves to our view, that discover the divine kindness. The Society were informed by the report of the last year, of the appointment of the Rev. Hutchins Taylor for a destitute section of Pennsylvania. At the last annual meeting, the Board had received no intelligence from Mr. Taylor, and were constrained to inform the Society of his bare appointment. It appears that Mr. Taylor arrived at Kingston on the 21st of October, 1817. With some exceptions in the early and concluding part of his mission, Mr. T. has confined his labours to Wilkesbarre and Kingston. In a letter dated Kingston, Jan. 6, 1818, he says, "Since my arrival here, I have had much intercourse with the people. My first object was to become acquainted as early as possible with the members of the Church. I endeavoured to lead them to mourn over the low state of Zion, and also to excite among them a spirit of prayer. In Wilkesbarre a spirit of prayer among the little flock of Christ has appeared to increase; and the few who are anxiously waiting for the consolation of Israel take courage that a more general seriousness, and spirit of inquiry begins to prevail. But it is yet a dark day in Wilkesbarre. But of Kingston, blessed be God, I can present a brighter picture. There has been, for some time past, an evident and increasing solicitude among the people: a few individuals have expressed a deep though silent anxiety for their souls. It is manifest that

the Spirit of God has been striving with them in a special manner. Upon pushing my inquiries, I soon found there was a considerable number in a similar state of mind, of whom such things were little suspected. The Lord is verily among us. We have such meetings as have never been seen here before. Many appear to be inquiring what they shall do to be saved, and several are rejoicing in hope." As the result of this visit of mercy, Mr. Taylor informs the Board, that about *thirty* persons have been added to the Church from the world. Twenty-one of them were received on the same Sabbath, and "the scene," says Mr. Taylor, "to the people in this country, was most interesting. It was a solemn and awful day to this little flock, to see so many coming to Zion's solemn feasts."

From a thorough conviction that the congregation at Kingston were now able to support the Gospel without the aid of a missionary Society, Mr. Taylor considered it his duty to take his station in the borough of Berwick, about twenty-five miles below Wilkesbarre. There is no regular Church formed here, and no Society organized, except among our brethren of the Methodist denomination. As to the success of his mission in this place, the Board have nothing of a very animating nature to communicate, except the establishment of a Sunday School of high promise, in rescuing the Sabbath from very general profanation among all classes of society. Besides his labours in these towns, Mr. Taylor has made occasional excursions among the destitute settlements in the vicinity, where he has been favoured with attentive and solemn audiences, and received many expressions of respect and kindness. Mr. Taylor closed his mission in Pennsylvania in August last, and was pleased to signify to the Board, that, in the course of the autumn, he should be willing to enter the field of labour in company with the Rev. Messrs. Mills and Colton, in the western part of this state.

It is to this department of their charge, the Directors would now turn the attention of the Society. The Board has sent unto

this region, and suppose they have now in actual employment, six missionaries. The Rev. James H. Mills and the Rev. Calvin Colton have continued their ministrations since their first appointment, in the summer of 1817. At their last annual meeting, the Society were informed that the labours of Mr. Mills had been so far owned and blessed of God, as to have resulted in the organization of a regular Presbyterian Church, in the town of Clarence, about twenty miles east of the British Provinces. The Board have seen fit to confine the attention of this missionary to the same village during the whole of the year. The beneficial effects of this mission the Society shall hear from Mr. Mills's own pen.

Jan. 21, 1818, he says:—"I have the pleasure to say to the Society, that the state of things is becoming daily more and more interesting at Clarence. We humbly trust the Spirit of the Lord is with us. We do believe the Lord has blessings in store for this guilty people. There has been for several weeks an unusual attention to the preached word. Our meetings, both on the Sabbath and during the week, are crowded; my labours are very abundant, and I sometimes feel as if I must sink under them; but at others I take courage, and feel willing to spend and be spent. Our infant Church is in as favourable condition as we could have expected. The members are widely scattered, and generally poor. Upon the whole, we feel that we have much to encourage us, when we look back to the state of things six months ago."

The Board were greatly rejoiced to learn that the congregation at Clarence hope to relieve the funds of your Society, by affording Mr. Mills some part of his requisite support. By more recent communications the Board have been informed, that this missionary has received ordination as a Gospel minister, and connected himself with the Presbytery of Niagara. "On the 4th of February," says he, "I was ordained at Le-Roy. The following Sabbath I administered the Lord's supper to the Church at Clarence. Three new members were add-

ed. Our prospects grow more encouraging. Within a few days, we discover more striking evidence that the Lord is in the midst of this congregation. The religious excitement now seems very general, and our meetings are very solemn, and many feel deeply affected. O may your Society have occasion to rejoice in more abundant fruit from their exertions among this guilty people."

By a communication of still later date, the Board have been informed of some very hopeful appearances among the youth of that people. We cannot but express our high gratification that your missionary has instituted two Bible Classes, who weekly recite several chapters from the Bible, and listen with interest and eagerness to the different topics of instruction which they present. "These classes," says Mr. Mills, "comprise the most respectable youth of both sexes in the congregation. This course of instruction has also been the means of introducing a very flourishing Sunday School in the village, which hitherto appeared utterly impracticable, for want of teachers. Though the attempt was exceedingly discouraging, I determined," says your missionary, "to make a trial; and we have reason to bless God, who hath helped us, and far more than exceeded our expectations. From this experience, I think I shall sometimes learn to hope against hope; and when there is the least probability of success, to make a trial. On the whole, the prospects of the Church in this region are brightening. I believe the general impression is, that this part of Zion has great reason to rejoice in the labours of the missionaries whom your Society has sent into this very interesting field."

The Rev. Calvin Colton still continues at the town of Le-Roy, in Genesee county, and with undiminished prospects of usefulness. "I cannot," says he, "tell of such great things as I have ardently hoped for, but yet there are some good things. There has been a sufficient degree of religious feeling among this people, from the time I first visited them to the present moment, to afford

an animating prospect. There has been no relaxation of that attention on public worship which I mentioned in my last, but a constant increase. Several are now indulging the hope of a renewed state, that have not yet united with the Church, and not a few appear to be the subjects of deep seriousness."

Since this communication, Mr. Colton has advised the Board of the formation of a *Young Men's Missionary Society*, in the town of Le-Roy, auxiliary to this Society: and also of the institution, under very favourable auspices, of a Sunday School and Bible Class, the former of which consists of nearly one hundred children. The Bible Class, under his own direction, has received the attention of about fifty young persons of both sexes. "Both of these institutions," he observes, "have received universal approbation and countenance."

To the Church in Le-Roy, the Board are happy to learn, there are from time to time very pleasing additions, and particularly from among the youth. There are several instances of hopeful conversion, and *one* especially to which the Directors have listened with high interest and grateful admiration.

By communications from their missionary, of still later date, it appears that the state of the mission in Le-Roy is still more favourable.

"We have no shower," says Mr. Colton, "but drops of grace are not unfrequent. Last evening, at the close of the exercises of my Bible Class, three young persons, driven evidently by the power of their feelings, presented themselves to me for counsel and comfort, substantially in these terms, "What shall we do?" Being altogether unexpected, it was truly and deeply affecting. No less than three children, belonging to our Sabbath School, give good evidence of the Christian character, and a number of others of much serious inquiry; and it is worthy of remark, that the three persons above named are teachers in this school. Conviction appears to be fastened on their minds, like a nail in a sure place."

The number admitted to the fellowship

of the Church, during Mr. Colton's ministrations at Le-Roy, is forty-eight.

While the Board have often expressed the sentiment to their missionaries, that ground once occupied, ought, if possible, to be retained; and that more aid can be obtained to their funds, and more good in the end accomplished, by a course of stationary rather than itinerant labour: yet they have uniformly advised their missionaries to extend their efforts to the adjacent country. This both Mr. Mills and Mr. Colton have done with much success, so far as it respects ascertaining the places that are most destitute, and giving seasonable information to the Directors. "The ground which I occupy," says Mr. Colton, "and to which I am accustomed to extend my labours, as far as ability will permit, embraces, Le-Roy village being a centre, what would be equal to a circle whose diameter is twenty miles, the whole of which is filled with settlers. Within a region of this extent, and about this village, there are inhabitants enough, if they could be induced to be organized, to form as many as from six to ten religious societies, each of a thousand souls. It is impossible for me to obey half the solicitations with which I am pressed from abroad. Great, indeed, in this region, is the demand for missionary labours."

In his last communication, Mr. Colton says, he was absent from Le-Roy during the month of September. "This time I spent in the southern parts of this county, principally in the towns of Gainesville and Covington, and preached, in my absence, to average one sermon per day. Gainesville is thirty miles south of Le-Roy, the same place visited by brother Mills, when he first came out. I found a Church here, and my labours among them were received with tender expressions of gratitude, and attended to with great eagerness, and apparent solemnity. In another part of this town, also, seven miles distant, I thought it expedient to collect a Church, which was organized on Monday the 14th of September. Brother Bull, of Warsaw, was present, and as-

sisted. This is a very promising plant, in which my heart took the deepest interest. They contemplate a union with the other Church, as soon as they can form a centre, half way between the two. Nothing is necessary to build up a society in this town, and to make these Churches one, but to station a missionary among them, who would, I doubt not, receive half his support from the people. The town of Perry, east of Gainesville, I found an important object of missionary attention—very important. Covington is about ten miles south of Le-Roy. My first attempts among this people were rather discouraging; but by the second time I had been in the place, I had the pleasure of witnessing a great flocking to the places at which I had appointed to preach. With so favourable a commencement, I was compelled to leave the place with the deepest regret. My dear Sir, one man cannot be present every where: how often have I almost coveted this attribute, witnessing the crowded assemblies, and importunate solicitations of those who live in a 'dry and thirsty land, where no water is!' Were your Society able to send missionaries and funds, the whole of this country west of the Genesee River, would not only be grateful for your exertions, but the support offered by the people would generally be one half at first, to increase until they will shortly become independent societies. It is a very important section of the country, and exposed at present to the ravages of Sectarianism and Deism; the former in no inconsiderable degree engendering the latter. The advantages afforded by your method of operation are very superior, and the Churches will for ever feel their obligations."

The Society will recollect, that at their last annual meeting the Board reported the appointment of the Rev. Jacob Burbank, to a village called Cayuga Creek Settlement, about twenty miles south-east of Buffalo. Through some unexpected failure, the commission of Mr. Burbank did not reach him until he had accepted an appointment from another Society; so that he has never been



in actual service. But the Board have not been unmindful of the exigencies of this disappointed people. In May last they appointed the Rev. Herman Halsey to undertake the mission, who was pleased to accept their appointment, and to enter immediately upon the duties of a missionary. Mr. Halsey reached the field of labour on the 9th of June. "On the 25th May," says he, "I commenced my journey, and, travelling with all convenient expedition, reached Bergen and its vicinity, the place of my destination, on the 9th of June. After becoming acquainted with the Committee of the Church, I was invited to preach to them four Sabbaths. I accepted their proposal, and immediately commenced my labours. I found in this place a small society that regularly attended public worship at the school-house on the Sabbath, and a Church consisting of about fifty members, all of which, excepting two, had been members of other Churches. During the term for which I was invited to supply this place, I preached twice on each Sabbath, to more people than a large school-house would accommodate. I also preached occasionally during the week in different parts of the town, and visited families and schools. Three Sunday Schools have been established here this Summer, which I have visited as my convenience permitted. I have deposited in each of them a quantity of religious Tracts, for circulation in the schools, and in the families to which the scholars belong. After spending three weeks in Bergen, I visited Murray, a place about twelve miles distant from this. Here is a small Church, that has no supply of preaching, except that little which is afforded them by itinerating missionaries. I preached to them on the Sabbath, and the next day returned to Bergen. On the Sabbath following, I administered the Sacrament of the Lord's Supper to the Church in Bergen. Four young persons, having been previously propounded, were at that time admitted to the Church, on profession of their faith. The Committee of the Society requested me to

preach to them three Sabbaths more: I accordingly preached to them on the ensuing Sabbath. As they did not wish the remaining supply to be given immediately, I made an excursion to the destitute places on the Ridge Road. On the Sabbath, I preached at Gaines; and on every day but one, during the week, I preached at different places along the Ridge. The next Sabbath I preached at Ridgeway. The people in the places which I visited, seldom hear preaching from a Presbyterian minister. Preachers of other denominations are considerably numerous. After this I returned to Bergen, where I spent the two ensuing Sabbaths, which completed the term for which I was invited to stay. Being requested to preach again at Bergen after a few weeks, I spent the intervening time at the settlement on Cayuga Creek. Here I found a Church consisting of between twenty and thirty members, and a people of whom many appeared very anxious to hear the Gospel. As soon as an appointment could be made, I preached a Sermon, and spent the remainder of the time in visiting from house to house. The people appeared to be truly rejoiced to behold a Missionary among them. On the Sabbath I preached to crowded and attentive auditories, and visited a well-conducted Sunday-school. During the week, I preached every day but one, in different places. Here also I attended the Female Missionary Society, auxiliary to yours, to which there was an accession of eight members. The work of the Lord is evidently prevailing in this place. Christians are much animated. Several who were lately the avowed enemies of religion, are now its professed friends. Some are rejoicing in the hope of salvation, and a greater and increasing number appear to be earnestly asking the way to eternal life. The formation of a Missionary Society among the men, auxiliary to the New-York Evangelical Missionary Society, was contemplated, and will probably be effected. They are very desirous of Missionary aid, and appear to be willing to do something

themselves for the supply of their spiritual wants."

In a communication of September 18, Mr. Mills also takes notice of the desirable condition of this settlement. "At Cayuga Creek, within a few days, I hear there is a revival, which is the fruit of the labours of your missionaries. Mr. Halsey came there a short time ago, and found things in a very favourable state; and since he has been there, there seems to be every reason to hope for a great and glorious work of the Lord. I hope to visit them in the course of this week."

Beside these appointments, the Board also engaged, in July last, the Rev. Sylvester Eaton, and the Rev. Norris Bull, the one for Centreville, near Buffalo, and the other for Warsaw, about twenty miles south of Batavia. From Mr. Eaton they have received no communications whatever. They learn from Mr. Bull, that his ministrations in Warsaw have not been in vain. When Mr. Bull first arrived at Warsaw he found the people in a most unhappy state; divided into parties, and alienated by jealousies, they presented very little hope to the exertions of a faithful Missionary. But God has blessed his own institutions. "It became," says Mr. Bull, "a matter of the first moment to heal the breach, and, if possible, to effect a union. This, by the Divine blessing, I was enabled to do; and the Society, at present, appears to have forgotten all pre-existing difficulties, and to be perfectly harmonious. They have exhibited a good degree of satisfaction with my labour, and are anxious to settle me permanently among them. They discover an unusual attention to the preaching of the word; and there is evidently considerable excitement in the minds of the people, together with some instances of genuine conviction, and hopeful conversion. The prospect is fair and promising for a revival of religion in this place. It is, however, a matter of deep regret, that the people of the Western Country are so much divided in their religious sentiments: were they all united,

almost every town would be able to give a faithful minister of the Gospel a competent support. In their present condition the encouragement to ministers is exceedingly small; and I know not how they will ever be formed into permanent, efficient congregations, unless their present efforts are strengthened by aid from Missionary Societies. Perhaps no part of our country affords a fairer prospect of success to missionary labour than this western region. I have made several excursions to different towns, and it seems as if God had inclined their minds to attend to the word, and opened their hearts to receive the truth. The Spirit is now breathing on this wilderness, and the effects are seen and felt in the souls of many who have been dead in trespasses and sins. Your Society may number many new-born souls in this desolate region, who have already become the trophies of victorious grace, as the fruit of your benevolent exertion."

In addition to these appointments, Mr. Hutchins Taylor, of whose labours we have already given some account in another part of the vineyard, visited this region sometime in September last, and has accepted a commission from the Board for six months. The board did not direct him to any particular place, but left the immediate scene of his exertion to be selected at his own discretion, in consultation with the brethren already on the spot—making the greatest necessities of the people, and the fairest prospect of usefulness, the criterion of their judgment. No intelligence has been received from Mr. Taylor since his appointment.

Just previous to the last annual meeting, the Board appointed Mr. Randolph Stone to spend six months in the destitute parts of Georgia, under the advice and direction of the Female Missionary Society at Savannah. This Mission expired at the close of six months from its commencement. The intelligence Mr. Stone has, from time to time, communicated to the Board, contains much valuable information on the state of

religion in Georgia. "Often," he remarks, "have strangers come to me, after public worship, and expressed in prayers and tears the gratitude they felt to the Society for sending them a Missionary."

There is still another destitute region the Board have begun to occupy, in the course of the past year. Ever since the missionary tour of the Rev. Messrs. Mills and Smith, in 1814 and 1815, the district of country embraced by the Missouri, Illinois, and Indiana Territories, has been considered among the most important fields of missionary labour. In their early inquiries for Missionaries, the Directors ascertained that two gentlemen, well qualified for the duty, would engage in the service of the Society, if they might be stationed somewhere on the Missouri River, on the Wabash, or in the vicinity of Kaskaskias. These gentlemen are the Rev. David Tenny and the Rev. Charles S. Robinson. The hearts of these young men were set on that desolate region; and the Board rejoiced in the opportunity to employ them. They have received commissions for one year, and ere this are probably on missionary ground. Souls are not the less valuable because they are separated from us by tracts of country, over which we have never travelled, or which we may never see. The Board fervently hope these Missionaries are destined to commence a course of exertion which shall make that remote wilderness blossom as the rose. Surveying, as they have, so many destitute thousands in one of the most fertile parts of our country, the Directors encourage themselves with the inquiry, Who can tell how much good may be done from these small beginnings? Who shall limit the numbers hereafter to rise up and call your Missionaries blessed? The Board fervently commend this newly selected field to the affection and prayers of the Society.

Besides these appointments, the Directors have recently received an application for Missionary services from two Committees residing in different parts of the county of

West-Chester, in our own state. They are happy to inform the Society, that they have been enabled to procure a Missionary well adapted to the wants of this section of the country; and that the Rev. Truman Osborn has accepted a commission to labour in the county of West-Chester for three months.

The resources of the past year, though far from being adequate to our disbursements, have been considerably increased. The Board have received intelligence of the formation of four Auxiliary Societies; viz. The Youth's Missionary Society of New-York; The Female Missionary Society of Cayuga Creek; The Young Men's Missionary Society of Bridgehampton, (L. I.); and the Society already named in the communication of Mr. Colton, signed at Le-Roy. To all these institutions the Board would present this public testimonial of their thanks.

The Auxiliary Society in this city is formed of youths whose age is not wont to inspire them with so deep an interest in so laudable an enterprise, and deserves, therefore, the distinguished tokens of approbation.

While adverting to the augmentation of their resources, the Board acknowledge the receipt of the following sums, exclusively of the annual dues:

#### Avals of Collection in City

Hotel, . . . . .	\$191 50
Avals of do. in Brick Church, . .	238 30
From the ladies of one of the congregations in this city, to constitute their Pastor a member for life, . . . . .	50 00
From the Female Charitable Society of Middletown, (L. I.) . .	5 25
From an Auxiliary Society of Southold, (L. I.) . . . . .	17 50
From the Youths' Missionary Society, of New-York, . . . . .	67 92
Amount of Donations from different individuals, . . . . .	502 25
Amounting to . . . . .	\$1074 22

It is with no common pleasure the Directors, also, make their acknowledgments to an unknown friend for the donation of *one dollar*, under circumstances which evince ardent attachment to the cause of Missions. The Board cannot deny themselves the satisfaction of inserting the following note, directed to their Treasurer:

"March 3, 1818.—The enclosed dollar is the amount of the savings of a small family in an article of domestic consumption for one week. You will please accept of this mite, as a donation to the New-York Evangelical Missionary Society of Young Men, &c. &c.

A FRIEND TO THE INSTITUTION."

Did such a spirit prevail, how soon would the deep disgrace of the Christian world be wiped away! How soon would such a spirit enlighten the darkness, purify the pollution, and alleviate the sorrows of apostate man! Should all the families of this country, or all the families of this city, or even all the families of this Missionary Society, follow this blessed example, how long before men who have sown in tears would reap in joy! how long before the knowledge of the Lord would cover the earth as the waters cover the sea!

The Society will recollect, that at their last annual meeting they desired the Board to open a correspondence with the London Missionary Society. The Board have not been unmindful of this request. They early transmitted the resolution of the Society to that Institution, together with the Brief View of Facts resulting in the formation of this Society, and their last annual report. The Directors of the London Missionary Society are pleased to say, "They think themselves obliged, by our communications, both written and printed; and hail the formation and progress of The New-York Evangelical Missionary Society of Young Men, as an additional instrument, which they trust the Great Lord of All will employ for the glory of his holy name." The Board have not been displeased with the frankness with which their Secretary expresses him-

self relative to the facts which gave birth to this Institution:—"At the first view of your Society, permit me to say, I felt uneasiness. Separations sound ill, and are frequently the effects of ill tempers: but on reading your report, it appeared that even if evil had existed in one or both parties, the wise and gracious Saviour, whom we all adore and serve, had educed good out of that evil; and thus, as, of old, the confusion of tongues tended to the population of the world, so your disagreement and separation has produced the means of making far more extensive efforts for the spread of the Gospel, than before. You have indeed a vast field of operation, and it is natural for you first to seek the salvation of your neighbours; but whether that object might not with advantage be pursued, together with a more distant object, the conversion of the heathen, is best known to yourselves. This, however, I can affirm, that since the London Missionary Society have been active in converting the distant heathen, the good people in England have multiplied their efforts, and redoubled their exertions at home."

With this communication, the Board also received several copies of the last Annual Report of the London Missionary Society, together with a valuable collection of other documents, highly interesting to the Missionary cause.

From this statement, the Society will perceive what the Board have been enabled to effect during the past year. The number of Missionaries which they have appointed, and who have been in actual employment in the course of the year, including the last appointment, is twelve. The amount of good which has been accomplished, can be unfolded only at that day when Missionary Societies, and their Missionaries, and the destitute, who, through their instrumentality, have been supplied with the Word of Life, shall stand before the Son of Man. We would record it as a token for good that your Missionaries have been enabled to collect, organize, and build up so many Churches in the faith and order of the Gos-

pel. But to the honour of illimitable grace, we would especially record it as our sweetest encouragement, and our heaviest impulse, to zealous and unyielding perseverance, that the Holy Spirit has descended in so many instances, to cheer the hearts, and strengthen the hands, of your Missionaries, by the special and liberal effusions of his sacred influence. In our review of the year we discover little else but the monuments of saving mercy; and our report consists of little else than the narration of revivals of religion. Not merely have thousands been furnished with the external privileges of the Gospel through your instrumentality, Brethren; but hundreds, we trust, have actually been born of God, who will not cease to praise the Father of mercies for the existence of this Society. Bless the Lord, O our souls!

It has been the purpose of the Directors to make a gradual advance; but they are pained to say, they have been still much restricted for want of means. They have been willing to feel the pressure of embarrassment, that they might be more urgent in their solicitations for relief. But notwithstanding all their solicitations, they have been obliged to turn a deaf ear to upwards of twenty applications, and those too of the most pressing character, for Missionary aid. Beloved Brethren, is it not time to think more seriously, to feel more strongly, and to act more industriously and strenuously for this exalted cause? Who can put his hand to the plough and look back? Let our Missionaries themselves plead with you:—"The spiritual necessities of infant settlements, and heathen lands, have made an appeal to favoured piety, that sits unmolested within the precincts of the sanctuary, and not with an empty reply. Streams of love have richly and largely flown to create, or be the means of creating, the same holy affection, where abominations, fit to make an angel weep, have made the land groan, and heavens afraid. Think of the situations of piety in such regions, and in such circumstances; you have thought of it—grate-

ful, unspeakably grateful, for what has been done, yet tremblingly alive, and solicitous for the future. Wanting those barriers which fortify the stronger holds of religion, she feels her weakness and dependence; looking away in the attitude of desire, and with the feelings of hope, to a kindred spirit, where ability rests, and whence the first assistance has been rendered, her language is, though silent, yet easy to be read, *Will that charity dry up, till we also are made strong?*" Tell us, Brethren, can our ears be deaf to such a cry as this? Shall not the apprehensions of trembling piety be relieved, and all her tears wiped away? Yes, fellow-labourers, were we to utter the sentiments which pervade this Society, we are persuaded we should publish to the wilderness, that so long as the cause this infant Institution has espoused is capable of progression, so long the Society will progress with it, and never cease from the work, till it is become the fountain of blessing to millions yet unborn. We shall still cherish the hope that God has in reserve for us larger measures both of exertion and success. Obstacles may still be in our path, but Christian wisdom and perseverance cannot fail in the end to surmount them all. The painful distance at which we have stood from many of those, with whom it was our pleasure once to co-operate, we would fondly hope is diminishing every day. The time *must* come, when the differences which have so unhappily divided the Christian interest in our favoured city, will die away, and the spirit of rivalry and jealousy find its grave in the common cause of evangelizing the globe. Who does not wish it? With such a moral wilderness under his eye as you have had occasion to survey, who will not pray for it? What might not the single city of New-York accomplish, if her heart were as the heart of one man in this glorious enterprise?

#### ANECDOTE.

At the first anniversary of the Cumberland and Carlisle Sunday Union, Mr.

Wawn, in acknowledging the thanks of the meeting, voted to him, delivered a speech highly honourable to his understanding and piety. Among many other pertinent allusions, the worthy gentleman begged leave to digress for a moment, to relate an anecdote of an aged female.

"Poor Mary," said he, "I shall never forget poor Mary! She was returning home, the picture of penury and want, thoughtful yet serene and placid, when she was joined by a lady of affluence and piety, but who was the subject of some afflictive visitations, and was threatened with more. She immediately began to relate her sorrows and apprehensions to poor Mary, who heard her with much attention, and then with all the tenderness of Christian sympathy besought her to be comforted, reminded her of the goodness and fidelity of that God who had promised never to forsake his people, exhorted her to be grateful for the many mercies she now enjoyed, and to confide in

the unchanging mercy and love of God for all future ones. By this time they reached the door of her humble dwelling. Mary begged the lady to walk in, and taking her to a closet, said, "Pray, Ma'am, do you see any thing?" The lady replied "No." She took her to another closet, and repeated her question, "Pray, Ma'am, do you see any thing?" The reply again was "No." She took her to a third closet, and once more repeated her question, "Pray, Ma'am, do you see any thing?" the lady replying, with a look of surprise bordering on displeasure, "No." "Then, Madam," said poor Mary, "you see all I have in the world. But why should I be unhappy? I have Christ in my heart and heaven in my eye. I have the unfailing word of promise, that 'bread shall be given me, and water shall be sure,' whilst I stay a little longer in this vale of tears; and when I die, a bright crown of glory awaits me through the merits of my Redeemer."

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### NOTICE TO SUBSCRIBERS.

IT is not yet determined whether this work shall be continued another year. The present publishers decline carrying it on, because of the irregularity and delinquency of many of the subscribers in making remittances of dues;—and one, at least, of the present editors will, with this Number, cease to act in that capacity; though, if the work is continued, he will not withhold contributions of aid in another way. Other arrangements must therefore be made: either another publisher must be obtained, who will carry on the work at his own expense—he looking for remuneration from the proceeds of subscriptions—or the present publishers will continue, provided the risk is with the editors.—If no other number of the *Evangelical Guardian and Review* appear, the subscribers will ascribe its discontinuance to the impracticability of making satisfactory arrangements on these points.

## INDEX TO VOLUME II.

	Page		Page
ABEEL'S, Dr. Journal . . .	396, 446	Correspondents, notices to, 96, 192, 336, 490	
after . . . . .	200, 312	Dairyman's Daughter, recollections	
Algiers, Christian slavery in . . . .	352	concerning . . . . .	70, 117
A. M. . . . .	108	De La Harpe, conversion of . . . .	450
Albany, a Member of the Classis of . .	541	curious note found	
America, manner in which peopled		among the papers of . . . . .	454
after the flood . . . . .	481	Doddridge, Dr. tomb of . . . . .	57
Anecdotes . . . . .	64, 80, 180, 218, 319, 573	E. S. . . . .	109
Atheist, character of . . . . .	557	Faithful, Father of the, offering the	
Bad company . . . . .	80	heir of promise . . . . .	49
Baptism, John's, the nature and de-		Futika, a Bengalee Christian, memoirs	
sign of . . . . .	11	of . . . . .	120
Christian, general nature of . . .	58	Flood, world before the . . . . .	346
Identity of, and circumcision . .	158,	Manner in which America was	
346, 439		peopled after the . . . . .	481
Barlow, Mrs. death of . . . . .	240	Howard's grave . . . . .	312
B. D. . . . .	117, 409	Infirmity, visit to . . . . .	309
Bible Society, American . . . . .	88	Intelligence, religious 33, 81, 127, 181, 219,	
Report of 149, 183		274, 390, 365, 417, 466, 506, 559	
British and Foreign . . . . .	181	Literary and Scientific 48, 92,	
Fourteenth		237, 336	
anniversary of . . . . .	219, 274, 326	I. A. . . . .	69
Catholic, conversion of a, in Ireland .	428	Jews in Holland, singular account of	
Cent Society, Greenwich . . . . .	45	some . . . . .	81
Bloomingdale . . . . .	288	Council of, in 1650 . . . . .	306
Census, annual, of the humane and cri-		Jones, Sir William, testimony in favour	
minal institutions in New-York . .	239	of the Bible . . . . .	319
Christ Jesus, excellency of the know-		Better to a minister in Philadelphia .	489
ledge of . . . . .	261	Livingston, Mrs. M. brief memoirs of .	3
Christianity, Rousseau's (the infidel)		Literary notices . . . . .	48, 96, 192
concession to . . . . .	415	24, 158, 304, 281, 296, 415, 438	
Cincinnati, (Ohio) Sunday Schools in	288	Man, a religious as well as rational	
Coit, Rebecca M., memoir of . . . .	458	creature . . . . .	409, 433
College, Theological, of the Reformed		Melos . . . . .	206
Dutch Church, report of the Super-		Meier, Rev. John H. biographical	
intendants of . . . . .	190	sketch of . . . . .	97
Notice of . . . . .	374	Missionary Society, London, twenty-	
Contemplations, practical . . . . .	502	fourth general meeting of . . . .	124, 277

	Page		Page
Missionary Society, Edinburgh, extracts from report of . . . . .	84	Of Dr. Chalmers's sermon on the death of the Princess Charlotte, and his Sermon before the Society in Scotland for propagating Christian knowledge . . . . .	18
United Foreign, 39, 140		Of Dr. Griffin's Plea for Africa . . . . .	65
New-York . . . . .	41	Of the First Annual Report of the American Society for colonising the Free People of Colour of the United States . . . . .	109
Young Men's, of New-York, report of . . . . .	470, 520	Of M. M. Noah's Discourse . . . . .	165
New-York Evangelical, of Young Men, report of Directors to . . . . .	562	Of Raffles's Tour . . . . .	401
Missionary stations . . . . .	87	Of Barlaam's Sermons . . . . .	493, 542
Mortality, annual bill of, for the city and county of New-York, for 1817 . . . . .	240	Of Isaac's Refutation of the Doctrine of Universal Restoration . . . . .	508
Nestor . . . . .	345, 489	Rughoonath, Memoir of . . . . .	76
Not at home, on saying . . . . .	174	Σ . . . . .	174, 555
Orphan, The . . . . .	206	Schermerhorn and Van Vechten's report . . . . .	235, 284, 430, 474
* . . . . .	269, 306, 489, 548	Schureman, Rev. John, D.D. obituary notice of . . . . .	108
Pastor . . . . .	108	——— Brief memoirs of . . . . .	193
POETRY.		Seminary, Theological, of the Presbyterian Church, report of the Directors of . . . . .	128
Translation of the Sonnet of Des Barreaux . . . . .	24	——— Notices of . . . . .	226
Lucretia; or the World has lost its Charms . . . . .	205	——— New Presbyterian Theological . . . . .	287
Epitaph on a Friend . . . . .	374	——— Baptist Theological . . . . .	28
Hymn to Jupiter . . . . .	507	Servant, The Negro . . . . .	316, 358
Poor man's Friend . . . . .	24	Spottiswood, Rev. John, memoir of . . . . .	145
Popish Priest, curious method of refuting a . . . . .	216	S. T. . . . .	57
Pharisee, Cottage . . . . .	269	Subscriber, A . . . . .	351
Pitambura, Singhu, memoir of . . . . .	27	Subscribers, notice to . . . . .	574
Preaching, specimen of Welsh . . . . .	555	T. S. . . . .	502
Presbyter . . . . .	489	Thanksgiving days, origin of, in New-England . . . . .	558
Psalms, beautiful thought concerning Q . . . . .	508	Turretine, Francis, sketch of the life of . . . . .	529
Readers, notices to . . . . .	480, 523	Union, Important Ecclesiastical . . . . .	517
Repenting sinner, joy in heaven over one . . . . .	297	Van Zandt, Jun. Mr. Peter, ordination of . . . . .	287
Reflection, a Serious . . . . .	95	Willock John, memoir of . . . . .	327, 385
Religious controversy, Scripture the supreme judge of . . . . .	156, 200	Winram, Rev. John, biographical sketch of . . . . .	241
Religion in the Reformed Dutch Church, extracts from the report of the committee on the state of . . . . .	191	Zava 11, 18, 64, 101, 165, 351, 445, 465	
Revelation, Divine, evidences and uses of . . . . .	253, 289		



*I came, I saw, I conquered,*